THE INTERNATIONAL REVIEW OF MISSIONS

EDITED BY

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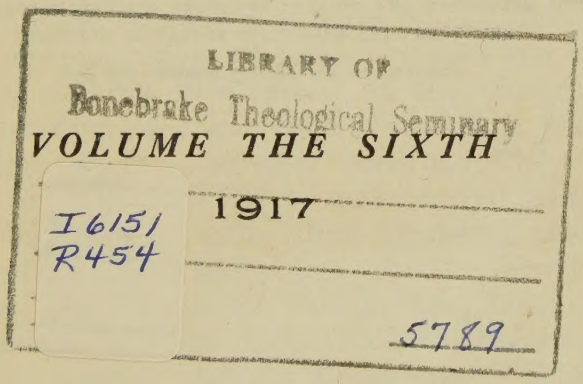
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THE INTERNATIONAL REVIEW OF MISSIONS

A MISSIONARY SURVEY OF THE YEAR 1916

I. THE JAPANESE EMPIRE

THE coronation of the Emperor Yoshihito which took place at the close of 1915 was attended by distinguished representatives of foreign powers and furnished a striking illustration of the change in the position of Japan which has taken place since the coronation of the preceding emperor. The ceremony encouraged the revival of Shinto and fostered conservative influences, but at the same time furnished evidence of the place which Christianity has won for itself in the national life. Seven out of the fourteen honours given to educationists and the three honours bestowed upon philanthropic workers fell to Christians.[1] Bibles were presented to the emperor and empress by the Christian

The Coronation of the Emperor

[1] Including President Harada of the Doshisha, President Ibuka of the Meiji Gakuin, President Motoda of the Rikkyo Gakuin, and the Hon. S. Ebara, now a member of the House of Lords. The philanthropists were Colonel Yamamuro of the Salvation Army, Mr Tomioka of the Home School for Wayward Boys in Tokyo, and Mr Hara, founder of an institution for ex-prisoners. Among the women who received decoration were Madame Yajima, President of the Women's Christian Temperance Union, Madame Hirooka and Miss Ume Tsuda. The public decoration of Bishop Harris on his withdrawal from missionary work is a further indication of the imperial recognition of the place of Christianity in national life. *Japan Evangelist*, 1915 (Dec.), pp. 470–2; *Christian Movement in the Japanese Empire*, 1916, pp. 5, 26.

churches in Japan, and the Japanese in America also sent a Bible to the emperor.

Political Affairs

A treaty was signed in July between Japan and Russia which is bound to have a far-reaching effect on political developments in the East.[1] While efforts to promote a better understanding between Japan and America have met with some success,[2] the relations between Japan and China have been subject to considerable strain. The Okuma ministry continued in power until October, when Count Terauchi, formerly Governor-General of Chosen, succeeded to office. Although known as a leader in the military party he has announced that his government will be not militarist but constructive. There has been a revival of trade partly as a result of war conditions, and government bonds and stocks have greatly appreciated in value. In the judgment of some experienced observers there has been under the influence of the war an intensification of the nationalist spirit and of imperial ambitions.

The Conflict of Religions in Japan

The promulgation by official regulation of certain Shinto observances at the time of the coronation raised a controversy with the Buddhists, who objected to the religious significance of the acts.[3] In December 1915, representatives of fifty-six Buddhist sects formed a federation with a view to strengthening the position of Buddhism in relation to the government.[4] The Tenrikyo cult of Buddhism since its recogni-

[1] The treaty as published contains only two clauses: the first binds each party to refrain from any political arrangement or combination directed against the other; the second binds each party to consultation with the other as to the measures to be taken should the territorial rights or special interests of either in the Far East be threatened.

[2] In a bill passed early in the year by the Japanese Diet dual nationality was repudiated, it being enacted that people of Japanese nationality born in a foreign land were released from allegiance to Japan and that a Japanese becoming the wife of a foreigner acquired her husband's nationality.

[3] An order directing that god-shelves be placed in the houses and straw ropes tied upon the gates and that the shrines should be visited for worship was issued by the local authorities in various parts of the country, and an effort was made to enforce this order even upon Shinshu Buddhists. *Japan Evangelist*, 1916 (Mar.), pp. 117–9.

[4] Resolutions were passed recommending the federation of the various Buddhist

tion by government is being promulgated with zeal and claims to number three million members.[1] Among other indications of the attention being paid to religion in Japan may be noted the production of literature by the more progressive sections of Buddhism,[2] the discussion in the press from the Buddhist side of the fundamental differences between Christianity and Buddhism, the remarkable development of Sunday school work by Buddhists,[3] and the formation of a society for the study of religion with its headquarters in the imperial universities at Tokyo and Kyoto. In February 1916, the Federation of Churches summoned a meeting of more than twenty Christian members of Parliament and government officials to discuss the relation of Shinto shrines to religion and the relation of Christianity to Shintoism and the state.[4] The question of giving new meaning to ancient customs connected with religions in Japan so that they may be transformed into Christian ceremonies and festivals is receiving increasing attention from missionaries.[5]

The second year of the National Evangelistic Campaign

sects with a view to revival and increased propagandism; co-operation in education, in the organization of young men's societies and in rescue work; and other matters. *Japan Evangelist*, 1916 (Jan.), pp. 30–1. At the same time the Buddhists do not appear to have been successful in any co-operative undertaking and Buddhist priests have stated that co-operation among Buddhist sects is impossible in Japan.

[1] *Japan Evangelist*, 1916 (Jan.), p. 35. Tenrikyo in the villages is easily accepted and easily laid aside: one village is known to have had one house of adherents, then seventy houses, and then four houses, all within five years. *Ibid.*, 1916 (Feb.), p. 49.

[2] This literature, which includes biographies of leading Buddhist sages, is adapted to modern ideas. The most noteworthy volume, called *Ikeryu Shukyo* (A Living Religion), is a short history of Japanese Buddhism, written from the standpoint of the personality and inner religious life of its great founders. *Japan Evangelist*, 1916 (Feb.), pp. 79–80.

[3] The Sunday school movement among the Buddhists is the most considerable of the various efforts started to counteract the influence of Christianity. The relations between the Buddhist Sunday schools and the primary schools is very friendly. *Christian Movement*, 1916, p. 213. An interesting account of the organization, management, lesson material and songs of the Buddhist Sunday school, closely copied from Christian methods, appeared in the *Japan Evangelist*, 1916 (Aug.), pp. 286–8, 317–20.

[4] *Christian Movement*, 1916, p. 34. The executive committee of the Federated Churches has engaged Professor Yoshiro Saiki to compile full information as regards the relation between religion and the state in Europe, as a preliminary to making recommendations regarding the proposed cabinet bill for the regulation of religions in Japan.

[5] *Japan Evangelist*, 1916 (July), pp. 243, 246–9.

closed in February. Over 1000 meetings were held during the year, with an estimated attendance of about 250,000; some 9000 inquirers have been enrolled. Over 39,000 *yen* have been received towards the central and local expenses of the campaign, of which nearly 25,000 *yen* have been contributed in Japan by missionaries and by Japanese. The third year of the campaign is progressing with unbroken unity among the workers and increased efficiency in the work. Efforts are being concentrated on the secondary and larger cities.[1]

National Evangelistic Campaign

The much-needed factory reform, which has been under consideration for thirty years,[2] has at last taken effect, and on September 1st the bill originally passed in 1911 became operative.[3] Matrons, of whom some are Christians, are being employed in factories to superintend the moral and social welfare of girl workers and the hygiene of the districts where workers live is receiving attention. There is a movement for the provision of public parks and playgrounds for children. Anti-tuberculosis work is being actively developed.[4] A specialist has been appointed to advise the Osaka government in regard to charity. The steady increase of suicide is, however, a discouraging feature.[5]

Social and Industrial Welfare

[1] *Christian Movement*, 1916, pp. 39–57, contains a report in detail. The Awakening Campaign of the Kumiai Church, conducted mainly in country districts by two Japanese evangelists and a Japanese gospel singer, has had excellent results.

[2] In 1883 there were about 125 modern factories in Japan, with 15,000 hands; to-day there are 20,000 with over 1,000,000 operatives. The industrial situation is discussed in an article by Mr J. Merle Davis in the *Japan Evangelist*, 1916 (Sept.), pp. 327–32.

[3] The provisions of the bill as originally passed enact that children under 12 years of age and women are protected workers and may not work more than 12 hours a day nor between 10 p.m. and 4 a.m.; they must have regular holidays and may not be employed on work involving danger to life or health; the work of sick persons and of expectant mothers is restricted; government holds the right to deal with factory premises which are harmful to the public interest; and factory owners must compensate workers who suffer injury or loss in their employment. Information is not yet available to what extent these provisions have been modified in the final form of the bill.

[4] Besides the government institutions there are some 18 private enterprises at work, several under Christian influence. The Omi Mission has received 10,000 *yen* for the prosecution of its anti-tuberculosis work. *Christian Movement*, 1916, pp. 277–8.

[5] *Christian Movement*, 1916, p. 19. Suicide has increased from 188 per million in 1901 to 243 per million in 1913: the largest increase is among young men of from

Opposition to Licensed Vice

The indignant opposition raised by a government order issued in April announcing that a new quarter for licensed vice was to be opened in Tobita on the outskirts of Osaka marks a new epoch in the development of a social conscience in Japan. The Christians took the lead in a nation-wide agitation in which the secular press vigorously joined. Up to July no house had been built in Tobita and all efforts to form a company to work the project had failed.[1]

Rural Conditions in Japan

The Committee on Survey and Occupation continued the inquiry into village conditions referred to in last year's survey.[2] A report presented to the Conference of Federated Missions in January 1916 led to recommendations advocating the opening of work in fresh villages with avoidance of over-lapping, the presentation of the needs of the villages to theological students, and the preparation and use of appropriate literature.[3] The facts brought to light by this inquiry have begun to stir Japanese leaders and have emphasized the need for the development of corporate church life in the midst of village communities [4] and the need for qualified enterprising pastors for country charges. The attention being paid by the government to the conditions of rural life is shown by the formation of young men's village societies, organized locally under the direction of the Home Department, with the object of bridging the time between leaving school and joining the army.[5]

15 to 20 and both sexes from 20 to 30. Agnosticism and financial embarrassment are assigned as the principal causes.

[1] Mr. George Gleason of the Young Men's Christian Association has led the opposition campaign. *Japan Evangelist*, 1916 (June), pp. 206–9 ; (July), p. 245.

[2] At the same time attention is being concentrated on the conditions of the larger cities in a series of papers in the *Japan Evangelist*, 1916 (Mar.), pp. 87–91 ; (April), pp. 126–30 ; (May), pp. 166–9 ; (June), pp. 210–3.

[3] IRM, 1916 (July), p. 493. The report dealt with educational, sanitary, social and industrial, moral and religious conditions ; and methods of work. The report on moral and religious conditions in the villages, by Captain L. W. Bickel, provided startling evidence of moral degradation. *Christian Movement*, 1916, pp. 235–69.

[4] *Japan Evangelisi*, 1916 (Mar.), pp. 83–4 ; IRM, 1916 (July), pp. 488–9.

[5] An editorial article in one of the leading Japanese papers called attention to these 30,000 young men's clubs, at present largely under military influence, with over 3,000,000

Christian Education

The new educational schemes of the government have not yet taken practical shape. The proposals for founding a Christian university in Japan have been in abeyance but show signs of possible renewal.[1] The plans for a union Christian college for women of higher grade than any now open in Japan have developed on promising lines and work is expected to begin with a Freshman's class in April 1917.[2] Encouraging accounts of work in Christian educational institutions have appeared in the *Japan Evangelist*.[3]

Christian Literature

Notwithstanding the large number of religious volumes issued during the past year, a supply far greater than that at present produced and distributed would be absorbed.[4] The national system of education has created an opportunity for the use of literature unprecedented in the mission field. A strenuous effort is being made to meet the need. The output of the Christian Literature Society of Japan in 1915 was treble that of the previous year, and the circulation of its publications increased five-fold. Japanese Christians of recognized

members, as an opportunity before the Christian Church and especially the Y.M.C.A., the government being anxious that these societies should become 'a moral force with the help of a religion' and agencies for character-building and public service. *Japan Evangelist*, 1916 (Mar.), pp. 108–9.

[1] *The Times* (*Japanese Section*), 1916 (Sept. 2), pp. 12–3. *Japan Evangelist*, 1916 (Sept.), pp. 325–6; 338–40.

[2] A board of trustees has been formed in Japan and a board of governors in America. Five mission boards are already co-operating (Board of Foreign Missions of the Presbyterian Church in U.S.A.; Women's Board of Foreign Missions of the Reformed Church; American Baptist Women's Foreign Missionary Society; Women's Foreign Missionary Society of the Methodist Episcopal Church; and the Women's Missionary Society of the Methodist Church, Canada) and have pledged a sum of $11,200 for the current expenses of the first year.

[3] *Japan Evangelist*, 1916 (May), pp. 187–9; (July), pp. 267–8; (Aug.), pp. 300–1.

The Doshisha, which celebrated its fortieth anniversary at the time of the coronation, began with 8 pupils and has now an enrolment of 1549. A former student has presented a college building valued at 80,000 *yen* to the Aoyama Gakuin at Tokyo.

[4] The 'Annual Review of Religious Literature' by Professor F. Müller, occupying 30 pages (pp. 156–78), in the *Christian Movement*, 1916, shows the wide range of the literature, both translated and original, published during the year. One of the most interesting translations is that of Myers' *St Paul*, by a professor in the Tokyo Imperial University. Roman Catholic literature includes two historical works—*The Resurrection of the Roman Catholic Church in Japan*, and *Lives of the Martyrs in Japan of the Order of St Dominic*, and a number of books for the young. *Ibid.*, pp. 170–1.

standing are in active co-operation but the work of the society is crippled by lack of funds. The Conference of Federated Missions strongly endorsed the appeal of the Literature Society for an increased annual grant from the missions, amounting for the larger missions to 2400 *yen* and to half that amount for the smaller societies.[1]

Conference of Federated Missions

The chief questions which occupied the attention of the Conference of Federated Missions in January are dealt with under other headings. A question was raised regarding the doctrinal views of individual members of the Japan Continuation Committee and consequently of the relation of the conference to that body.[2] The Executive Committee was asked to consider the question whether any change is desirable in the basis of the conference, which according to the existing constitution is 'composed of representatives of as many of the evangelical Christian missions in Japan as may choose to co-operate with it.'

Japan Continuation Committee

At its meeting in October 1915 the Japan Continuation Committee considered an extensive programme of social investigation proposed by the Commission on Social Conditions. The two subjects at present receiving most attention are the conditions of factory labourers and the combating of tuberculosis. The committee is also dealing with questions of business and administrative efficiency.[3]

[1] *Japan Evangelist*, 1916 (Feb.), pp. 60–1 ; IRM, 1916 (July), p. 492. A letter by the Rev. Albertus Pieters, secretary in Japan of the mission of the Reformed Church in America, urging the need for an adequate grant for Christian literature appeared in the *Japan Evangelist*, 1915 (Dec.), pp. 484–6. During 1916 Dr S. H. Wainright, the Executive Secretary, visited America with a view to raising funds for the society. The resignation of the Field Secretary, Dr E. N. Walne, recalled to the work of his board, has been reluctantly accepted.

[2] The Japan Continuation Committee is composed of fifteen members appointed by the Conference of Federated Missions, fifteen by the Federation of Churches in Japan and fifteen co-opted members.

[3] It has appointed sub-committees of Japanese to investigate church finances, accounts and records, the holding of church property, and the buying of supplies for churches and Christian institutions; and a sub-committee of missionaries to consider mission-accounting, co-operative insurance, statistics and business relations with Japanese workers and churches.

Among other matters of interest are the centennial of the American Bible Society in May, which attracted large crowds and received wide notice in the secular press; [1] the opening of the first city training school for Sunday school workers at Tokyo; [2] the development of the work of the Union Language School at Tokyo; [3] the participation of Russia in oriental research, as shown by the published work of a student sent to Japan by the Petrograd University; [4] an investigation in the *Japan Evangelist* into the practice of missions as to the salaries and vacations of Japanese workers; [5] increased provision for the education of missionaries' children on the field in the Tokyo Grammar School and other institutions; the murder at Karuizawa by a robber of two members of the Canadian Methodist Mission, which brought to light the sympathetic feeling of Japan towards the missionary body; and the visit of Sir Rabindranath Tagore to Japan on his way to America.[6]

Other Matters of Interest

As a result of the great evangelistic campaign con-

[1] It is appropriate that the revised Japanese New Testament, in the preparation of which the American, British, and Scottish Bible Societies have united, should be completed at this time. The New Testament in 10 vols. has been issued in Braille for the blind.

[2] The opportunity opening before Sunday schools in Japan is great. See an article by Mr Frank L. Brown, in IRM, 1916 (Oct.), pp. 622–7. The Tokyo school, which opened with a registered membership of 160 for the first term, has one session per week with three lecture periods for thirty weeks in the year. The full course covers two years and includes Bible study, organization and conduct of the Sunday school, departmental specialization (from beginners to adults, including home department and cradle roll), educational and child psychology and principles and methods of teaching. Standard teacher training certificates will be awarded. *Christian Movement*, 1916, pp. 211–2.

[3] Students from 20 missions, amounting to 44 per cent of the new missionaries engaged in language study, have been sent to the school in the first two years. For 1915–16, 49 students entered. A third year correspondence class has been begun.

A discussion as to the relative value of language study in a school or in a mission station has been carried on in the *Japan Evangelist*, 1916 (May), pp. 184–6; (June), pp. 221–3; (Sept.), pp. 348–9.

[4] Dr. O. Rosenberg has published a comprehensive dictionary with a new method of arranging the Chinese characters used in Japanese and the first part of an Introduction to the Study of Buddhism. *Japan Evangelist*, 1916 (July), pp. 261–6.

[5] *Japan Evangelist*, 1916 (April), pp. 124, 138–41; (July), pp. 243–4, 259–60.

[6] The poet received a generous welcome, but comments in the Japanese press indicated some lack of appreciation of his message.

ducted in Seoul in the autumn of 1915, when thousands of persons were gathered from every part of the country to attend the government Industrial Exposition held to commemorate the progress made during the five years since the Japanese annexation, inquirers have been met with in all parts of Chosen during the year. The revised Educational Ordinance of the government, to which reference was made in last year's survey, came into operation on April 1st. A full discussion of its bearing upon education in mission schools will be found in pages 74–83. The Federal Council of Missions met in the end of August, but, up to the time of writing, the record of its proceedings has not come to hand. Missionary work both among the Koreans and the resident Japanese has made steady progress through the year. Korean Christians are reported to be yearly giving more than 100,000 days of their time to systematic evangelization. The Hon. Yun Chi Ho, who was imprisoned and subsequently released in connexion with the Korean conspiracy case, has been appointed general secretary of the Korean Young Men's Christian Association.

Chosen

In Formosa the vigour of the native church has been shown in many districts by spontaneous evangelism. Chinese pastors and evangelists, themselves defraying all expenses, have arranged for series of meetings at the time of full moon, inviting the missionaries to take part.

Formosa

II. CHINA

THE sudden death of President Yuan Shih-kai on June 6th, while it removed for the time the menace of civil war, left the political future full of uncertainty. President Yuan had signified in December 1915 his purpose to establish a constitutional monarchy in China, and his readiness to ascend the throne. Active dissent from these proposals broke out in the south-west. Yunnan

Political Changes

province declared its independence before the close of the year, and by the end of May eight provinces had followed suit.[1] There was fighting in many parts. The president continued to make fruitless overtures to the revolutionaries until his decease brought a situation which had become impossible to a close. The vice-president of the Republic, Li Yuan-hung, who had already been nominated by the revolutionaries, succeeded to office, and the independent provinces pledged their support on condition that the constitution of the first year of the Republic was reaffirmed and the National Assembly reconstituted. In July mandates convening the Parliament, restoring the provisional constitution of 1912, and cancelling all the constitutional arrangements made by the late president were issued, and a new cabinet representative of all parties was appointed. The Parliament met on August 2nd. It is impossible for any foreigner to unravel the present web of personal and party intrigue or to estimate the real force of the various elements which are struggling for power. Those who know China best are least disposed to dogmatize about the future. The uncertainties of the political situation inevitably hinder social and economic progress. China's chief need at the present time is strong, able and disinterested leaders.[2]

The disturbed condition of the country has interrupted missionary work in many districts. It is significant of the changed attitude towards missionaries that whereas under similar circumstances they have hitherto been suspected or even attacked, they have during the last year not

Effect upon Missionary Work

[1] Yunnan declared its independence in December, Kweichow in January, Kwangsi in March, Kwangtung, Chekiang and Kiangsi in April, Hunan and Szechuan in May. Fukien was only held in forced loyalty by military power.

[2] It is noteworthy that one of the leading younger Chinese Christians, Mr C. T. Wang, who succeeded Mr Fletcher Brockman as General Secretary of the National Y.M.C.A. of China, has felt the call to give his whole time to politics and has resumed office as vice-president of the National Assembly, a post which he filled for a time under the late president. The prominent positions occupied by a number of Chinese Christians and their disinterested efforts on behalf of their country are one of the hopeful elements in the situation.

only been themselves protected, but have been looked on as the friends of both parties and in many cases have been used as intermediaries.[1]

Readiness to hear the Gospel

The most impressive fact in the record of the year is the wide-spread readiness to hear the Gospel.[2] Even in the centres which have been most disturbed, the missionaries have been brought nearer to the life of the people, and in the time of suffering their message has been more welcomed than in days of prosperity.

Evangelistic Work

In the face of this opportunity, evangelism—'one of the most timely and widely current words in the Chinese church'[3]—is strengthening its place in the whole missionary enterprise. The China Continuation Committee through its special Committee on a Forward Evangelistic Movement[4] and through the appointment of a national evangelistic secretary for full-time work[5] is seeking to serve all the churches and missions. The special work done in the last two years among students, business men and gentry in the large cities is being con-

[1] For example, Bishop Cassels writes from Western China: 'The missionary has been the trusted and sought-for man. His home has been the place of refuge in many instances, his mediation has been desired and accepted, and he himself has passed in safety through dangerous districts.' The Rev. E. W. Wallace writes: 'In one city the Yunnanese were attacking Szechwan soldiers. At the request of the local magistrate and the gentry the foreign missionary with the Chinese pastor left the city in the face of the firing of the Yunnanese, protected only by a huge white flag with the words "Gospel Hall" and two red crosses on it. The firing stopped. The two men crossed the river in safety and were able to arrange terms by which the Szechwan troops evacuated the city and the people were spared. The remarkable thing is that in all such cases it was at the request of the people or of the authorities that action was taken.'

[2] The following extracts are samples of many statements received from correspondents: 'The door stands wide open for evangelization of all kinds. There is great willingness to listen and less opposition than ever before'; 'West China has never been so open to the Gospel as to-day'; 'the willingness to consider the Gospel and its claims has never been so great as during the present year.'

[3] The Rev. C. Y. Cheng, Chinese secretary of the China Continuation Committee. He adds: 'The Church has grasped the real, the fundamental, the permanent object for which it exists on earth.' *China Mission Year Book*, 1916, p. 338.

[4] See report in *Proceedings of the China Continuation Committee*, 1916, pp. 32–8.

[5] The Rev. A. L. Warnshuis, a member since 1900 of the Amoy Mission of the Reformed Church in America, has been released by his board for this special service, while still continuing a member of their mission. *Proceedings*, 1916, p. 30.

tinued and consolidated,[1] and the proposal of the committee that the first week after the Chinese New Year (January 25 to February 4, 1917) should in addition be devoted to wide-spread simultaneous evangelism has been adopted in all parts of the country.[2] In many of the churches connected with the China Inland Mission evangelistic societies have been formed by the Christians and are entirely managed and supported by them.[3] Evangelistic missions for women and in girls' schools have been held by foreign and Chinese women workers with marked result; evangelistic tours have been conducted by bands of Chinese Christians; in several provinces missions and churches have combined for united evangelism and new work in hitherto neglected areas has been begun. Many missions report large numbers of baptisms. Much fruit has resulted from the work of the Rev. Ding Li-mei in the provinces of Fukien and Shantung.

Bible Study and Prayer

A deep sense that the Chinese church is not ready to seize the opportunity for evangelism or to deal with large accessions to its membership has created a fresh realization of the need for Bible study and prayer. The lack of Chinese leaders for Bible study classes following up the larger meetings [4] has led to the organiza-

[1] The accession of students to Christianity in one year is greater than the whole number won from this class through the previous century of Christian missions. *Year Book*, 1916, p. 228. The whole survey of the evangelistic campaign among students (pp. 226–40) will repay study.

Permanent evangelistic committees representing all the Christian forces and designed to arouse the members of the churches have been formed in Tientsin, Peking, Hangchow, Amoy, Swatow and Canton. An article on the Fukien Evangelistic Campaign of 1914 in the *Chinese Recorder* for September 1916 (pp. 616–26) affords an illustration of the care with which methods and results are being scrutinized.

[2] See the *Chinese Recorder*, 1916 (Aug.), pp. 507–9. This plan, in proposing which the Committee was influenced by the week of evangelism in South India, is intended to be part of a wide-spread continuous missionary movement.

[3] Voluntary Chinese workers give a month or more to itinerating and preaching in a circuit of towns and villages not far from their own homes. Some receive a grant from the native society towards their expenses. In addition, these societies have permanent evangelists supported by their funds. Missionaries are welcomed as advisers, but the executive is in the hands of the Chinese.

[4] Wherever Bible classes have been thoroughly worked—as in Tientsin, Peking, Hangchow and Foochow—large numbers of men have joined the churches.

tion of training conferences in five centres.[1] It has been inspiring to find laymen and pastors eager to be taught how to teach. The China Christian Educational Association and the Bible Study Committee of the China Continuation Committee are making an inquiry into Bible study curricula in mission schools and colleges.[2] Growth in the spirit of prayer has also been marked. Amongst the indications of this may be mentioned the setting apart of one entire day for intercession at conferences of missionaries at the summer resorts; the response evoked by the monthly page on the promotion of intercession in the *Chinese Recorder*; the regular preparation of articles on intercession for thirty Chinese periodicals; the investigation held by the Chinese secretary of the China Continuation Committee into existing vernacular literature on prayer; the increase of meetings for united prayer in mission stations; and the organization of prayer circles in churches, neighbourhoods and schools.

The Chinese Ministry

Chinese leaders and missionaries are alike impressed with the need for an adequate supply of qualified men for the ministry, whether in cities or as pastors in country districts, in view of the fact that educated non-Christian men 'are literally standing round the church door,' and that the desire for a truly indigenous church is finding fuller expression.[3] A careful study of the situation is being made by a special Committee on

[1] Arranged by the China Sunday School Union in connexion with the Organized Adult Bible Class Movement. The conferences, attended by 300 men and women, were held between July 1915 and the following March, at Kuling, Moukden, Swatow, Canton and Foochow. Members of these central conferences hold sectional training conferences in their own localities. *Year Book*, 1916, pp. 304–5.

[2] With a view to making recommendations as to the improvement or unification of existing work; the securing and training of efficient Bible teachers—missionaries or Chinese; the correlation of Bible study in mission schools and Sunday schools; the fostering of daily Bible reading and family prayer in Christian homes, and other matters. *Year Book*, 1916, p. 386.

[3] See an article by Mr C. T. Wang on 'How to Make Christianity Indigenous in China' (IRM, 1916 (Jan.), pp. 75–86). A number of independent self-supporting Chinese churches, whose pastors have been called from various denominations, exist in different cities. The question of their future inter-relation is of considerable importance and is engaging the attention of the Chinese.

Theological Education appointed by the Continuation Committee.[1] The Student Volunteer Movement for the Ministry, which exists to present the claims of the ministry to students, has fifty-two organized bands of volunteers, over 200 of the members are in theological colleges and half that number have already entered the ministry.[2] Some of the missions state that many younger Christians are setting their faces with new purpose towards the service of the Church.

Religious and Social Surveys

A general survey such as is in process in India is still only under consideration in China, but there is evidence that the missionary body is conscious of the need for a comprehensive facing of problems in order to determine the best line of work. City surveys such as that of the status of churches in Shanghai, of the communicant membership in Hangchow and of the work of the various missions in Peking, and surveys of fields of work, such as that of the American Baptists (North) in Chekiang and the American Presbyterians (South) in North Kiangsu, are collecting valuable material available for wider subsequent use.[3] The new realization which is laying hold of the church in China that social service is a fitting expression of its life has led to investigations into the conditions under which various classes live. The surveys of social and industrial conditions in Chengtu and of social conditions in Shanghai cotton mills are worthy of special note.[4]

A comparison of such statistics as are available for the last five years indicates that, notwithstanding disturbed conditions, education is making noticeable progress in

[1] See *Proceedings*, pp. 13–4, 42–51.

[2] The Executive Committee of the Movement have recorded their opinion that among the reasons why more students are not offering for the ministry is the fact that ministers are not given proper place and treatment by churches and missions, and that the courses offered in theological institutions are not of sufficiently high quality. *Proceedings*, 1916, p. 48.

[3] *Year Book*, 1916, pp. 432–73. The special Committee on Survey and Occupation appointed by the China Continuation Committee is dealing with the whole question.

[4] *West China Missionary News*, 1916 (Feb.), pp. 9–24; *Year Book*, 1916, pp. 474–8.

China. Plans for universal education, for the examination of primary teachers and for improvements in the status and pay of the teaching profession have been promulgated and a proposal to send itinerant lecturers to districts without schools has been adopted. The large attendance at illustrated lectures on education delivered in the closing weeks of 1915 in Tientsin, Peking, Tungchow and Tsinanfu shows the value of this method of propaganda. Among the 19,000 persons present were many high government officials, prominent educators and students. Similar series of lectures have been given during 1916 in Foochow, Amoy and Shanghai.[1]

Education in China

The China Christian Educational Association[2] is in co-operation with six fully formed educational associations and a seventh is in process of organization.[3] The recommendation of the China Continuation Committee that this central body should appoint a Chinese secretary in addition to its foreign secretary, and that the publication of an educational review in Chinese be considered, indicates the larger place which is being given to Chinese colleagues in the direction of missionary education. The West China Educational Union, which has greatly enlarged its borders, is engaged in a campaign for training teachers.[4] An educational survey

Missions and Education

[1] The lecturer was Mr D. Z. T. Yui, general secretary of the National Young Men's Christian Association of China. The Shanghai lecturers' institute, which lasted for a month, was organized at the request of the Kiangsu provincial government, who sent 30 picked men to be trained as itinerant lecturers, and set apart $15,000 for their training, equipment and travelling expenses in 1916. Delegates were present from the provinces of Chihli, Shantung and Chekiang. The students of the Shanghai institute are reproducing its work in other centres. *Educational Review* (China), 1916 (July), pp. 257–8.

[2] Known until January 1916 as the Educational Association of China. A reference library, open daily, has been established in the offices of the Association (5 Quinsan Gardens, Shanghai), and its valuable quarterly organ, the *Educational Review*, edited by Dr Frank L. Gamewell, has been enlarged.

[3] Educational Associations are now fully organized in Fukien, East China, Central China, Kwangtung, West China and Manchuria: the Shantung-Honan Association is in formation.

[4] *Educational Review* (China), 1916 (Apr.), p. 132. The same number of the *Educational Review* (pp. 77, 150–4) records the successful institute for teachers at Nanking in January 1916, and lectures to primary school teachers at Tientsin.

of West China has been initiated with a view to the better direction of missionary policy. The committee appointed by the East China Educational Association in February 1915 to investigate conditions in middle schools drew up a valuable interim report in conjunction with Dr T. H. P. Sailer of New York.[1] Among other educational matters of interest during the year may be mentioned the re-organization of Peking University under a Board of Trustees incorporated in New York ;[2] the decision of the Canadian Presbyterian Mission in Honan to unite with the Shantung Christian University ; the first graduations from the West China Christian University ; the opening of the Fukien Union College in February 1916, with a register of 85 students ; and the rapid growth of the People's Schools worked by the Young Men's Christian Association of Nanking University.[3]

Medical Education

The re-organization of the Union Medical College in Peking, under the China Medical Board of the Rockefeller Foundation, to which reference was made in last year's survey, has led to the three lower classes of students being transferred to the Union Medical College at Tsinanfu, the China Medical Board making a generous grant for the necessary additions to buildings and equipment and also for maintenance.[4] Steps are being taken by the China Medical Board for the establishment of a fully equipped medical school in Shanghai, and grants for current expenses and for additional medical staff have been made by it to various missionary agencies. The

[1] *Year Book*, 1916, pp. 289–97. An article recording Dr Sailer's impressions of education in the Far East appeared in this Review in October 1916, pp. 541–51 ; see also the *Chinese Recorder*, 1916 (Sept.), pp. 585-92.

[2] The co-operating societies are the American Presbyterians (North); the Episcopal Methodists and the American Board of Commissioners for Foreign Missions.

[3] *University of Nanking Magazine*, 1916 (Apr.), pp. 121–3.

[4] Tsinanfu College is the medical department of the Shantung Christian University. The medical college and hospital are the property of the Baptist Missionary Society, but the American and Canadian Presbyterian Missions are in co-operation and negotiations are in progress for the co-operation of other societies. The grants amount to Gold $50,000 for equipment, and Gold $100,000 for expenses, spread over five years. *Year Book*, 1916, pp. 312–3.

institutions under the China Medical Board aim at doing work of the highest grade and the medium of instruction will be English. Missionary opinion in China, while recognizing the value of such institutions and favouring missionary co-operation with them, holds that there is also need for missionary medical schools teaching in the vernacular and preparing medical practitioners trained in the vernacular for the relief of the suffering multitudes of China.[1] The question how the missions in co-operation can best maintain such schools and make them thoroughly efficient is engaging the earnest attention of representative medical missionary committees in China, Great Britain and North America.

National Medical Association of China

A significant event is the formation of a National Medical Association of China, composed of Chinese doctors trained in western methods of practice, the first annual conference being held at Shanghai in February 1916.[2] The next conference is to be held at the same time and place as the meeting of the China Medical Missionary Association in order to allow of joint discussion of professional subjects. These two bodies are co-operating with the Young Men's Christian Association in an organized effort to educate the nation on questions of public health.[3]

[1] *Proceedings*, 1916, p. 22.

[2] About 80 members were present. Resolutions were passed petitioning the government to take proper steps for the registration of practitioners of western medicine and of drug shops selling foreign medicines; to establish a central Medical Board with power to fix the medical curriculum, grant licenses and supervise examinations; to take steps to check the spread of tuberculosis and venereal diseases; to establish a public health service; and to grant scholarships to students of medicine out of the indemnity fund. Membership of the Association is reserved for Chinese, among whom are several well-known Christians, but foreign doctors may be affiliated members. *China Medical Journal*, 1916 (Mar.), pp. 111–2; (May), pp. 200–4.

Three Chinese medical organizations, in co-operation with the China Medical Missionary Association, are engaged in standardizing medical terms in Chinese for use in text-books.

[3] Health lectures, illustrated by a health exhibit, have been given in large centres to thousands of interested Chinese. Officials have co-operated, police and soldiers have been ordered to attend, and in several places a programme of health education has been adopted. In Changsha the lecture campaign resulted in the establishment of a tuberculosis sanatorium. Health literature is being prepared and sold in large quant - ties. *Year Book*, 1916, pp. 330–3.

Christian Literature and Bible Circulation

As an outcome of recommendations made by Dr Hopkyn Rees, following upon a tour undertaken by him at the request of the China Continuation Committee, a survey of all existing Christian publications is in preparation.[1] Such a survey has been asked for in every large missionary conference since 1877. Two directors of survey, one Chinese, one foreign, are to be nominated, their boards or churches being asked to set them free for a year or longer to act with a special committee. A survey of literature suited for use in evangelistic work shows the value of such an inquiry.[2] A desire for closer co-ordination and co-operation is wide-spread among the agencies which produce and circulate literature in China, heightened by the sense of the inadequacy of present work. A special committee has been appointed to continue the study of the subject, reporting to the next meeting of the China Continuation Committee. An examination of the reports of books which have sold best during the year reveals a narrow range of reading. It is, however, an encouraging fact that 4000 copies of the Chinese edition of *Hastings' Bible Dictionary* were applied for before publication. Limitation of capital in consequence of the European war has lessened sales to missionaries and made bookshops chary of ordering consignments. The retirement of Dr Timothy Richard from the general secretaryship of the Christian Literature Society for China, a post which he had filled for twenty-four years, brings to a close a public career of remarkable influence. The centenary of the American Bible Society was celebrated in May in

[1] Dr Hopkyn Rees visited centres in the north, centre and south of China, discussing the situation in 16 conferences with foreign and Chinese leaders, with committees of the tract and literature societies, and with over 70 missionaries and leading Chinese. His report, with appendices, is published in the *Proceedings*, pp. 51–8 : see also *Year Book*, 1916, pp. 355–60 ; *Chinese Recorder*, 1916 (June), pp. 396–402.

[2] The survey was made by the Rev. C. Y. Cheng. Out of 1200 publications in Chinese he selected 400, half being books, half tracts, as suitable for use. Twenty were indicated as best, 50 as second best. The list, which is being published, contains the title of each publication in Chinese and in English, name of author, translator, publisher, details as to style and price and a brief summary of contents.

Peking and elsewhere in China, and the report for the year shows the largest circulation the society has had in China. Notable instances of distribution of the scriptures undertaken by leading Chinese have taken place.[1]

Training of Missionaries

Eight organized centres for the training of missionaries with an enrolment of 189 students have been at work during the year. Five missionaries are now set apart for this special work.[2] A conference of training school directors was convened at Nanking in January 1916, at which principles of language study, the linking of work in language schools with subsequent study and the training of Chinese language teachers were discussed.[3]

China Continuation Committee

The fourth annual meeting of the China Continuation Committee was held at Shanghai from April 27th to May 2nd, the political conditions having made it impossible to meet, as had been arranged, at Hangchow. Thirty-nine members were present, some of them belonging to warring nations. A significant decision was that Mandarin should be the official language of the conference. The published *Proceedings* are evidence of the remarkable courage and energy with which the many problems of the evangelization of China are being faced.[4] The reports presented by the special committees and the recommendations based upon them have been dealt with in preceding paragraphs.[5]

[1] The Christian editor of an official Chinese gazette offers a large copy of the Wenli New Testament to all readers who apply for it. Mr Yung Tao, who presented 5000 Bibles to prominent officials at the time of Mr Eddy's campaign (IRM, 1916 (Apr.), p. 195), was baptized in Peking on the day when the centenary of the American Bible Society was celebrated.

[2] The Rev. C. S. Keen at Nanking, Miss M. Murray at Yangchow, Mr A. Bland at Anking, the Rev. L. Peet at Foochow, and Mr W. B. Pettus at Peking.

[3] *Proceedings*, 1916, pp. 77–9; *Year Book*, 1916, pp. 408–11. The preparation of a Manual for New Missionaries was entrusted to Dr A. H. Smith. Reports on the work of the language schools at Nanking and Peking are published in the *Year Book*, 1916, pp. 426–31. The use of phonetic script, as endorsed by the International Phonetic Association, has proved very satisfactory at Nanking. *Educational Review* (China), 1916 (July), pp. 230–1.

[4] The *Proceedings* are published at the office, 5 Quinsan Gardens, Shanghai.

[5] A few further facts of interest may be added. The Rev. C. L. Boynton has taken

German missions have been adversely affected by the European war. Communications with the home base have been interrupted, several missionaries have been obliged to leave Hongkong, schools have been closed and plans for advance arrested. An increased effort towards self-support among the Chinese Christians is, however, reported.

German Missions

The Swedish Missionary Society and the Scandinavian Alliance Mission have each completed twenty-five years of work. The former has had encouraging progress in its fields, and has opened a new station at Kishui in Hupeh province. The Swedish Mission in China has founded an industrial school and reports an increase in membership, in school attendance and in the liberality of the Christians. The Swedish Baptist mission in Shantung has been able to resume the work interrupted during the fighting round Kiaochow. The Norwegian and Finnish missions in China have had an encouraging year.

Scandinavian Missions

In spite of the war and the reduced number of missionaries the Roman Catholics report over 100,000 conversions for 1915, a larger number than in any previous year, bringing the total Roman Catholics in China to 1,788,383.[1] For the first time a year book on Roman Catholic missions, compiled by a French Lazarist missionary in Peking, has been issued.[2]

Roman Catholic Missions

In spite of local fighting with Mongols or Manchu royalists, and disturbances with Japanese which threatened to affect the relations of the two countries, Manchuria as a whole has remained peaceful, has escaped floods and has gathered a plentiful harvest.

Manchuria

up his work as statistical secretary. In addition to the two year books, the *China Church Year Book* and the *China Mission Year Book*, edited by the committee, the issue of handbooks on social service and evangelistic meetings was authorized. A reference library has been opened in the offices of the committee. It has been decided to invite representatives of the Japan Continuation Committee to the next annual meeting.

[1] *Zeitschrift für Missionswissenschaft*, 1916, p. 244. By far the largest increase is in the Lazarist mission in Chihli, where the methods employed are of a somewhat questionable character. Cf. IRM, 1915 (Oct.), p. 653.

[2] *Les Missions de Chine et du Japon.* For review, see IRM, 1916 (Oct.), pp. 682–3.

Progress has been made in the self-support of the church, in the training of preachers in view of the modern situation, and in the co-ordination of the educational work of the Presbyterian and Lutheran missions.[1] Following on several isolated evangelistic efforts extensive preparations are being made for united aggressive evangelism in 1917.[2]

Other matters of interest are the publication of a volume by Bishop Bashford designed to interpret China to the West ;[3] the graduation of twelve men, the first to complete the full course at the Union Theological College at Canton ; the spirit of service manifested at the eighth National Convention of the United Society of Christian Endeavour for China at Hangchow in April ; the transference of women's work in Hunan from the Church Missionary Society to the Church of England Zenana Missionary Society ; and the appointment, by the Popular Education Society in Peking, of a sub-committee to censor dramatic plays and of a committee in Shanghai consisting of business men and missionaries to censor films for moving pictures.

Other Matters of Interest

III. THE DUTCH EAST INDIES[4]

THE effect of the war on the Dutch East Indies, with its large Mohammedan population, is difficult to estimate. A revolt, the causes of which are obscure, broke out in the Djambi district of Sumatra. In other parts of the Dutch East Indies there have been

The Political Situation

[1] A Normal College for Girls has been opened in Moukden and a maternity school is being inaugurated. The medical work has been hampered by lack of staff.

[2] A leaders' training conference was held at Moukden at the close of 1915. A committee representing the Presbyterian and Danish Lutheran missions is at work. The Presbyterian churches have appointed two secretaries, one foreign, one Chinese, to give their whole time to organize the movement. The Danish mission, which has had much encouragement, is working on a five years' plan by which the best evangelistic forces are focussed on two main stations and two sub-stations each year.

[3] *China : An Interpretation.* New York : Abingdon Press. $2.50 net.

[4] The information in this section is derived in the main from a statement kindly supplied by the Rev. Johann Rauws.

marked manifestations of loyalty to the government. Measures are under consideration in the Dutch Parliament which will give the natives a larger share in the administration of the country.[1]

Education

The first colonial educational congress was held at The Hague last August, and was attended by a large number of officials, teachers, public men, missionary leaders and native students studying in Holland. Among the subjects discussed was the relation of government to the mission schools.[2] All the Dutch missionary societies with one exception have given their consent and approval to recent legislation introducing a conscience clause in schools receiving government aid.

Missionary Progress and Difficulties

Reports from various parts of the Dutch mission field tell of marked progress. There is a growing demand for education and consequently an increasing opportunity for missionary work. The successful work of the German Rhenish Mission in Sumatra and Nias has continued with little interruption, and there have been considerable additions to the number of Christians. On the other hand, this mission and the Salatiga (Neukirchen) Mission have suffered through their inability to send out reinforcements. The Dutch missionary societies also have to complain of a shortage of men. Difficulty is likewise being found in securing an adequate supply of native workers, since those who have received a good education can earn much higher salaries in other callings than in missionary service.

Among other matters of interest may be noted the visit of Dr J. W. Gunning to the Dutch East Indies to confer with government officials and the missionaries and

[1] It is proposed to establish a Volksraad or council, half of which will consist of native elected members. This council will advise the governor on legislation and finance.

[2] Other subjects included the provision of education for the different classes of the population, the relation between elementary and higher education, the education of girls and the language to be used as the medium of instruction (Dutch or the vernacular).

to study in particular the problems of education; the establishment by Dr Bervoets, the pioneer of medical missions in this field, of a large colony for lepers; discussion of the question whether medical missionaries are justified in engaging in private practice; and a growing belief among the missionaries in Java in the value of colportage.

Other Events

IV. BRITISH INDIA AND CEYLON

Lord Hardinge left India in April, having won for himself a place in the affections of the people such as few of his predecessors have enjoyed. The outstanding feature of his viceroyalty was his clear recognition that the paramount issue confronting Great Britain in India is the relation of India to the rest of the empire. He definitely and publicly identified himself with Indian interests, notably in a speech in November 1913, when he expressed his sympathy with the passive resistance of Indians in South Africa to the immigration law in that Dominion. Recognizing the strength of Indian sentiment regarding indentured Indian labour in various crown colonies, he secured the assent of the home government to the eventual abolition of the system.[1] He gave great attention to the development of education, and during his tenure of office the expenditure on education was nearly doubled. The confidence which he enjoyed was a valuable imperial asset on the outbreak of war, and his bold policy of trusting the Indian people has been justified by its results.

Lord Hardinge's Viceroyalty

The signs multiply that a new spirit is awake in India. In the political sphere it finds expression in an increasing

[1] Since the prohibition of the emigration of indentured Indian labourers to Natal, the system has continued to exist in four British colonies—Jamaica, Trinidad, British Guiana and Fiji—and in the Dutch colony of Surinam. While His Majesty's government has consented to its eventual total abolition, time must be allowed for the working out of new conditions, for the control of immigrant labour and for the colonies to adjust themselves to the change.

demand for larger powers of self-government.[1] In social matters the ferment of ideas continues, such questions as the elevation of the depressed classes, the education of women, temperance[2] and marriage reform occupying a large place in the minds of the educated classes. There is also a growing interest in the industrial development of India. In response to the desire for the development of the natural resources of the country the government has appointed a commission to investigate industrial openings and possibilities.[3] All these aspirations and activities have been stimulated by the war, which in India as in Europe is bound to bring about a far-reaching transformation.[4]

Indian Aspirations

Few things are more remarkable than the rapidity with which the education of Indian women has taken a foremost place among public questions. During the past year it has been the subject of keen discussion in the

[1] In its extreme form under the leadership of Mrs Besant the demand is made for a complete system of home rule. As a result of her activities Mrs Besant's *New India* Press was called upon in June to deposit a security of Rs.2000, which was forfeited in August. By an order of the Bombay government Mrs Besant was prohibited from entering the Bombay Presidency.

[2] An investigation of the drink evil in Madras undertaken by the Graduates' Club of the Y.M.C.A. revealed the startling fact that a daily average of 62,000 persons, or more than one-eighth of the entire population, visit the toddy and arrack shops during the afternoon hours alone. *Young Men of India*, 1916 (Sept.), pp. 96–9.

[3] The aim of the commission will be to suggest the most profitable lines of action with a view to drawing out capital, building up an artisan population, carrying on scientific and technical researches, distributing the results of experience in other countries, and developing the machinery for financing industrial undertakings and for marketing products.

[4] The new demands which will inevitably be made by the changes taking place in India were recognized by Lord Hardinge in a speech at a dinner of the Simla United Service Club shortly before his departure from India. 'English officials are gradually awakening to the fact that, high as were the aims and remarkable the achievements of their predecessors, a still nobler task lies before them in the present and the future in guiding the uncertain and faltering steps of Indian development along sure and safe paths. The new *rôle* of guide, philosopher and friend is opening before you, and it is worthy of your greatest efforts. It requires in you gifts of imagination and sympathy and imposes on you self-sacrifice, for it means that slowly but surely you must divest yourselves of some of the power you have hitherto wielded. . . . I look forward with confidence to a time when, strengthened by character and self-respect, and bound by ties of affection and gratitude, India may be regarded as a true friend of the Empire and not merely as a trusty dependant.' Quoted in the *Indian Review*, 1916 (Mar.), p. 189.

Indian press. A proposal of Professor Karve to establish an all-India women's university aroused wide-spread interest and has taken definite shape in the constitution of a senate which includes many well-known Indian names.[1] The government of India has issued a circular to provincial governments asking for information regarding progress made in women's education since 1913 and for an expression of opinion on the class of action now to be taken.[2] An important step in the preparation of Indian women for the service of their fellow-countrywomen is the opening of the Lady Hardinge Women's Medical College at Delhi.[3] The general interest in the education of women has received additional stimulus from the influence of the war in widening the outlook and enlarging the activities of Indian women.[4] In view of this awakening among women special interest attaches to the recently started Christian College for Women in Madras,

The Education of Women

[1] Professor Karve is the founder of the Widows' Home at Poona. The two leading principles of his plan are that the courses of instruction suitable for women are widely different from those required by men, and that secondary education, like primary, should be carried on through the medium of the vernacular. These principles have been criticized as reactionary by the more advanced sections of Indian opinion.

[2] The circular is interesting as the first important action taken by the new Indian member of the Viceroy's Council, Sir Sankaran Nair, and has given rise to keen discussion. It points out that apart from the increasing demand for women's education the joint family system in India is breaking up; and that in consequence girls are becoming heads of families without being able to rely as in former days on the advice of older relations, while for the same reason widows have no longer the care and protection secured to them by the joint family system. The circular emphasizes the importance of allowing the control of elementary education to rest in the hands of local bodies and views with favour a similar policy in regard to secondary education, more particularly in view of the fact that one of the chief obstacles to progress appears to be the unsuitability of existing curricula. It gives prominence to the domestic as distinct from the mental training of women and anticipates a probable demand for religious education.

[3] The college was opened by the Viceroy in February and began regular work in October. It will be conducted on purdah lines, and strict attention will be paid to religious and caste rules; there will be separate blocks for the residence of Christian, Hindu, Mohammedan, Sikh and Parsi students. The expenditure on the college has amounted to 15 lakhs (£100,000) and the total ultimate expenditure is estimated at 25 lakhs (£160,000).

[4] An experienced missionary correspondent who has returned to India after a long absence notes as one of the most remarkable changes the rapid spread of clubs and societies of all kinds among the women of the educated classes and of women's meetings presided over and addressed by women.

which has now a staff of seven British and American professors and began its second year with 71 students; and to the project for establishing a Christian medical college for women in South India.[1]

University Education

Large problems in regard to university education still await solution. The opening of the Hindu University at Benares by Lord Hardinge in February inaugurated a new educational policy of far-reaching significance.[2] By this new departure an attempt is made to provide a religious basis for education without infringing the religious neutrality of the state and an opportunity is created for the development of an educational ideal inspired by Hindu culture. On the other hand, the policy of establishing denominational universities is viewed in some quarters with serious concern as tending to deepen the cleavages among the people of India. In consequence of the war the plans of the government for residential universities at Dacca, Patna, Nagpur and Rangoon have had to be postponed. A bill to create the Patna University was introduced into the Imperial Legislative Council in September [3] and a modified scheme for Dacca University has been proposed by the government of Bengal. The Burma scheme has been modified to make the government college and the American Baptist college in Rangoon the nucleus of a small university on lines suited to the immediate requirements of the province. A proposal for a university in the state of Mysore has been sanctioned.[4]

[1] It is expected that the college will be established at Vellore. A sum of $50,000 has been given for the mission hospital there and a further sum of $50,000 as the nucleus of a fund for the proposed medical college.

[2] At the first meeting of the court, the Vice-Chancellor announced that the total sum promised for the university was about £643,500, while the annual government grant will be a lakh of rupees (£6666). A few weeks after the opening of the Hindu University the Moslem University Committee decided in favour of an institution to be established on similar lines.

[3] The text of the bill is not available, but the intention appears to be to establish an examining university with affiliated colleges instead of the residential university originally contemplated.

[4] An interesting feature of the scheme is that the vernaculars, Kanarese and Urdu, are made compulsory throughout the three years' course. It may be noted that in

One of the many problems of university education was dealt with by Principal Mackichan in his address as Vice-Chancellor of Bombay University. He called attention to the inadequacy of preparation in secondary schools for university life and suggested that a year should be added to the high school course and devoted mainly to the study of English, while the ordinary medium of instruction in high schools should be the vernacular. The proposal has evoked considerable criticism. Some unrest among students, expressing itself in strikes and in particular in an attack on one of the professors in the Presidency College in Calcutta,[1] has emphasized the importance of the relations between European professors and Indian students and of increased attention to the formation of character.

Demand for a Conscience Clause

A pamphlet by the Hon. V. S. Srinivasa Sastri urging that aid from public funds should be withdrawn from educational institutions which make religious instruction an integral part of their curriculum has brought into prominence the question of the place of missionary schools and colleges in Indian education. The subject has been discussed by most of the provincial missionary councils and by the National Missionary Council and is dealt with in a separate article in this Review.[2]

Evangelistic Campaign

Nothing is more encouraging in the missionary situation in India than the new enthusiasm for direct evangelistic effort that has been awakened during the past two years. Beginning in the South India United Church the movement has rapidly spread throughout

Mysore compulsory education has been definitely adopted as the state policy and extended to a considerable number of localities.

[1] A committee appointed by the government of Bengal to investigate this incident has issued a report indicating among the causes of want of discipline political excitement and revolutionary propaganda and recommending various methods of bringing about a closer understanding between students and the teaching staff, including a suggestion that European professors should acquire a knowledge of the vernacular. Cf. an article by Sir Rabindranath Tagore on 'Indian Students and Western Teachers' in the *Modern Review*, 1916 (Apr.), pp. 416–22.

[2] Pp. 126–41.

a great part of India. The Madras Representative Council of Missions at its meeting in February appointed an evangelistic forward movement committee to act as a bureau of information and to co-ordinate effort, and the Rev. H. A. Popley was set apart to devote his whole time to this work. Evangelistic committees have also been appointed by other provincial missionary councils. The General Assembly of the Presbyterian Church of India resolved to undertake an evangelistic campaign throughout its borders, and the work has been taken up heartily by the various presbyteries. The aim of the movement is not primarily to organize large meetings, it is rather to lay upon individual members of the Church their responsibility in regard to those around them.[1] Special emphasis is laid upon preparation through prayer and Bible study, and this has already been in many places the means of enriching the spiritual life of the Church. An interesting feature of the campaign is the association of social service with the direct evangelistic appeal.[2]

It is important to observe that this evangelistic campaign is in the main an effort of the Indian church. In some parts of the country the work is being directed by bodies

[1] The week of simultaneous evangelism undertaken in September 1915 by the South India United Church, in which 10,000 workers took part and 10,000 inquirers were won, and other features of the evangelistic campaign were described by Mr Sherwood Eddy in the April number of the Review (pp. 267–76). A second week of simultaneous evangelism was held in South India last October, and the Presbyterian Church of India and the American Marathi Mission in Western India are planning for a similar week in February, 1917. A few facts from the reports received may be quoted to illustrate what is taking place. In South India in a number of rural districts practically all the members of the Church are taking up definite personal work among non-Christians, with the result that many from the rural middle class are being brought into the Church. In South Travancore, where for many years little aggressive work had been done, two new villages with over 700 people were won for Christ through the preaching of a band of young men. A two months' campaign in a district in Bengal resulted in 500 baptisms and aroused in the Church a new zeal for further evangelistic effort. In a university in North India a group of Christian young men have been trained in personal work and are doing good work among the Hindu students. A striking account of what the evangelistic movement is doing is given by the Rev. H. A. Popley in the *Harvest Field*, 1916 (Aug.), pp. 285–96.

[2] E.g. night schools have been started and conducted by voluntary workers, wells have been dug and hospitals have been visited.

composed exclusively of Indians. Correspondents from different parts of India call attention to the fact that one of the most valuable results has been the development of Indian leadership. Reports from some districts show that women as well as men have been taking a notable part in the campaign, though one of the most urgent needs is a larger number of trained women leaders. A natural result of the prominent share of Indians in the movement is an increasing emphasis on Indian methods of work.[1] In other directions also there are encouraging evidences of the growing capacity of Indian leadership. Perhaps the most noteworthy is the fact that when Mr E. C. Carter, the national secretary of the Young Men's Christian Association in India, had to leave India in September for temporary work elsewhere, the National Council entrusted the leadership of the work of the Young Men's Christian Association in India during his absence to an Indian, Mr K. T. Paul.[2] In connexion with the formation of a well-equipped Indian ministry, the first grant of academical degrees by the Christian College at Serampur is an event of much interest.[3]

The Indian Church

The growing consciousness of the Indian Christian community that it has a part to play in the national life found expression in the second meeting of the All-India Conference of Indian Christians at Allahabad in December 1915, when a constitution was adopted and the conference was made a permanent organization with the provincial Indian Christian associa-

The Place of Christians in National Life

[1] The work of Mr T. Ajadurai Bagavathar, a Tamil preacher and singer, has proved very fruitful in South India. It has led to an increased interest in Indian music and Indian lyrics and to the formation of an Indian Christian Musical Association.

[2] It may also be noted that the Madras Christian College has appointed an Indian Christian as a member of the senatus with full professional rank.

[3] At a graduation ceremony presided over by Lord Carmichael in December 1915, three Indian students, in virtue of a charter obtained by William Carey from the Danish king in 1827, were admitted to the degree of Bachelor of Divinity. The number of students during the session was 21, representing twelve denominations. Efforts are being made by the Baptist governing body of the college to secure a modification of the Royal Charter, which will permit the control of the college to be on a wider interdenominational basis.

tions as a basis.[1] In an address presented to the new viceroy on behalf of the Christian community a claim was made for fuller political recognition. The war has led to the recruitment of Christians in the Indian army,[2] and in connexion with the Young Men's Christian Association Indian secretaries have rendered valuable service with the overseas troops.[3]

The government of India has addressed to local governments an inquiry as to what has been done, and what further can be done, to improve the condition of the depressed classes, which are defined as including criminal and wandering tribes, aboriginal tribes and untouchables.[4] The circular states that in the view of the government the chief help which it can render is in regard to education. It is further suggested that the question of caste 'must be left to the good sense of the community and to the gradual disappearance of ancient habits of thought.'

The Depressed Classes

The eagerness among the depressed classes to be admitted to the Christian Church continues to be the outstanding fact of the present missionary situation in India. The missions are unable to cope with the demand, and the most earnest appeals are being made by a number of missions to the Church at home.[5] The

Mass Movements

[1] The president of the conference, Raja Sir Harnam Singh, in his address emphasized the importance of the education of the Christian community, the development of agriculture and the settling of Christians on the land. In this connexion it may be noted that the Panjab government made a grant of 2500 acres for Christian settlements, the land being apportioned among the different missions by the executive of the Panjab Representative Council of Missions.

[2] Double companies of from 250–300 men each have been formed in connexion with three Indian regiments and also a company of pioneers and a railway corps; more than 1000 Christians have enlisted.

[3] Four Indian secretaries are at work in East Africa, five in France and eighteen in Mesopotamia.

[4] The excellent work on behalf of criminal tribes by the Salvation Army deserves notice. Eight thousand persons belonging to these tribes are now at work in Salvation Army settlements and are supporting themselves. In South India arrangements are being made to transfer to the care of the American Board a robber caste numbering about 75,000, the government making itself responsible for their education apart from the religious instruction.

[5] In an official statement to the home church the Methodist Episcopal Missions

problem of the mass movements is receiving the earnest attention of several provincial missionary councils, which are endeavouring to gather and to share experience. The National Missionary Council at its meeting in November 1915 laid strong emphasis on the need of a definite effort to meet the serious and growing illiteracy of the Indian Christian community. A conference of representatives of British missionary societies was held in London in September to consider missionary educational policy in India in view of the needs of the mass movements.

National Missionary Council

The National Missionary Council met at Matheran in November 1915. It gave its approval to the first part of an important statement on missionary comity, which has since been adopted with a few minor changes by several of the provincial missionary councils.[1] Other decisions reached by the Council are noted in separate paragraphs of this section.[2] A further meeting was held at Jubblepore in the last week of October 1916 but the report is not available in time for inclusion in the present survey.

Missionary Survey

The Rev. W. H. Findlay, director of the missionary survey of India, after consultation with the National Missionary Council and the reaching of a general agreement regarding the lines of the survey, has taken in hand simultaneously the six sections of the Madras

appeal for 100 new missionaries (*Methodism's Mass Movement in India*). Two missionaries of the Church Missionary Society state that to deal with the present need in the missions of that society in the United Provinces there are required immediately 100 trained elementary teachers, 50 catechists and 20 pastors, and a corresponding number of schools and houses (*Church Missionary Review*, 1916 (May), pp. 269–77). The Wesleyan Methodist Missionary Society reports a remarkable movement round Nizamabad in Haidarabad, where after fifteen years of work there were two years ago only 400 Christians. Three thousand have been baptized within six months and 4000 more are awaiting baptism.

[1] Following upon the adoption of the statement of comity by the Bengal and Assam Representative Council of Missions the executive of the Council was able to use its good offices in bringing about a satisfactory understanding between the Bishop of Assam and the Welsh Calvinistic Methodist Mission on a question of missionary comity in the Khassia Hills.

[2] For summaries of the proceedings of the National Missionary Council and of the provincial councils see IRM, 1916 (Apr.), pp. 308–14; (Oct.), 655–7.

Presidency. The progress of this large and important undertaking will be facilitated by the appointment of the Rev. W. H. Hannum of the American Presbyterian Mission as Mr Findlay's colleague.

Christian Literature

The National Missionary Council at its meeting in 1915 recommended that a survey of existing literature and publishing agencies should be undertaken, that a man in each important language area should be set apart to organize and inspire the production of literature and that special efforts should be made in Christian colleges and theological seminaries to encourage and train Indian authorship. The discussion of these proposals in the provincial missionary councils revealed some divergence of opinion. In the opinion of several experienced correspondents the chief immediate need is for some one to give the whole or a considerable part of his time to a careful study of the whole situation and the formulation of a definite policy in regard to Christian literature. The Bombay Representative Council of Missions has asked the Rev. R. B. Douglas to become 'literature missionary.' [1] The Madras Council has appointed a literature committee for each of the four language areas.[2] The Mid-India Council has in view the re-organization of the North India Tract Society in such a way that all the missions supplied by it should have a voice in its affairs. In March a conference of tract and literature societies was held at Allahabad, when suggestions as to forming a federation of these societies were made.

The Church Missionary Society has released Dr Arthur Lankester to serve under the government as Officer for Tuberculosis, and he is taking energetic measures to grapple with this scourge.[3] The provision of sanatoria for those

[1] Mr Douglas will continue to be supported by the United Free Church of Scotland small grants for literature from several of the other missions in Western India will be available for working expenses.

[2] Two members of each of these, together with two members to represent English literature, constitute the Literature Committee of the Madras Council.

[3] See an article by Dr Lankester on 'Tuberculosis and Social Reform' in *Young Men of India*, 1916 (Sept.), pp. 508–14.

suffering from this disease has engaged the attention of several of the provincial missionary councils. It is a matter for thankfulness that for the first time since 1899 the Panjab was in July declared free from plague, no deaths from the disease having been reported for three weeks.

Public Health

There is little to be added to what was said in the last survey regarding German missions. The arrangements there recorded are still in operation. The transfer of the work of the Leipzig Mission to the Church of Sweden has been finally effected.[1] The government has consented to the schools of the German missions in the Madras Presidency being supervised by committees appointed by the Committee on Aided Education in that province, and the continuance of grants has been sanctioned up to March 31st of the present year. The repatriation of German missionaries other than those liable to military service took place during the year. The *Golconda* on its first voyage conveyed to Europe 159 Protestant missionaries with 113 children and 22 Roman Catholic priests and 18 sisters; and on its second voyage 109 Protestant missionaries with 50 children and 90 priests and lay brothers.[2] Dr Pierre de Benoit, representing the Délégation Missionnaire Suisse, a body formed to furnish aid to the Swiss missionaries who have been allowed to remain in India, has obtained the permission of the government to visit India to study the needs and present position of the Basel Mission. All missionaries of non-British

The War and Missions

[1] The financial difficulties of the mission are serious in spite of the fact that 15,000 Kroner have been contributed by the Danish Missionary Society and the Ohio Synod in America. The few missionaries left are insufficient to cope with the work, but the Indian pastors are reported to be doing well, and a mass movement in the Virudupatti and Tiruchuli districts is adding to the number of catechumens.

The General Council of Lutheran Churches in America (Philadelphia) is caring for the Breklum Mission, the Joint Synod of Ohio for the Hermannsburg Mission, while the General Synod (Baltimore) is interesting itself in the needs of the Gossner Mission.

[2] The Bishop of Chota Nagpur has borne testimony to the loyalty of the Gossner missionaries in North India to the government, and has stated that the assertion that they used their position to undermine the authority of the government or to promote German as opposed to British interests is in his belief wholly untrue.

nationality have been required by new regulations to obtain permission from the government before proceeding to India. The work of the Swedish Evangeliska Fosterlandsstiftelsen has suffered from the fact that only three missionaries have been able to obtain the necessary permission to land. Among the losses occasioned by the war may be noted the death of two young Scottish missionaries, a woman missionary of the Church Missionary Society, and four Roman Catholic sisters belonging to Kidderpore through the sinking of the *Persia* in December 1915.

Roman Catholic Missions

The internment and repatriation of German missionaries has affected the work of Roman Catholic missions most severely in the Bombay Presidency where the German Jesuits were in charge of the work. Out of 126 missionaries only 35 have been left; 27 additional workers have been borrowed from other dioceses. The Salvatorian mission in Assam has been similarly depleted, while German and Austrian missionaries have also been removed in other parts of India. Missionaries of other than German nationality have done their best to fill the gaps, but this has been difficult as these missions have themselves suffered from lack of workers and funds.[1] Several orphanages and other institutions have had to be closed and many of the missions are in serious financial straits.[2]

Other Events

Among other events of interest may be noted the progress of the movement for the Federation of Churches;[3] the celebration by the Church Missionary Society of the centenary of its work in Travancore, where a church of 54,000 baptized members has been built up and much help and stimulus have also been brought to the Syrian

[1] One estimate places the number of French missionaries recalled from India (probably including Indo-China) to join the colours as high as 120.

[2] *Zeitschrift für Missionswissenschaft*, 1916, pp. 60, 151–5, 239.

[3] See IRM, 1912 (Jan.), pp. 170–1; (Apr.), pp. 216–22; 1913 (Jan.), p. 36; 1915 (Jan.), p. 39; *Harvest Field*, 1916 (June), pp. 233–5. The bodies which have approved of the scheme for federation are the Presbyterian Church in India, the Methodist Episcopal Church, the South India United Church, the Triennial Conference of the Baptist Missionary Society, the American Marathi Mission and the Friends' Mission.

community, and by the Baptist Missionary Society of the centenary of its work in Orissa, where the Christian community now numbers about 11,000; the quadrennial meeting of the Central Conference of the Methodist Episcopal Church in Southern Asia, which has supervision of the work in India, Burma, British Borneo, the Dutch East Indies and the Philippines, and of a Christian community of nearly 342,000; the completion of the first decade of the National Missionary Society, which now has thirty workers and carries on work in six language areas, having under its care a Christian community of more than 1200;[1] the baptism on one Sunday of 80 converts from Hinduism in the Leper Asylum at Purulia; and the interest awakened by the visits to India of Professor J. Hope Moulton, Dr T. R. Glover and the Rev. Franklin Angus.

Ceylon

The year in Ceylon has little that calls for special notice. The new governor, Sir John Anderson, has been engaged in dealing with the irritation and unrest following upon the riots of 1915; his inquiries have resulted in the release of a number of persons charged with complicity in the riots but now proved to be innocent. The mission of the American Board in the island celebrated its centenary.[2] In the Wesleyan Methodist Society the movement towards self-support is making rapid progress.[3] The society has decided to co-operate with the Church Missionary Society in the Training Colony at Peradeniya. The German missionaries belonging to the Roman Catholic Oblates of the Immaculate Virgin Mary were removed to Australia.

[1] The income of the society has increased from Rs.3500 in 1906 to Rs.19,000 in 1915. The principal Lutheran bodies in South India have decided to co-operate with the society and are uniting in the support of a new mission in the Baghalkhand Agency in Central India. *National Missionary Intelligencer*, 1916 (Apr.), p. 158.

[2] The mission was founded by Samuel Newell, one of the first group of missionaries who sailed from America. There are over 10,000 pupils in the vernacular day schools, representing about 88 per cent of the boys and 33 per cent of the girls of the districts in which the mission works.

[3] Twelve of the churches are now self-supporting. Unfortunately the number of Ceylonese ministers is declining.

V. THE NEAR AND MIDDLE EAST

CONDITIONS in the Near and Middle East have been grave and distressing throughout the year, and at the time of writing the political outlook is still unsettled and the suffering of great masses of the population unrelieved.

The Arab Revolt

An event of wide significance which may have far-reaching results in missionary work was the revolt in June of the Grand Sherif of Mecca, supported by Arab tribes, against Turkey. Mecca, Jeddah, Taif, and Yambo the port of Medina, were quickly captured and provision made for an Arab senate for the Hedjaz. Sympathy with the movement was shown in Turkey, as well as amongst Syrians and Mesopotamians at El Azhar in Cairo and Moslems in India.[1]

Conditions in the Levant

In Turkey itself the war has entailed heavy sacrifices upon the people: famine and distress have prevailed among all races both there and in the western parts of Asia Minor and disease has been rife. Conditions in Syria and Palestine have been pitiable, far worse than a year ago, and crime has enormously increased; in Beirut business has been brought to a standstill and a reign of terror has existed for months; by the middle of the year it was believed that 24,000 had died of starvation, and in the autumn the estimate had risen to between 60,000 and 80,000.[2] Typhus raged in Aleppo and other districts and several missionaries and thirty-six native doctors have died of its effects.

Action of the Turkish Government

In order to avert alleged political dangers, a reign of terror has prevailed under the leadership of Enver Pasha and Talaat Bey. Prominent citizens in Turkey and Syria have been imprisoned and death penalties and cruel punishments inflicted on Moslems and Christians alike. Efforts to induce

[1] *The Times*, 1916, Aug. 7, p. 6; *Church Missionary Review*, 1916 (Aug.), p. 478.

[2] The horrors of the plague of locusts, of famine and of the general conditions are vividly described in an article on 'A Woman's Experiences in the Levant' in *The Times* of Sept. 15. *The Daily Chronicle*, 1916, June 19; *The Times*, 1916, Aug. 12, p. 5.

Christians to become Moslems have been continued, but have met with little success. The Lebanon was surrounded by a military cordon, all persons of influence were dispersed, every means of tilling the land was removed and the starving people were cut off from food. Palestine, swept bare to support the troops, became as in past days a highway for armies.[1]

Meantime the ruthless deportation and massacre of the Armenians has continued to horrify the world. The atrocities appear to be dictated by a desire to make Turkey exclusively Turkish rather than by religious fanaticism or as a part of a Holy War.[2] The Armenian population has been reduced from 2,000,000 to 1,200,000 and of the survivors a million are said to be starving. The policy of extermination is being steadily carried through. Voices have been indignantly raised among the Turks themselves against these cruelties, but in vain.[3]

Treatment of Armenians

Efforts knowing no distinction of race or creed have been made in all parts of the Near and Middle East to

[1] 'The Hill of Golgotha and the Mount of Olives have been awakened to a new life by the tramp of Turkish troops. . . . At Jerusalem a score of monasteries and convents . . . have been transformed into barracks. . . . The spectacle presented by the Holy Land is an extraordinary one. Everywhere one sees motor cars, aeroplanes, machine guns, buffaloes and oxen-drawn cars, laden with munitions, going through the lanes and along the fields once trodden by the apostles and the patriarchs, while the construction of military roads through the desert, over the mountains of Judea, in the outskirts of Jericho, does not cease by night or day.' *Der Bote aus Zion*, quoted in the *Moslem World*, 1916 (Apr.), p. 199.

[2] A movement has sprung up in Turkey, known as 'Yeni Turan.' Its avowed aim is to make the Turkish national soul independent of Islam; to develop commercial and other relations with Moslems in Russia and Persia; and to free the Turkish language from Arab and Persian elements. Its influence is complicating educational work through the emphasis laid on the use of Turkish instead of Arabic in schools. *The Near East*, 1916, Sept. 1, pp. 425–6.

[3] *The Near East* reports interpellations made in the Senate by Ahmed Riza Bey, first president of the Chamber of Deputies. At Adana, an elderly respectable Turk watching the deportation of the entire Armenian population was heard to say, 'This is not of Allah. Allah cannot accept this. It is not Allah's will.' *Missionary Herald* (Boston), 1916 (Jan.), pp. 3–4, 31. Dr J. L. Barton stated in *The East and The West* (1916 (Apr.), p. 146) that 'many [Turks] have been bold in their utterances of disapproval of the method of banishment of the Armenians, declaring that it is inhuman and un-Mohammedan.' Moslems in India have also protested against the Turkish policy. *Moslem World*, 1916 (July), p. 312.

relieve suffering and preserve life. Funds have been raised in America, Great Britain and Germany.[1] In the earlier part of the year, the missionaries had the joy of distributing relief liberally in Turkey and Syria, but later, especially in Syria and in fulfilment of a deliberate policy, the Turkish government refused to allow any distribution of relief to Moslems or Christians. A formal request from the State Department in Washington that neutrals should be permitted to feed the starving population in Syria was for some time refused by the Turkish authorities.

Relief Work

At the close of 1915, the missionary situation in Turkey, though difficult, had elements of hope. Since then the prospect has darkened.[2] Suspicion and distrust, not between missionaries and pupils but between missionaries and the authorities, has poisoned the atmosphere and uncertainties and threatenings have been in the air. An arrangement made at a conference between missionary leaders and the authorities in Constantinople as to the working of the educational regulations of 1914[3] proved futile, and during the year there has been an increasing restriction of the liberty hitherto given.[4] No new missionaries have been sent out or even appointed to Turkey by the American Board,

The Missionary Situation in Turkey

[1] An urgent appeal for 'the saving of a race' by Mr Morgenthau, well known as United States Ambassador to Turkey, appeared in *Men and Missions* (New York) for June (pp. 292–4). At the request of the American Committee on Armenian and Syrian Relief, the Laymen's Missionary Movement has taken up the task of collecting funds. Bishop McInnes of Jerusalem, in co-operation with all the British missionary societies working in Syria and Palestine, has opened a relief fund. An appeal signed by Dr Axenfeld, Bishop Hennig and others, was issued in Germany. *Allgemeine Missions-Zeitschrift*, 1916 (Juli), pp. 332–3.

[2] See an article on 'American Missions in Turkey' by Dr J. L. Barton, in *The East and The West*, 1916 (Apr.), pp. 136–51.

[3] IRM, 1916 (Jan.), p. 49.

[4] The *Hilal*, one of the representative journals of Turkey, stated in an editorial that the educational regulations of 1914 were designed to free Turkey from subservience to foreign powers, and to close schools by means of which foreigners were able to exercise moral influence over the young men of the country. The action of the government was putting an end to a dangerous and humiliating situation and taking possession of the country for its own sons, hitherto deprived of their rights. *Missionary Herald* (Boston), 1916 (July), p. 303.

owing to the war conditions, but eleven who were previously in Eastern Turkey have returned to their work in stations now under Russian control. The work of the British and Foreign Bible Society has continued in Constantinople and the door of the Bible House has never been closed.

Roman Catholic Missions

The French and Italian priests in Turkey have been expelled and the mission schools turned into Turkish schools. The condition of Roman Catholic education in Turkey is at present so hopeless that it appears to be involved in complete disaster. Of five hundred schools in Asiatic Turkey only twenty are left, these being German. Churches have been turned into dwelling-houses or mosques. German, Austrian and Hungarian Roman Catholics have tried to supply the deficiencies but have been able to accomplish little.[1]

Mission Work in Syria and Palestine

Syria and Palestine are still closed and mission work is almost entirely arrested, except where Syrian workers are steadfastly carrying on evangelistic, pastoral or school work. Mission buildings have been commandeered for military or other purposes,[2] but so far as news has been received from them the few missionaries who have remained in Palestine seem to have been treated well. The Syrian Protestant College at Beirut and the International College at Smyrna have large enrolments though the work is beset with many difficulties. The latest information is to the effect that the Syrian Protestant College may be unable to open its boarding establishment on account of shortage of food. The Lebanon Hospital for the Insane at Asfuriyah has been able to keep open and the English doctor is still in residence.

Notwithstanding the presence of large military forces, and fighting in the western desert with the Senussi and in the Sinai Peninsula and the neighbourhood of the Suez Canal with the Turks, Egypt is reported to have been

[1] *Zeitschrift für Missionswissenschaft*, 1916, pp. 57, 147, 234–6.

[2] For example, the buildings of the Friends' Mission in Syria have been taken for wounded soldiers, and the House of St Anne in Jerusalem, formerly in charge of the White Fathers, has been converted into a college for the sons of sheikhs.

'one of the safest and quietest lands on earth' during the year. Missionary work has gone steadily forward, in spite of the abnormal conditions and the added claims which have come upon some of the staff for medical or spiritual ministry to the troops. It is a striking testimony to the value of medical missions that when shortage of doctors made it difficult to keep the C.M.S. hospital at Omdurman open, the Governor-General of the Sudan held that it was politically inexpedient that it should be closed.[1] The American Assiut College has completed fifty years of work; thirteen of the students in the senior class are preparing to enter the ministry. Five missionaries of the American Board are temporarily in Egypt, learning Turkish and working among the Armenian refugees until they can re-enter Turkey and resume their work.

Egypt

The tide of war which swept Christian missionaries out of Persia has turned, and though the country is still unsettled American missionaries in Western Persia and those of the Church Missionary Society in the centre and south of Persia have returned to work.[2] The Bible Society agent was able to remain throughout.

Persia

The Scottish and Danish missions in Southern Arabia are suspended, but in the Persian Gulf the mission of the Reformed Church in America is finding many opportunities, especially in the schools and in medical work among women. A visit paid to the mission by Dr Chamberlain, foreign secretary of the Board, appears likely to lead to an important reconsideration of policy, for the missionaries are facing the problems created by the attempt to evangelize 'self-sufficient Turks and proud Arab sheikhs' through the agency of Armenians,

Arabia and Mesopotamia

[1] *Mercy and Truth*, 1916 (Oct.), p. 231.

[2] The article by Dr Shedd of Urumia in this number (pp. 99–112), recording his experiences during the fighting at his station, was written just before he returned to Persia. The C.M.S. medical work at Isfahan and Yezd has reopened, the missionaries being welcomed with great joy. The return of more women missionaries is not permitted by the authorities for the present, but a medical man has been allowed to go to Kirman.

Nestorians and Syrians, with no admixture of Arabian workers. In Mesopotamia the work of the Church Missionary Society in Baghdad and Mosul is in suspense.

VI. AFRICA[1]

The record of African missions is still set in a framework of war. Actual fighting has taken place during the year in British and German East Africa, in Nyasaland and on the shores and waters of the great lakes; on the borders of Uganda, in the Belgian Congo[2] and Portuguese West Africa; and in Kamerun. The tremendous conflict has likewise drawn native troops from South Africa and Rhodesia, from Madagascar and French West Africa, many of them to serve on European soil. While the arrest of missionary work in consequence of the war has assumed larger proportions, and reconstruction has not yet become possible in the areas most affected, the following pages demonstrate the survival of forces which must ultimately triumph over devastation and death.

The Effect of the War

West Africa

In Sierra Leone the Wesleyan Missionary Society has decided, as an expansion of their existing mission and with the enthusiastic support of the home churches, to open work among the Mohammedans in the colony.[3] In Liberia the death of the African Bishop Ferguson of the American Protestant Episcopal Church, who exercised a strong influence for righteousness, has

Sierra Leone and Liberia

[1] Egypt and the Anglo-Egyptian Sudan have been dealt with already under Moslem Lands. See pp. 41–2.

[2] Lonely mission stations on the Congo have watched the passing of steamers laden with aeroplanes and torpedoes and carrying armed forces into the heart of Africa. *Congo Mission News*, 1916 (Mar.), p. 1.

[3] Two missionaries are to be sent to Cairo for special preparation with a view to taking up work in the hinterland.

raised difficult questions as to his successor and as to the future of the church in the republic.[1]

The Gold Coast

In the Gold Coast the large accessions recorded in last year's survey have continued and increased. In the Wesleyan mission over 6000 adult baptisms were reported for 1915; 11,000 persons were under preparation for baptism.[2] A movement has arisen in the Apolonia district through a Krooman named Harris who, of his own accord, in fulfilment of a vow, has been travelling from village to village preaching with apostolic fervour and success. Thousands of people have forsaken heathenism, destroyed their fetishes and built little churches.[3] The government has decided that all German influence must be eliminated from the Basel Mission in the Gold Coast, and has invited the United Free Church of Scotland to co-operate in carrying on the work of the mission if it can be reconstituted as a purely Swiss organization on a basis satisfactory to the government. In Ashanti the workers of the Society for the Propagation of the Gospel report that the Fantis are accepting Christianity with great eagerness and simplicity. The creation by the government of six new posts in the Gold Coast medical service to be filled by fully qualified West Africans is a step towards meeting a long-standing grievance.[4]

No authoritative information regarding the work of the German missionaries in Togo is available, but it is believed that they are still permitted in the section of

[1] None of the African clergy have the gifts which marked out Bishop Ferguson for the episcopate in 1884. During October the decision was to be arrived at as to whether a white bishop should be appointed to succeed him. *Spirit of Missions*, 1916 (Sept.), pp. 591–3.

[2] The Wesleyan West African Mission is almost self-supporting; in 1915 the natives raised locally over £50,000, the society only providing £11,500, little more than the cost of the European missionaries.

[3] Harris recently crossed over into the French Ivory Coast, and after doing a remarkable work there was put into prison by the French government. He has been liberated and sent to his own country, Liberia.

[4] Out of about 250 public medical appointments in British West Africa less than 20, including the posts just created, are held by natives. *Anti-Slavery Reporter*, 1916 (Apr.), p. 10; (July), p. 23.

the country under British control to carry on their work under restrictions. The revised Ewe version of the Bible, which was being printed in Berlin for the British and Foreign Bible Society, did not leave the press till after the war began. By special permission of the British government several hundred copies were dispatched via Amsterdam and London in two consignments and reached the Bremen missionaries in Togo during 1916.[1]

Togo

In Nigeria the government is concerned about the inadequate supply of educated natives for government posts and other offices and the failure of education in the past to produce satisfactory results in the training of character. New Educational Regulations have been issued in accordance with which grants to assisted schools will be awarded not on examination results but on continued inspection in which value will be given for moral tone and discipline as well as for class work. The new code lays strong emphasis on moral and religious instruction. It has been cordially welcomed by the missions and a number of missionary schools which have hitherto remained aloof from the government system will probably now come under it. An important ordinance declaratory of the law regarding slavery was published in the *Nigeria Government Gazette* in June.[2] A discussion took place in the British Parliament with regard to a proposal to place a tax of £2 per ton on palm kernels exported from West Africa to countries other than Great Britain. It is feared that such a tax may injure native interests, and the committee of the Anti-Slavery Society has appealed to the Secretary for the Colonies to postpone further action until the matter has been considered locally in all its

Public Affairs in Nigeria

[1] *Bible in the World*, 1916 (Mar.), pp. 92–3.

[2] The bill abolishes the legal status of slavery, affirms the illegality of every contract by which any person is bought or sold or placed in servitude or transferred as a security for debt, disallows claims for compensation made by owners of slaves who acquire freedom by virtue of the ordinance, and empowers the governor in council to make regulations necessary to carry the law into effect.

bearings.[1] The Anglican Synod of Western Equatorial Africa has petitioned His Majesty's government to prohibit the carrying of spirits by the new railway from Port Harcourt into the interior in view of the disastrous effect which the importation of spirits is likely to have upon the Ibo people.[2]

Missionary Progress

A step forward in the matter of self-support has been taken in the C.M.S. diocese of Western Equatorial Africa. An experiment begun in the Yoruba country and then adopted on the Niger of establishing provisional church councils which undertake from the outset the support and control of the native churches has proved entirely satisfactory.[3] At the same time the rapid development of the country and the desire of large numbers for baptism tend to weaken the attitude of the Church on moral questions, a difficulty increased by the lack of adequately trained teachers. The opening of the railway from Port Harcourt to Udi, the centre of the recently discovered coal-field, offers an opportunity which is engaging the attention of the missionary agencies already at work for evangelizing the great unoccupied reaches of the Ibo country.[4] In Northern Nigeria, where the conditions call for special prayer, a few baptisms have taken place at Zaria and at Gimi, the Christian village referred to in last year's survey. The two stations of the Sudan United Mission in Munchiland are being transferred to the Dutch Reformed Church of South Africa. The British and Foreign Bible Society have published six new versions —in each case a single Gospel—for Nigerian peoples during the year. In the Niger Delta Pastorate a great upheaval,

[1] *Anti-Slavery Reporter*, 1916 (Oct.), pp. 58, 65–74.

[2] The amount of spirits at present imported into British West Africa, as stated by the President of the Board of Trade last April, is 305,000 liquid gallons to Sierra Leone, 1,534,000 to the Gold Coast and 1,976,000 to Nigeria.

[3] In most cases a European missionary acts as chairman. The proceedings of the provisional church councils are subject to confirmation by the local executive of the mission, but in practice they have seldom needed either the check or the spur of the more experienced body.

[4] See IRM, 1916 (July), pp. 355–7.

which threatened at one time to assume a political character and was given prominence in the daily press, took place through the claims of an African Christian to be the second Elijah referred to in Malachi iv. 5. The ' prophet ' and his helpers attracted an immense following, hundreds of baptisms took place without any proper preparation, several of the Christian congregations were torn asunder, and two pastors, one of whom shortly repented, were led away.[1] In the neighbouring mission of the United Free Church of Scotland at Calabar a centre for work among women and girls is being founded in memory of Mary Slessor, whose biography has proved one of the most notable missionary publications of recent years.[2]

Kamerun

Since the evacuation of Kamerun in February 1816, when the German governor and his staff retired into the adjacent Spanish territory, the administration of the colony has been in the hands of the French, with the exception of Edea and a small portion near Calabar which is under British administration. Of the four Protestant missions at work before the war only that of the American Presbyterians is left.[3] During hostilities the American missionaries were obliged to leave their stations of Batenga and Edfulen for some months,

[1] The movement, as presented by the African Bishop Johnson, contained good as well as evil. The leader, Garrick Sokari Braid of Bakana, was a young Christian worker of promise and was much used in healing the sick by prayer, but belief in his prophetic office led to extravagant excesses. The ' prophet's ' messengers preached up and down in the Ibo country that the white man's power was ended ; that the native church was to rule the country under the ' prophet ' ; that people must repent of their sins, destroy all idols and leave off drinking gin. The European drink traffic was sternly denounced. According to *The Times* of July 19th the ' prophet ' has been put in prison on the charge of receiving money under false pretences. Bishop Tugwell notes that in places where the people possessed the Scriptures in the vernacular and had been taught to study them the claims of the ' prophet ' fell upon deaf ears. *Church Missionary Review*, 1916 (Aug.–Sept.), pp. 455–62, 477 ; *Bible in the World*, 1916 (July), pp. 137–8.

[2] *Mary Slessor of Calabar*. W. P. Livingstone. Hodder. 3s. 6d (net). See IRM, 1916 (Apr.), pp. 246–54.

[3] The Basel, Gossner and German Baptist missions were also at work. The American missionaries report that they have been treated with great consideration alike by Germans, French and British. The rapid political changes made it inexpedient to teach any European language in the mission schools, which caused the temporary withdrawal of some of the boys who were not satisfied with vernacular education.

and in consequence mission property was looted and the natives suffered severely. Nevertheless there is much cause for thankfulness. At Elat, the central station, the church increased by more than 25 per cent, and in April, within a few weeks of the time when the station was transferred from one European power to another, 500 persons were baptized in one day. Both German and American missionaries have borne testimony to the vitality and generosity of the native Christians at a time when their leaders were absent and their country impoverished by war.[1] All the German Roman Catholic missionaries (Pallottines) have withdrawn to Spanish territory or been taken prisoners. The work is being cared for by a few French priests.[2]

The war has resulted in some weakening of the missionary staff on the Congo,[3] but the various missions report progress and encouragement. The Swedish Mission has opened a new station on French territory; the American Presbyterian Mission has seen marked advance in Luebo;[4] the Heart of Africa Mission, which sent out nine new workers in July and August, records about forty baptisms as the fruit of its first two years of work and the translation of a gospel into Uele; the Africa Inland Mission, which sent out twenty-two new workers, has now eight stations extending from Lake Albert to the borders of the

Congo and Angola

[1] In the six months from August 1915 to February 1916 the converts of the American mission contributed $3200, that is $400 more than in the whole of the preceding year; and the evangelists, most of whom are supported by the native church, voluntarily gave up one-fifth of their salary. *All the World*, 1916 (July), pp. 106–7. *Assembly Herald*, 1916 (July), p. 359; (Aug.), pp. 423–4. *Allgemeine Missions-Zeitschrift*, 1916, p. 373.

[2] *Zeitschrift für Missionswissenschaft*, 1916, pp. 141–224.

[3] Two missionaries of the English Baptist Society were at the request of the Belgian authorities appointed as chaplains to the native troops serving in the Belgian campaign against German East Africa, and several Swedish missionaries were debarred by the British government from entering the country.

[4] Twenty-five years ago not one man in the Luebo region had heard the Gospel or could read. Now there are over 13,000 Christians, and an attendance of 8000 at the day schools and 15,000 at the Sunday schools. Between 300 and 400 evangelists, three-fourths of whom are either voluntary or supported by the villages, were present at the last annual evangelists' conference. *Congo Mission News*, 1916 (Aug.), pp. 9–10.

French Congo.[1] An association of leading officials, heads of trading companies and missionaries for assisting monogamists has been formed by the Commissaire of the Lulonga district; an officially recognized monogamic compound is in process of construction at Ikau and another is proposed at Barringa. A savings bank is to be formed and there will be a special fund to assist monogamists in buying tools or securing wives.[2] The French Protestant Mission is holding its ground, supported by the prayers of the native Christians. In Angola the American Board (A.B.C.F.M.) has opened a new institute for boys and girls at Dondi.

East and Central Africa

Eritrea and Jubaland

In Eritrea the Swedish National Missionary Society has continued to feel the effects of the war. Communications have been restricted and missionaries, with one exception, have been unable to enter the country. Important progress has, however, been made, especially in medical work. Whole villages are asking for teachers. The native Christians have shown a deepened sense of responsibility and in spite of high prices and undue poverty have increased their financial contributions. In the Juba country there has been political unrest and consequent restrictions, and no concession has been granted for extension work. The gospel of St Mark has been printed in Somali.

British East Africa

During the earlier part of the year there was fighting in the southern districts of British East Africa and many of the Masai were under arms. At Nairobi there has been great responsiveness among the people, the young men, in particular, being eager for instruction. Bishop Peel of Mombasa, one of the leaders in the Kikuyu Conference, died in April.[3]

[1] For a map showing the details of pioneer work in these regions, see IRM, 1916 (July).

[2] *Congo Mission News*, 1916 (Aug.), pp. 8–9.

[3] In the sixteen years of Bishop Peel's episcopate the number of main stations in the diocese and the church membership doubled; the communicants rose from 875

Uganda

In Uganda the effects of the war have been felt in many directions. Large forces of European, African and Indian troops have introduced new factors into evangelistic work and hundreds of sick or wounded soldiers have been treated in Mengo hospital.[1] In the kingdom of Uganda itself the Christians—Protestant and Roman Catholic[2]—outnumber the non-Christians by nearly 67,000.[3] In the C.M.S. Mission the contributions of the native church fell considerably and the home grants to the mission were heavily reduced. There are encouraging indications of missionary purpose in the church.[4] Among other matters of interest may be mentioned the successful cultivation of church lands for the benefit of the whole diocese,[5] and the appointment by the British and Foreign Bible Society of Mr W. J. W. Roome to survey language problems and promote Bible circulation, with his headquarters at Kampala.[6]

German East Africa

The sword of war has pierced German East Africa from every side. Four European nations—German, British, Belgian and Portuguese—besides the South African forces have been engaged in conflict. To the arrest of the work of British missionaries reported in

to 1456, the pupils in the mission schools from 1400 to 19,000, and the native teachers increased fourfold, mainly in the stations in German East Africa.

[1] Bishop Willis states that a large proportion of the troops recruited in Uganda were Christians, and that while most of the unskilled labour was done by heathen, boys from the mission schools filled posts as hospital assistants, dressers, stretcher-bearers, clerks and interpreters.

[2] The Roman Catholics report that in spite of depletion of staff, work has been carried on at all stations.

[3] Between 1911 and 1915 the percentage of heathen decreased by 8·7 and of Moslems by 0·1 ; Protestants increased by 6·7 and Roman Catholics by 2·1. In 1911 there were 329,285 Christians to 384,410 non-Christians ; in 1915 the numbers were 374,264 and 307,529. *C.M. Review*, 1916 (Aug.–Sept.), p. 477.

[4] Of seven deacons ordained in 1916 only two were retained for Uganda itself, the others being sent to Ankole, Toro, Busoga and Bukedi. All central schools and high schools in the diocese are being invited to follow the example of several which already support one of their ' old boys ' as a missionary. *Uganda Notes*, 1916 (July), pp. 72–4. The party of Baganda who offered for service in the Sudan (see IRM, 1916 (Jan.) p. 62) have had discouraging experiences and the leader has returned to Uganda.

[5] *C.M.S. Gazette*, 1916 (Aug.–Sept.), pp. 219–20.

[6] Mr Roome will supervise Bible work in British East Africa, Uganda, German East Africa and the upper waters of the Nile and Congo.

last year's survey has been added that of the work of German missions.[1] The work of African Christians has also been checked, in some cases very seriously.[2] The latest news concerning the missionaries is that all those of the Universities' Mission, with one exception, were released and well at Tabora;[3] the C.M.S. missionaries are also stated to be safe and well.

Nyasaland

The report of the Commission appointed to inquire into the causes of a native rising in Nyasaland in January 1915 was published early in the year.[4] The report embodies suggestions of a more or less defined character for government limitation of the work of native schools and churches. On the ground, amongst others, that these suggestions impinged upon the liberties guaranteed in the Berlin Treaty of 1885, joint representations taking exception to certain clauses in the report are in process of being made to the Foreign Office on behalf of the Church of Scotland and the United Free Church of Scotland, which together have a preponderating influence in mission work in Nyasaland. Mission work on and around Lake Nyasa and along the border of German East Africa was disturbed by the conditions created by the war. A new language, Mpoto, has been added to the long list

[1] The stations affected are those of the Leipzig, Berlin, Bielefeld and Moravian missions. Before the war there were in German missions in the colony about 150 men missionaries, 15 single women and a Christian community of 11,000. IRM, 1915 (Apr.), pp. 294–5. The Nyasa Mission of the Berlin Society was to have celebrated its jubilee in the autumn of 1916. *Allgemeine Missions-Zeitschrift*, 1916, pp. 106–8.

[2] The Universities' Mission received a cable in May announcing that the native clergy from the northern archdeaconries had been imprisoned and that 20 had died of hardship. The seriousness of this loss appears when it is remembered that the mission allows 15 years for the training of an African clergyman, and that instead of the usual number of 80 or 90 boys in the training centre at Kinguani there are now only 9 boys.

[3] *Central Africa*, 1916 (Nov.), p. 269.

[4] The rising, which aimed at setting up an independent native state, took place on the Magomero Estate of the Bruce Trust, under the leadership of John Chirembwe, an Ethiopian pastor who had been educated in a negro seminary in the United States. It was quickly suppressed, but caused considerable alarm. The Commission found the causes of the rising in the subversive influence of certain independent quasi-missionary bodies tending to encourage a false and dangerous nationalism. The conditions of labour on the Bruce Estates were also found to be directly conducive to the rising. *Christian Express*, 1916 (May), pp. 69–71; *Anti-Slavery Reporter*, 1916 (July), pp. 36–8.

of African versions published by the British and Foreign Bible Society.

Northern Rhodesia

In Northern Rhodesia, though missionary work was still in part suspended, the London Missionary Society was able in August to resume work at Kawimbe, the old-established station which had been vacated at the beginning of the war. A native Training Institute has been founded at Kafue in connexion with the mission of the Primitive Methodist Church. The translation of the New Testament into Bemba has been completed.[1] In Barotsiland, Litia, son of Coillard's friend Lewanika, succeeded to the office of paramount chief on the death of his father in February. He is the first Christian ruler of the Barotsi, and on his accession made an impressive speech to his people in which he declared himself a believer in God and took a vow of life-long abstinence from beer.[2]

South Africa

The Native Land Act

An event of outstanding interest is the issue of the report of the Commission appointed under the Native Land Act of 1913.[3] The most notable feature of the report is the delimitation of large additional areas, amounting to over 18,000,000 acres, for the exclusive occupation of natives. The greatest increase (from 2,000,000 to 13,000,000) is in the Transvaal. The recommendations, taken on an average over the whole Union, would give the native population about 13 acres per head.[4] While the area proposed by the Commission seems to be inadequate in view of the natural increase of

[1] The translation was largely the work of missionaries of the L.M.S., the production was undertaken by the British and Foreign Bible Society, and among the agencies using it are the Universities' Mission to Central Africa and Plymouth Brethren missionaries.

[2] *Journal des Missions Evangeliques*, 1916 (Juin), pp. 300–1.

[3] IRM, 1914 (Jan.), p. 60; 1915 (Jan.), p. 47.

[4] The chairman, Sir William Beaumont, brought in a minority report recommending that the Act of 1913 and subsequent legislation should not apply to Natal or Zululand.

the black population, there is ground for hope that legislation following on the report of the Commission will provide for further adjustments; that arrangements will be made to secure the management by natives of affairs within the native areas; and that local boards with representative natives among the members will be formed to advise the people upon land purchase, exchange, and the difficulties which must inevitably arise while the great sifting and dividing of the white and coloured races of South Africa takes place.

Educational Affairs

On February 8th the South African Native College at Fort Hare was opened by General Botha.[1] A fortnight later the college classes began, the accommodation for twenty boarders being fully occupied. Thus after many years of toil and delay the ideal of a college for the higher education of the natives of South Africa has been realized under conditions which are full of promise for the future. It is expected in well-informed quarters that the Provincial Administration Commission now sitting will recommend the transference of educational administration from the provincial authorities to the Union government; this step, if taken, will have an important bearing on native interests in education.

Notwithstanding the serious disturbance of conditions

[1] Government officials and native chiefs and representatives were present from Cape Colony, Transkei, Basutoland, Bechuanaland, Swaziland, Orange Free State and the Transvaal. The churches and missionary societies were largely represented.

The college was originally conceived by Dr Stewart of Lovedale. In January 1905 the South African Native Affairs Commission recommended that a central native college be established, and an executive board was formed in October 1907. In the original scheme, the essential parts of which have already been realized, the college was to be Christian in character, aiming at a true university education with liberty to shape its courses to meet the needs of the native people and eventually having its own charter. The government is represented on the governing council by the Under Secretary for Education for the Union and the Secretary for Native Affairs. The Transkeian General Council and the United Free Church of Scotland have each two representatives; donors of less than £5000 have appointed a native representative; native secondary education has one representative; and the Principal of the College is an *ex officio* member. Associate members are appointed by the Church of the Province of South Africa, and the Wesleyan Methodist Church of South Africa, each of which has announced its intention of erecting a hostel. *Christian Express*, 1916 (Mar.), pp. 35–43.

resulting from the war,[1] there has been considerable advance in missionary work and a ready response in many districts. In NATAL and ZULULAND the Swedish Church Mission reports increased readiness for self-support and self-government in several parts of its field, and good progress in educational work. The seminary for evangelists carried on in conjunction with the Norwegian and Berlin missions was re-opened, the Scandinavian missions undertaking the whole expense. In the TRANSVAAL the Wesleyan Missionary Society is encouraged by steady growth both in adult baptisms and in the number of full members. The new building for the central mission of the society in Johannesburg was opened in February by Lord Buxton and is the largest mission of its kind in the Methodist Church.[2] The American Board (A.B.C.F.M.) is beginning work among the Zulus at the mines in Johannesburg. The importance of work on the Rand is shown by the discovery in a little known part of the Lebombo diocese of eighteen small self-sown missions founded by African labourers from the Rand.[3] In BECHUANALAND the prolonged drought has seriously affected work. The process of tribal disintegration which is going on with accelerated force, and the depletion of many of the larger native towns, is giving rise to new problems and calling for changes in methods of work. The hold of the London Missionary Society on the outlying districts has been strengthened by extensive itineration in the region of Lake Ngami and the Kalihari Desert. In SOUTHERN RHODESIA, where the pressure of white settlers

Missionary Work

[1] Owing to war conditions the meeting of the General Missionary Conference has had to be postponed. The work of the important Commission on Uniformity in Discipline has been considerably hampered by the same cause, but the report is nearing completion and will be issued after the date of the next meeting of the general missionary conference is fixed.

[2] The mission, which is entirely native, has over 6000 members and 25,000 adherents. It includes 60 churches and 160 other meeting places. Its staff consists of 2 European missionaries, 10 African ministers, 700 voluntary local preachers and 280 class leaders.

[3] *Mission Field* (S.P.G.), 1916 (Feb.), p. 61.

is more and more driving the natives into reserves, the London Missionary Society has opened a new station in the Shangani Reserve (situated between Buluwayo and the Zambezi), into which large numbers of native Christians from the district of Inyati have migrated. Exact information about the German missions in South Africa is not available, but a considerable number of the missionaries appear to have been interned and many of the schools have been taken over by the government.

Other Matters of Interest

Among other matters of interest may be noted the celebration of the centenary of the South African Wesleyan Missions in April;[1] a vigorous agitation, especially on the Rand, against the illicit traffic in liquor which is a source of grave and widespread demoralization both among whites and natives;[2] the first conference of the native section of the Students' Christian Association held at Lovedale in April, at which steps were taken towards the formation of a Native Teachers' Christian Association and a native travelling secretary was appointed;[3] and the first Convention of the South African Sunday School Association which met at Port Elizabeth.[4]

Early in the year German South-West Africa was

[1] The Wesleyan Methodist Missionary Society began work in 1816, and in 1882 a separate and semi-independent South African Conference was instituted which now includes all work formerly carried on by the parent society except that in the Transvaal, Rhodesia and Delagoa Bay. It is an interesting example of a mission district carried to the point of complete self-support and self-government. There are now 277 ministers, and of the 135,000 members and probationers over 120,000 are natives.

[2] *Christian Express*, 1916 (Aug.), pp. 113–4; (Sept.), pp. 131–2, 138–40. Convictions for offences against the liquor laws on the Rand in 1912 amounted to 2010 against white men and 205 against white women; and to 7617 and 1791 respectively against native men and women. In each case these figures are largely in excess of convictions for offences against person or property. Since 1912 the number of convictions has greatly increased.

[3] The delegates, though not very numerous, included Fingo, Basuto, Xosa, Zulu, Bechuana and coloured students, representing 7 different denominations and missions. *Christian Express*, 1916 (May), p. 65; (June), pp. 84–8.

[4] No native or coloured person was eligible as a delegate. The *Christian Express*, 1916 (Apr.), p. 50, writes: 'Surely native and coloured Sunday school workers need and deserve instruction and stimulus at least as much as Europeans, and the problem of the religious instruction of the young people of these communities is of national importance.'

occupied by the forces of the Union of South Africa. Severe famine, especially in the northern districts, has added to the suffering caused by the war.

German South-West Africa

The Rhenish Mission, which has carried on a successful work for over seventy years, has been able to continue some of its undertakings, but the Rehoboth Bastards have fallen away from the mission and there has been looting and destruction of mission property.[1] The Finnish Mission has also suffered from famine, for a time school work was impossible and baptisms were few. The provincial Board of Missions of the Anglican Church in South Africa is proposing to open work in several unoccupied areas. The Roman Catholic missionaries have continued their work, though hampered by lack of money and the depreciation of the paper currency.

In Portuguese East Africa the work of the Swiss Romande Mission has developed in spite of war in the Lourenço Marques district. The native church synod in April decided to establish a small theological school at Rikatla under the direction of M. Junod and to open industrial and social work at Antioka.[2] The American Board have reopened work near Beira as a centre from which to reach the unevangelized territory between Beira and Mount Silinda.

Portuguese East Africa

Madagascar

The discovery of a secret society on nationalistic lines in Madagascar at the close of 1915 threatened to have serious consequences, as many leading Christians, including workers in several missions, were at first thought to be involved. On investigation the plot proved to be less serious than the government had apprehended; it was found to have originated with students in government schools and colleges and the Christian leaders were technically acquitted though they

A Secret Society

[1] *Evangelisches Missions-Magazin*, 1916 (Sept.), p. 425.
[2] *Bulletin de la Mission Romande*, 1916 (Sept.), pp. 197–200, 211–2.

were banished for a time from the capital because they had not revealed the existence of the society.[1] It is a noteworthy fact that while the trial was being carried on and the Christians were still under suspicion, the French government issued a statement to the effect that the church, as such, was not involved and the people were free to continue church attendance. The incident, owing to restrictions imposed by the government, may delay the movement towards independence in the Malagasy church, but it may bring about modifications in the educational regulations which will lead to the development of manual instruction.

Other Events

Other matters of interest are the maintenance of the improved relations between the government and missions noted last year; the reversal of the government policy which, to the great inconvenience of the missions, excluded women from training as teachers and from receiving the same brevet as the men; the general progress of missionary work in the island, though the resources of the French mission have been severely strained through the war; the growth of self-support in the Malagasy church; and the publication of a valuable report on education in the island by a commission appointed by the Friends' Foreign Mission Association, embodying a number of important proposals,[2] to several of which effect has already been given.

VII. OTHER MISSION FIELDS

The American missionaries at Batang on the borders of Tibet have been invited by the people to open work in

[1] The headmaster of the Boys' High School belonging to the Friends' Mission in the capital and a leading French pastor and professor were arrested, and also several pastors and teachers in the London Missionary Society mission.

[2] These include the formation of a central advisory educational committee to which educated Malagasy have been co-opted, the appointment of a qualified missionary as director of all the educational work of the mission, and the establishment of a joint consultative board to consider the educational and administrative problems which are common to all the Protestant missions. *Report*, p. 48.

four large towns twenty days across the border towards Lassa. The work of the Swedish mission in Eastern Turkestan has incurred no difficulty through the war except that the minds of the Mohammedan leaders were stirred to resistance for a time through the proclamation of the *jihad*.

Central Asia

Missionary forces in Oceania have been weakened as a result of the war. The Melanesian Mission is hampered by lack of staff in the face of growing responsibilities; four stations of the Australian Methodists are unoccupied because of shortage of men; the French mission also has depleted ranks; and the work of the Liebenzeller Mission has been interrupted through the Japanese occupation of its field, which involved the closing of schools and the deportation of missionaries to Japan. The German Roman Catholic missionaries have been allowed to continue their work in most of the islands. In New Guinea there have been large baptisms in the Anglican Mission and the bishop has borne testimony to the good work done in the German territory both by Lutheran and Roman Catholic missionaries. The Rhenish and Neuendettelsau missionaries have been allowed to continue at their work, and in more than one part of the field there is an encouraging movement towards Christianity. In New Caledonia the work of the French Protestant mission has been facilitated by the passing of a law which permits native pastors to move freely about the island, a boon sought for eleven years.[1] In Tanna, Samoa and Fiji there has been development in self-support and Christian liberality, and the French Protestant missionaries in the Society Islands bear striking testimony to the strengthening of the faith and character of the native church as a result of the severe testing caused by the war.

Oceania

The Congress on Christian Work in Latin America held at Panama in February and followed by six regional

[1] The permission includes members of Roman Catholic missions also. *Journal des Missions Evangeliques*, 1916 (Mars), p. 165.

conferences in Lima, Santiago, Buenos Aires, Rio de Janeiro, Havana and Porto Rico ushered in a new era in the evangelization of South America.[1] The work among the heathen population, which alone falls within the scope of this survey, has been financially crippled by the war. Progress has nevertheless been made in the Chaco mission in the Argentine and among the Sanapanas in Paraguay and the Araucanian Indians in Chile. The South American Missionary Society has decided to close its Fuegian work, the Yahgan race being almost extinct. An opportunity of settling the Indian nomads under hopeful conditions has been presented to the society through an offer from a land and cattle company to assign large areas for Indian settlement, the land ultimately becoming the property of the people.[2]

South America

VIII. THE JEWS

THE paragraphs in last year's survey which described the tragic sufferings of the Jews remain true. The year has seen an increase rather than an alleviation of the sorrows of their lot.[3] Relief work has been officially undertaken on their behalf in Egypt, Russia, Hungary and Germany; by various committees, both Jewish and Gentile, in America and Great Britain; and the societies or churches with Jewish work have opened special funds.[4]

The Sufferings of the Jews

[1] See review of the Reports of the Conference in this number, pp. 149–52.

[2] *South American Missionary Magazine*, 1916 (Oct.), pp. 121–6.

[3] It is probable that half a million Jews have perished in Eastern Europe and the Levant. The Jewish population of the Bukowina, Galicia and Poland have for the most part been deported, fugitives live in Russia in revolting conditions, the 30,000 Jews of Serbia are almost without exception homeless, in Palestine the Jews who have not fled to Egypt are suffering from shortage of money, high food prices, typhus, cholera, plague, and visitations of locusts. According to latest information 64,000 Jews in Palestine are in need of relief.

[4] The Jewish Committee of the United Free Church of Scotland raised a fund of £7500 as a special war fund by the end of October. The Mildmay Mission to the Jews raised over £3000 which was personally distributed by the director in Russia.

In spite of difficulties, work continues in many places in the war zones and the responsiveness to Christian teaching reported last year continues. The large and successful schools of the London Jews Society in Bucharest have had to be closed; in Persia their work has been interrupted but never entirely stopped. A little work goes on in Palestine. The mission of the Church of Scotland at Smyrna and Constantinople has continued; the work of the British Jews' Society is encouraging at Vilna and Vienna though their station at Adrianople is closed; the local representatives of the United Free Church of Scotland Mission at Budapest are working successfully, the enrolment in the schools being the highest ever reached; and at Hamburg the work of the Irish Presbyterian Church is maintained. The Rumanian work of the Swedish Mission is suspended, and one of their workers in Russia has been exiled to Siberia. The Verein der Freunde Israels in Basel has suffered interruption in its work, but from Vilna and Lodz reports come of ready listeners, demand for literature and several baptisms. The work of the Danish Mission continues among refugees in Copenhagen.

European Missions

Steps have been taken for the consolidation of work among the Jews in North America. At the second annual conference of the Hebrew Christian Alliance at Philadelphia in May a committee was appointed to develop and guide the production of Christian literature for the Jews, and interdenominational committees of workers in Jewish missions have been formed in Chicago and New York.[1]

Jewish Missions in America

THE relations between the work in the mission field and the life of the Church at home are so close that any general comment on the missionary survey of 1916 must be re-

[1] The literature committee consists of the Rev. S. B. Rohold and four associate editors. A quarterly magazine in English with a Yiddish supplement is to be issued at Chicago as the official organ of the Alliance. *Jewish Era*, 1916 (July), pp. 113–7; *Missionary Review of the World*, 1916 (Feb.), p. 86.

served until that survey has been completed by the study of the home base of missions in America, Great Britain and the continent of Europe, which will appear in the April issue of the Review.

In the meantime there is one fact of supreme significance which the preceding pages must have brought to the consciousness of every reader. Among non-Christian tribes and peoples there is an eager readiness to hear the Gospel and a spirit receptive of its message,[1] and the Church in every mission field is realizing in a new and dominating sense that 'the real, the fundamental, the permanent object for which it exists on earth' is to interpret to others the revelation of God in Christ, proclaiming its meaning in wide-spread evangelism,[2] and manifesting its application in every department of human life.[3]

Thus while the floods of war are still unassuaged and the waters prevail in destruction, the bow of God is set in the cloud to confirm His everlasting purpose for the salvation of mankind. In the midst of storm and confusion the forces of life are working towards an end assured by the covenant of God: 'While the earth remaineth, *seedtime and harvest shall not cease.*'

[1] See pp. 8, 13, 22, 24, 32–3, 35, 44, 48, 49, 54.
[2] See pp. 6, 10, 11, 13, 14, 21, 23, 29–31, 44, 48, 54.
[3] See pp. 5, 6, 7, 9, 12, 16, 19, 23, 30, 31–2, 34–5, 56.

NOTE

The Survey of the year 1916 has been written jointly by the Editor and Assistant Editor of the Review. It does not include any event subsequent to December 1st, when the sheets were sent to press.

The Survey is based upon material collected and indexed in the office of the Continuation Committee from general newspapers and reviews, annual reports of missionary societies, missionary magazines and year books, and records and minutes of representative bodies in the mission field. Direct information has also been supplied by the secretaries of missionary societies in America, Great Britain and the continent of Europe, and by a large number of experienced correspondents in the mission field. Without this generous personal help, which has already been acknowledged by letter, the preparation of the survey would have been impossible.

THE GOD THAT MUST NEEDS BE CHRIST JESUS

FOUR STUDIES

By PROFESSOR A. G. HOGG

I

Introduction

The title which heads this article tersely sums up that which has come to be the central burden of what contact with the Hindu and Christian students of a missionary college provokes me to teach and preach. Those of them who are still Hindu in their modes of religious thought do believe in a God, but not in a God who must needs incarnate Himself in one like Christ Jesus. Those who have become so Christian in their thought that they are no longer really Hindu in any religious sense may have learned to believe that God must be like Jesus in character, but they do not realize that possession of a character like that of Jesus must render it impossible for the God who possesses such a character to refrain from the actual deed of incarnating Himself for the world's redemption. And those who are sons of Christian parents appear to stand in no less need of this message, for their hold upon the Christian verities is often so unintelligent that they are sore put to it to answer the criticisms of their Hindu classmates.

No practical missionary stands in much danger of deluding himself with the flattering idea that he has discovered the right way of presenting Christianity to India. He is too quickly undeceived by the disheartening experience of finding that his most pertinent arguments seem to miss

the mark and his most earnest appeals produce but a casual impression. Yet there must be some forms of presentation that are more pertinent than others, and if we are to learn to formulate our message in the most telling way, it would seem that, at conferences or through the pages of missionary reviews, individuals must compare notes as to the modes of statement to which experience has led them and the points on which they have learned to lay most emphasis. Even if the illustration offered in this and the following articles of a way of stating to educated Hindus the essence of the Gospel be really in many respects a glaring example of how not to do it, it may yet serve the good purpose of stimulating others to work out a better way.

In speaking of a 'way of stating' the essence of the Gospel I do not refer, of course, to choice of language and illustration and method of treatment, all of which must vary indefinitely with the audience and the occasion. I refer to something much more fundamental—to the trains of thought which, by whatever choice of language, illustration and method of treatment, we must endeavour to set in motion in the Hindu mind and must therefore have followed out in our own. It is indeed the old Gospel and nothing else that we must proclaim. But the Gospel cannot be proclaimed without in some measure being formulated, and the formulations which lie ready to the missionary's hand have been worked out in a western environment and are not all equally adapted to Hindu comprehension. Our ready-made doctrines are the outcome of efforts to state what a Christian should believe upon subjects which have interested the religious mind of the West and in relation to erroneous ways of thinking which have been current there. Now some of these subjects have never interested the Hindu mind and some of these erroneous ways of thinking are different from any that have been current in India. Hence the doctrinal formulations which the missionary brings with him are largely useless, at least in the meantime, not because they are false but because they are irrelevant. The new

formulations of Christian truth which the Indian missionary needs are (1) a clear statement of wherein Christianity differs most fundamentally from Hinduism and other Indian forms of religious belief; (2) a clear statement of what a Christian should believe on those subjects which have specially exercised the religious mind of India and in relation to the erroneous beliefs there current on these subjects; (3) a statement, simplified by the elimination of all terms which derive their significance from western controversies, of what a Christian should believe on subjects in regard to which the religious mind of India needs to be quickened out of indifference.

Now in holding up the God in whom one believes as a God that must needs be Christ Jesus, one is inevitably led to take some steps in the direction of each of these desiderated formulations. One is led to attempt to state clearly what a Christian should believe upon a subject that has greatly exercised Indian thought, namely, the unequal distribution of joy and pain, and to define the Christian attitude to the Hindu idea of karma and transmigration. One is led to try to set forth, in a way little related to western controversies, what a Christian should believe in regard to a subject which has too little engrossed the religious mind of India, the problem of remission of sin, and in regard to another subject which has hardly exercised that mind at all, but on which it must be taught to exercise itself, the problem of moral renewal. And one is also led, I believe, into the very heart of the contrast between Christianity and Hinduism.

It is to a preliminary characterization of this contrast that I propose to devote the remainder of the present article. Incidentally, of course, it will be illuminated by the treatment of the other three topics, but it is of sufficient importance to require discussion by itself. I am indeed far from suggesting that a missionary should constantly draw attention to the existence of an agreement or disagreement between the faith he is preaching and the doctrines

he is trying to supplant. Often the process of undermining the beliefs of the Hindu proceeds most effectually when the latter is unconscious of the ultimate trend of the ideas that are being pressed upon him. But the missionary himself needs to have a clear conception of what constitute the most radical and fruitful points of difference between the Hindu and the Christian world of thought and emotion before he can skilfully choose the topics that he ought to dwell upon and emphasize. In spite of all that has been done to make Christianity known in India, Hindus constantly affirm with real sincerity that they see no important difference between it and their own religion. This attitude may have its roots largely in the past centuries of syncretism, but does it not also spring in part from the too indiscriminate emphasis laid by Christian preachers and teachers upon all the elements of our Christian inheritance ?

Let us imagine ourselves for a moment in the position of those whom we are trying to reach. We missionaries have tried to get some real apprehension of what Hinduism is as a religion. We remember vividly our first impression of a perplexing maze of differences and resemblances between it and our own faith, the differences at first the more striking but the resemblances becoming more noticeable as we began to get into a more living touch with the people. This bewildering experience was ours in spite of the advantage, of which we availed ourselves, of books to direct our study and to suggest the links that were missing from our personal observations. Now suppose that the positions were reversed, and that we were Hindus who either had no access to scientific manuals of Christianity or did not care to use them. The Christianity of Christendom is quite as complex a medley of doctrines and sects as the Hinduism of India. We are Hindus—that is the supposition—and we are getting a random acquaintance with Christianity through the Europeans we come across and the missionaries we get to know and the general literature we happen to read. It is all confusingly strange at first; but gradually

we find that amid much that is foreign there is, especially in the more devotional and practical aspects of the religious life, a good deal in common between this Christianity and what we ourselves believe and appreciate. We even come across sermons and devotional manuals and Christian classics like the *Imitatio Christi* which, with a few changes of name and phrase, we can wholly sympathize with and use with religious profit. What wonder, then, if we begin to suspect that after all the differences between this religion and our own are only superficial? What wonder if our intellectual curiosity dies away, and we are content to use and assimilate what appeals to us, without troubling to arrive at a definite attitude of acceptance or rejection toward Christianity as such?

How are we to avoid producing in the Hindu mind merely this tepid appreciation, this indifferent tolerance—the mood which, of all moods, offers the least promise of conversion? How are we to provoke opposition—a much more hopeful symptom—opposition not merely to the practical consequences of our doctrines in baptism and breach of caste but to the doctrines themselves, an opposition which will lead to their being seriously canvassed and will therefore give them a chance of being accepted with real intelligence?

What we need is, I am persuaded, some agreement among missionaries and evangelists in presenting Christianity as a system of life and thought whose differences from Hinduism centre in a few broad and striking contrasts, by acceptance or rejection of which a man's attitude to all other points of difference is likely to be determined. If some such agreement could be reached, there might follow such a concentration of argument and appeal as would surely provoke a living spiritual reaction on the part of the mind of India, a reaction which might at first be very hostile but must in the long run make surrender more rapid. Moreover it is only in this way that the foreign missionary can advantageously help to promote that specific Indian

contribution to Christian theology of which some have dreamed. It is not for him to reformulate Christian thought in terms of Indian philosophy. To do so at present would be to encourage mere syncretism, since Hindu philosophical terms are so impregnated with un-Christian implications. Doubtless when the Indian mind does address itself in earnest to the re-thinking of the Christian faith, it will attempt to help itself in the task by the use of its inherited philosophical tools. It will be a healthy phenomenon but full of the same kinds of danger as lurked in the Hellenizing of early Christian theology. The dangers can be minimized and the process assured of a healthy issue only if the fundamental points of contrast have been previously driven home upon the Indian mind by the foreign missionaries of to-day, sympathetically but forcefully. It is by a wise and kindly emphasis on what is new and un-Hindu in fundamental Christianity that the foreign missionary can make his best contribution to the ultimate evolution of a truly Indian formulation of Christian doctrine.[1]

There are three ways in which the missionary needs to have behind him such a consensus of opinion as I am desiderating in regard to what are the most important and most fruitful points of contrast between Christianity and Hinduism. He needs it to guide him in the choice of topics even in those frequent situations when it is not desirable to draw his hearers' attention expressly to the fact that his teaching involves an advance upon or a conflict with Hindu beliefs. Even then he should not waste his time upon subsidiary points but should know how to dwell upon what either is agreed by all Christians to be radical or leads up to what is agreed to be radical.

[1] In urging this need of an emphasis upon points of fundamental contrast I have, of course, no quarrel with those writers who have insisted upon the need for sympathy and the wisdom of a warm recognition of all points of affinity. Points of contrast must be led up to by starting from points of agreement; that is an obvious principle of educational method. But the objective to be arrived at is necessarily the points of difference, and my plea is for an agreement about and a concentration on those differences alone that are fundamental.

Much more obviously he needs the help of such a consensus when his object is to bring his hearers to a definite and conscious choice between Christ and their old religious allegiance. And finally he needs it in order to have ready a clear and authoritative answer when he is sincerely interrogated by a thoughtful man who wishes a brief but compendious statement of the essential difference between Christianity and Hinduism. This is a demand that has been made of me several times. Let me, then, without further preface address myself to the specific task of this preliminary article, and attempt to meet the desire of such a questioner, in the imperfect fashion which is all that I can compass, by setting forth what appear, in contrast with Hinduism, to be—

The Distinctive Features of Christianity

What is the essence of Christianity? It was not a mere historical accident that bestowed on this religion a name derived from no abstract doctrine but from its worship of Jesus as the Christ. For Christianity can hardly be better defined than as the mind, heart and will of the man who feels that he must worship Jesus, and that he could not possibly worship as God any other being than Jesus. Such a definition of Christianity, however, never satisfies a man who does not himself worship Jesus. He always wishes to know what particular conception of reality Christianity stands for, and he cannot help supposing that a man whose worship of God clothed itself in these conceptions would be no less truly a Christian even if he did not worship the individual person known historically as Jesus. Perhaps the studies which are to follow may gradually make it intelligible why this supposition is mistaken; but in the meantime the fact that it is mistaken renders it somewhat misleading to define Christianity by its doctrines. For if in regard to any doctrine whatsoever we Christians came to see that, contrary to our previous belief, it was really inconsistent with, instead of helping to explain, our worship of the

historical Jesus as God, we would count it a Christian act to surrender that doctrine and an un-Christian act to retain it. Nevertheless, in the case of certain fundamental Christian ways of thinking, it is so utterly improbable that loyalty to Christ Jesus will ever require us to surrender them, that in a secondary sense we may define the essence of Christianity in terms of these ways of thinking. Now from this point of view one of the features of Christian thought which comparison with other religions inclines one to single out as very distinctive and fundamental is that it conceives God as passionately intent on rescuing from the clutches of evil not merely the human soul but the whole of human life in its rich concrete unity. To India, Christianity thus professes to offer what no other of the religions by which she has been mainly influenced has offered. These latter have been content to tell of a salvation of some immortal part of man, a salvation coming as an individual and independent event to each man who attains it, and leaving the organized corporate life of humanity to go on upon its unredeemed way. Christianity on the other hand promises nothing less than so perfect a regeneration of the whole world-order as shall make it fit to endure for ever. How fundamental this distinguishing feature really is we may realize at once by recognizing that it is involved in that very term ' Christ ' from which Christianity derives its name.

As reflected in the speeches of the earlier part of the book of Acts, the burden of primitive Christian preaching was the simple message : ' The Christ has come, and He is Jesus.' In this announcement we may distinguish two elements : an historical occurrence, and an idea. Because it proclaims an occurrence, Christianity is distinguished by being a ' gospel,' that is, a piece of good news ; while, in interpreting this occurrence by an idea, it becomes a theology and gives rise to philosophies.

Let us consider the idea first. By the ' Christ ' or ' Messiah ' was meant, in that primitive Christian preaching,

one who was divinely commissioned to inaugurate a new cosmic epoch. Not mere individuals, however many, not one nation alone nor even the whole human race, but nothing less than the entire world-order was regarded as lying in the grip of evil powers from whose disastrous sway only Divine Omnipotence could rescue it; and the Christ or Messiah was the appointed instrument of the expected divine intervention. Primitive Christian preaching, then, in proclaiming Jesus as the Christ, was offering to men something much more than the redemption of their individual souls: it was holding out to them the prospect of a redeeming transformation of the entire world-order, both physical and social. Thus St Paul was able to write that 'creation was not rendered futile by its own choice, but by the will of Him who thus made it subject, the hope being that creation as well as man would one day be freed from its thraldom to decay and gain the glorious freedom of the children of God' (Rom. viii. 20, 21, Moffatt's version). Although the taint of evil was so deep-seated that in the fiery purification the very framework of earth and sky might seem to be dissolved, yet that which would emerge from the convulsion would still wear the familiar aspect of a sky above and an earth beneath. 'It is new heavens and a new earth that we expect' (2 Pet. iii. 13, Moffatt's version). And that refashioned environment was to be the scene not simply of a transformed individual life but of a transformed social order: it was to furnish healing for 'the nations' (Rev. xxii. 2). 'By its light will the nations walk; and into it will the kings of the earth bring their glories' (Rev. xxi. 24, Moffatt's version).

In this conception of a redemption of life as a whole and not simply of the individual soul we touch a feature that is still fundamental and distinctive in Christianity. Doubtless the modern Christian mind is less naively anthropomorphic in its way of conceiving the powers of evil which hold the known world-order in their grip. Doubtless it has travelled far in the direction of de-personalizing Satan

and his demonic hosts into mere abstract tendencies towards disorder and moral corruption. And as it has thus modified —on the whole, perhaps rightly—its conception of the evil power from which redemption is needed, so it has also modified—on the whole, perhaps wrongly—its conception of the goal which is secured by redemption. For in place of the ' Kingdom of Heaven ' to which the New Testament looked forward—a new world-order which, though etherealized, was still not immaterial and was still conceived under the forms of space and time—it has substituted the modern idea of ' Heaven,' which it tends to conceive as spaceless and even timeless, and as entirely immaterial. Nevertheless, however greatly these changes of conception may have blurred the outlines of those distinctive features which in the first century were directly suggested by the terms ' Christ ' and ' Christianity,' those features are still fundamental and distinctive in our faith. Authentic Christianity still teaches that not the individual soul alone but the social and physical order as well are in the grip of tendencies which make for the undoing of all that man counts precious. And as regards the goal to be won by redemption, authentic Christianity still conceives it not as the rapture of the individual soul which after death is to be absorbed in a contemplation of God that will crowd out all other interests, but as a union with God which will bind the individual yet more closely to the other perfected spirits whom God loves, and which will be the inspiring source of all his free activities in the perfected environment which God purposes for them that love Him.

These distinctive features must be kept fully in view in any attempt to understand the essence of Christianity. In one form or another they are vital to all its thought about God. Hinduism offers to save man from the world, which is thought of as incurably finite and unsatisfying ; and so it appeals especially to the man who feels disillusioned with life, weary of all that the world has to offer. Christianity offers to save the world from itself—to save all that is

precious in our world-order from all in it that makes for decay and corruption. Christianity has, therefore, an appealing message for every man who feels that he himself and his fellows need relief from sin and moral impotence, who feels that social life needs to be preserved from decay and is worth preserving, and that the universe contains so very much of good as to be worth perfecting. Thus Christianity makes its appeal to the strong and enthusiastic as well as to the weary and disillusioned. This is a feature which the Christian may well rejoice over, and it is one which springs directly from that conception of a 'Christ' or 'Messiah' which constituted, as above remarked, the root-idea of primitive Christian preaching.

Christianity first came into being when to this *idea* of a 'Christ' or 'Messiah,' with all that it implied, there was added the *statement of fact*, 'The Christ is Jesus.' Only so did what had been a mere thought, in part prophetic, in part speculative, become a 'gospel,' a piece of good news. To show how the belief arose, and grew into conviction, that the idea of the Christ was actually realized in the man Jesus, would be to tell again the story in the gospel narratives. In the power of Jesus over the soul, over the body, over external nature, over death itself, men recognized the marks of the hoped-for Christ. But while the union, thus brought to pass, between the idea of the Christ and the fact of Jesus was the starting-point of Christianity as a religious system, it was its starting-point only. Much ground had to be travelled before Christianity was able to state to the world, in the form of definite beliefs, all that from the first it obscurely felt when it identified Jesus with the Christ. And in this further progress, as in the original identification, it was the personality of Jesus, and what men felt to be His unseen presence and agency, that was the impelling force. It is evident from the pages of the New Testament that, from the very first, Christians trusted and obeyed and worshipped the risen Jesus with an utterness of surrender that would have been unjustifiable if He had not been to

them, more or less unconsciously, more than the term 'Christ' at that time properly signified, but it was only by degrees that they came to realize this and draw the necessary inferences. In the New Testament writings we can trace something of the process through which they grew to recognize that, if they would be true to what from the first had been their attitude to, and experience of, the risen Jesus, their thought must dare to acknowledge in Him attributes grander even than the Messianic. In the development extending through and beyond the New Testament, by which Christianity thus gradually attained to a fuller consciousness of its own implications, we may perhaps distinguish three stadia of insight. These are: (1) The Christ is Jesus; (2) Jesus, the Christ, is nothing less than God; (3) it is eternally the nature of God that He could not have refrained from becoming Jesus, the Christ. It is not possible, I think, to reduce the fundamentals of what historically is the distinctive Christian faith to a simpler statement than this threefold conviction, for although the third formally implies the other two, its fulness of meaning is apt to be missed unless it is taken as their consummation. But since we have here begun by representing it in this relation to the others, we may venture to take it by itself as a text in the attempt which is to be made in the other articles of this series to set forth more fully the distinguishing essentials of Christianity.

A. G. Hogg

JAPANESE NATIONALISM AND MISSION SCHOOLS IN CHOSEN

By ARTHUR JUDSON BROWN, D.D.

THE correlation of a true national spirit to the propagation of a world-wide gospel has been a difficult factor in missionary work from the beginning. Just now these embarrassments are being seriously intensified in several mission fields. This article deals with a concrete instance in Chosen under Japanese rule. In complying with the request of the editor of the *International Review of Missions* to discuss the subject, of course I should be understood as writing personally and not officially.

Realizing the island isolation and the limited area and productivity of their own land, the Japanese look upon Chosen on the adjacent mainland as necessary to afford an outlet for Japan's overcrowded population and to produce the additional food supplies that the nation needs. Moreover, from a military and political point of view it is the most exposed portion of the empire, as Japan there comes in contact with China and some of the powerful nations of Europe—a serious matter in this unhappy era of racial jealousies and strife. In these circumstances, the Japanese feel that they cannot be content with ruling Chosen as an outlying dependency, as America rules the Philippine Islands and Great Britain rules India, but that they must amalgamate Chosen with the empire and assimilate its people, teaching them the Japanese language, infusing them with Japanese ideals, and developing in them patriotic feeling for Japan as their country. The Hon. M. Komatsu, Director of the Bureau of Foreign Affairs of the Government-General of Chosen, wrote on November 4th, 1915:

The administrative policy fixed by the imperial government of Japan for Chosen fundamentally differs in its aim from that taken by European and American governments toward their colonies. By taking into consideration historical and racial relations between the two peoples, it is the purpose of Japan to assist, guide and lift up the Korean people lagging in the race of civilization, and make them not only good and intelligent but also loyal subjects of the empire in name and reality.

In conversation with an eminent Japanese some months ago, I remarked that in accordance with the wish of the Government-General we had adopted the name 'Chosen' in our correspondence and published reports, but that I was puzzled to know how to refer to the people. 'Shall we continue to call them Koreans?' I inquired. 'By no means,' was the reply; 'call them Japanese, for they are now citizens of Japan.'

It is inevitable in such circumstances that the Japanese Government-General should be sensitive about any influences which they regard as in the slightest degree divisive or as coming between them and the people whom they are trying to assimilate, and that they should feel that the carrying out of their policy, in the peculiar conditions which prevail in Chosen, justifies a closer and more complete governmental control. They understand as well as anyone the difficulty of changing the attitude of mature men who have been moulded by the traditions of their own race, and who have personal memories of the tumults and sorrows which attended the subjugation of their native land by the Japanese. But if the children can be trained to the altered conditions, a single generation will see the desired change in sentiment. The Japanese therefore turned their attention to the schools. Free public schools were opened under Japanese teachers, and Korean parents were urged to send their children to them.

The Japanese soon discovered, however, that their schools were not popular with the Koreans. This was partly because parents hesitated to put their children under alien conquerors whose purpose was to wean them away from their national ideas, customs and language, and turn

them into Japanese; partly because most parents who coveted a modern education for their sons and daughters were already sending them to the mission schools where they were educated in their own language as Koreans; and partly because a majority of these parents were Christians who wanted their children trained under strong religious influence. Indeed a majority of the elementary village schools were church schools, directly connected with and supported by the local congregations. The social and intellectual as well as the religious life of the Korean Christian centres in his church. The school usually occupies a church building and is an integral part of church activities. Pupils who complete the course of these elementary schools go to the mission academies and boarding schools at the central stations, from which in due time they can go to a mission college, so that their entire training is under religious auspices. The elementary schools are supported by the Korean Christians. The other institutions are maintained and conducted by the missions.

Most serious of all, from the point of view of the Japanese, is the fact that this whole educational system is either directly controlled, as in the case of the academies and boarding schools, or indirectly influenced, as in the case of the elementary church schools, by foreigners, American missionaries. They are over three hundred in number, most of them resident in Chosen before the Japanese annexed it, compactly organized into missions, strong in the principal cities of the country and possessed of tremendous influence over hundreds of thousands of Koreans who look up to them as children to a father. This influence is moral rather than authoritative, for the Korean churches are not subject to the organized bodies of missionaries, and the latter are doing all they can to induce the churches to assume the management of their own religious activities without dependence upon missionaries. But to Japanese observers the ascendancy of the missionary body appears large.

Now, rightly or wrongly, the Japanese have gotten the

impression that a considerable part of this American missionary body is not sympathetic with Japanese rule. We believe that they are mistaken and we could point to proofs of our position. But the point here is not what we think but what the Japanese think. Many manifestations of this suspicion have appeared in the newspapers in Japan, and statements to the same effect have been repeatedly made by Japanese in Chosen and America. Every government in the world is insistent upon the recognition of its lawful authority in its own domain, especially in annexed or colonial territory. We know how particular the British are about this in India, the French in Madagascar and the Americans in the Philippines. The Japanese are proud, high-spirited, legitimately sensitive for their national prerogatives and resentful of anything that looks like an infringement upon them.

At this point another factor must be taken into account. The Japanese regard education as a function of the state; not in the sense of Great Britain and the United States, which deem it their duty to provide free education for those who need or desire it, but in the sense that the state must absolutely control the education of its people in order to train them for the ends of the state. Schools are regarded as agencies of the state like the courts and the army. It is intolerable from the Japanese point of view that subjects of the empire should be educated in private institutions over which the government has no control and in which they may be taught anything that the teachers please, especially when, as in Chosen, these teachers are foreigners who owe allegiance to another government and who are suspected of lack of sympathy with the authorities of the country.

The government position appears to be: It is the duty of the church to preach and the duty of the state to teach. Missionaries may have unlimited freedom in evangelization, but they should leave education to the government. If they insist upon having schools, they must make them

conform to the government schools in curriculum, in qualifications of teachers, and in the exclusion of religion, for the schools of the state must be secular with no religious exercises, whether Buddhist or Christian. Hence the educational ordinances promulgated on March 24th, 1915.

With a courteous desire to make these regulations available for English readers and to explain their character and purpose, the Hon. M. Komatsu wrote to me about them on April 8th and November 4th, 1915, enclosing with the former letter a detailed explanation which he had published in the *Seoul Press* of April 2nd and 3rd of that year, under the caption : *Separation of Education and Religion.* The Hon. Teisaburo Sekiya, Director of the Bureau of Education, also published articles in the *Nagasaki Press* of March 30th, 1915, and the *Japanese Advertiser* of August 7th, and the Hon. K. Usami, Minister of Home Affairs, made further public statements in the *Seoul Press* of March 17th, 18th, 19th and 21st, 1915.

These ' Ordinances,' ' Instructions ' and ' Regulations,' and the official explanations of them, will be memorable in the history of missions and of religious education. We need not write of them in detail, as most of them relate to questions of inspection, curriculum, grade of work, qualifications of teachers and other matters about which missionaries raise no question. Many of the rules impress me as excellent, indicating careful study of modern educational methods and intelligence in applying them. Others, however, have caused deep concern to missionaries and mission boards, as they forbid all religious teaching and services in mission as well as government schools.

I am trying to be fair to the Japanese point of view, and that I am not misrepresenting it will appear from the following extracts from the government regulations and from official interpretations and applications of them :

In such schools [private] no religious teaching is permitted to be included in their curricula nor religious ceremonies can be allowed to be performed. . . . The education of the people shall stand independent of religion. No govern-

ment and public schools and those schools having the curriculum fixed by law and ordinance of the empire can be allowed to enforce religious education or conduct any religious ceremonies. The functionaries concerned ought always to bear in mind the statement in the Proclamation and beware of being led into a wrong course. (*Instructions concerning the revision and enforcement of the private school regulations,* issued by the Government-General, March 24th, 1915.)

The principle of the separation of education and religion is absolutely necessary in Chosen. . . . The enforcement of the principle . . . does not admit of any objections or criticism by anybody, native or foreign. . . . There is no other course open to the government than to carry out this principle of the separation of education and religion. . . . The recent amendment made in the regulations for private schools is nothing more or less than a step taken for attaining the aim of assimilation by directing and unifying the trend of the popular mind, *pari passu,* the improvements in material features of the people in this peninsula. Accordingly it has been provided in the regulations that all schools engaged in national [general] education, no matter whether they be government, public or private establishments, should conform to the educational policy fixed by the government. (The Hon. M. Komatsu, in the *Seoul Press,* April 2nd and 3rd and November 25th, 1915.)

The authorities are very appreciative of the valuable contributions made by religious schools in Chosen to the development of civilization and education, but they cannot allow the present state of education in Chosen to continue for long. . . . Private schools having common industrial or special education in Chosen are required to fix their curricula in accordance with regulations controlling public common schools, higher common schools or government special schools, it being also prohibited to them to include any course of study other than those authorized by these regulations. In other words, all schools, no matter of what name or kind, common, industrial or special schools, are required to conform to the system regulated for them. In consequence in all these schools it is prohibited to give religious education or to observe religious rites. (The Hon. Teisaburo Sekiya, in the *Nagasaki Press,* March 30th, 1915.)

The Government-General, in carrying into effect the Educational Ordinance for Korea, announces that not only government and public schools but also private schools, whose curricula are fixed by provisions of law, shall not be permitted to give religious instruction or conduct religious ceremonies. In harmony with the progress of the times and in order to unify the national system of education, no private school which carries on important educational work, their curricula being regulated by provision of law, shall be allowed to add to its curriculum religious instruction or conduct any religious ceremonies. (*The Official Gazette,* Tokyo, March 29th, 1915.)

Mission schools which had a government permit when the regulations were announced are given ten years in which to adapt themselves to the new requirements.

Other schools must immediately conform or close. The Presbyterian Academy for Boys at Syen Chyun and the Southern Presbyterian Academy for Girls at Soon Chun, although established before the law went into effect, had not received their permits on account of technical delays. The missionaries felt that they could not conduct mission schools without Bible teaching and chapel services and the magistrates closed both institutions, the Soon Chun official order reading: 'Your having no intention of removing religion from the curriculum and making application to establish becomes clearly disobedience to the established law. Therefore, from this time on I am ordered to forbid instructions therein.'

The following statements apparently indicate a disposition to carry to its logical conclusion the principle that education should be exclusively a function of the state and that mission schools should be eliminated:

> The undertaking of general educational work by the missions in Chosen is a temporary work of expedience, and along with the completion of the general educational system by the government, mission schools will gradually decrease in number or lose their *raison d'être*. . . . It is not quite unlikely that in six or seven years to come there will be no mission schools in Chosen undertaking common education, as is the case in Japan proper. (Letter of the Hon. M. Komatsu, November 4th, 1915.)
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> Our object of education is not only to develop the intellect and morality of our people, but also to foster in their minds such national spirit as will contribute to the existence and welfare of our empire. Accordingly we are resolved to maintain an absolute independence in regard to our policy and system concerning national education, which we formulate and put into effect by ourselves without foreign interference or assistance. It follows then that educational work inaugurated by foreign missions in the days of the former Korean government must be modified to-day so as to keep pace with the progress of our plan to carry out modern administrative measures. I sincerely hope that you will appreciate this change of the time and understand that missions should leave all affairs relating to education entirely in the hands of the government by transferring the money and labour they have hitherto been expending on education to their proper sphere of religious propagation. . . . Whatever the curriculum of a school may be, it is natural that the students of that school should be influenced by the ideas and personal character of its principal and teachers. It is for this reason that France rules that all teachers undertaking

elementary education shall be of her native people. Education must be decidedly nationalistic and must not be mixed up with religion that is universal. . . . While the propagation of religion must belong solely to the control of the church, educational work must entirely come under that of the government. . . . The government should not allow anybody to interfere with the educational work it undertakes for the maintenance of the independence of the state and the promotion of its welfare. Precisely as the government should not interfere with religion, so the church should not interfere with political administration in general and education which is part of the administrative work, in particular. (Article by the Hon. M. Komatsu in the *Seoul Press*, April 3rd, 1915.)

Friends of Japanese and missionaries alike, inclined to place the most favourable construction upon the governmental policy, sought to reassure themselves in three ways.

First, by the belief that we might reasonably expect the same measure of freedom for mission schools in Chosen that we have long enjoyed in Japan, and that the new regulations should be interpreted by our experience there. This belief was soon seen to be illusory. The Rev. James E. Adams, D.D., Secretary of the Senate of the Educational Foundation of Chosen, rightly observes 'that the situation is not at all that which obtains in Japan itself. In Japan proper, because of the common schools where education is compulsory, there are but few mission schools. In such schools as exist, however, religious instruction is not forbidden. If the mission school conforms to the government system, secularizes and meets the other conditions, it has certain privileges which other schools do not have. It may, however, not conform and continue to operate, in which case it has the utmost freedom of religious instruction in its curriculum. Of this type is our Meiji Gakuin, and the Methodist Aoyama Gakuin. The option given is: "Conform or stay out." Here the option is: "Conform or close up." One is an option of permission, the other an option of suppression. In this they are fundamentally different, and in so far the situation in Korea is more grave than it has been in Japan. No liberty of choice is given. It is secularize or go out of business.' Mr Komatsu

frankly recognized and defended this fundamental distinction in the following declaration :

> I often hear that some missionaries in Chosen entertain the opinion that the same educational policy as pursued in Japan should be applied to Chosen, and the same privilege as extended to mission schools in the mother country be extended to similar institutions in the peninsula. This opinion, I do not hesitate to say, emanates from an erroneous conception of conditions existing in the two different parts of the country. . . . In Japan proper a school which does not use the appellation of Chugakko (Middle School) is not required to exclude religion, but in Chosen any schools practically giving education of the middle school grade, no matter by what name they are called, are treated in the same way as other middle schools. This measure is taken in order to prevent misrepresentation, and is a step not only theoretically right but necessary and unavoidable in view of the prevailing condition in Chosen. Should Chosen attain the same stage of progress as in Japan, there can be no room for disputing about the matter; but inasmuch as the educational conditions in the two parts are widely different, it is altogether unreasonable to ask for the enforcement of one and the same practice in the two different parts. (Article in the *Seoul Press*, November 25th, 1915.)

The second hope lay in personal utterances of prominent Japanese. Several missionaries and representatives of mission boards who were visiting in Chosen reported highly reassuring words of this kind. Unfortunately, the text of the regulations and the written and published statements of the responsible officials of the Government-General do not harmonize with the reports of these conversations. In reply to a written inquiry Mr Komatsu wrote on May 5th, 1916: 'All official affairs are to be dealt with according to written laws concerned.'

The third hope was that Bible teaching might be given and chapel services held in the school either before or after the hours devoted to the curriculum prescribed by the government regulations. On this point conflicting statements have been made. A few visitors and missionaries received highly encouraging impressions in personal interviews. But on September 17th, 1915, the Civil Governor sent the following general order (Education Order No. 1371) to the provincial officials throughout the country :

Notice regarding the teaching of the Bible in private schools: From the government order issued as No. 24 in the fourth year of Taisho regarding the course of study in private schools carrying on common, technical or professional education, it follows that it is not permitted to add the teaching of religion to the regular courses of study taught in such schools. Nor is it permitted to give instruction in religion under the name of optional studies added to the regular courses of study, or to hold religious services as part of the school work. This is to be clearly understood. On the other hand, there will be no objection to using the school buildings for religious purposes, provided it be done outside of the school work. In such cases, however, care should be taken not to confuse this with the work of the school, and also not to constrain scholars to accept religious beliefs against their will. This communication is sent by order of the authorities, and it is hoped that due attention will be given to the matter.

On October 29th, 1915, came an 'Instruction from the Director of Home Affairs Department to the Chief of Police Department,' which included the following sentence :

If those hearing the [religious] lectures are certainly the students of the school, I judge it a thing to be forbidden, in that it would be difficult to distinguish this from the work of the school.

As this article is being written, negotiations are in progress which afford encouragement that some adjustment may yet be agreed to ; but the outcome is not yet known.

It is unjust to the Japanese to charge them with an intention to attack Christianity as such. The preaching of the Gospel is as free in Chosen as in Japan or in any mission field in the world. Missionaries and Korean evangelists may go where they please and churches may conduct their services without let or hindrance. Mr Komatsu truly said in the *Seoul Press* of November 25th :

I regret to hear that there are some people who are apt to consider this measure as one aimed at creating a restriction on religious activity. Nothing could be further from the truth than such presumption. . . . Freedom of religion is assured to each and all.

This is undoubtedly true ; but it needs to be interpreted by the conviction to which we have referred, namely, that education belongs in the sphere of the state as distinguished from that of the church, so that religion has no proper place in it. The church is first defined in a narrow

and artificial way which deprives it of an important part of its functions, and then it is told that its liberty is unimpaired within the limits of the definition. Unfortunately this does not help us in solving our present problem, for while we gladly recognize our freedom in evangelistic work, we cannot concur in a theory of religious effort which excludes education.

What should be the missionary attitude in such a situation? Answers vary. Much will depend upon the outcome of the pending negotiations referred to on the preceding page. The Federated Council of Missions in Chosen, in September, 1915, adopted the following resolution with only one dissenting vote:

'As the revised educational ordinance of 1915 of the Government-General proposes, among other changes, to exclude religious instruction and religious exercises from all private schools, including some hundreds of schools conducted and financed by Christian churches and missions, the Federal Council feels itself called upon, in view of the interests of its home constituency, the purpose for which alone its members reside in this land and the object for which the funds used to maintain schools are contributed, to affirm that in our judgment the conditions would cripple if not completely close our Christian schools. We would also respectfully request the attention of the authorities to the fact that the revised ordinance is not in accord with former assurances given by the government on the point of the freedom of Bible instruction in Christian schools and to the fact that the Japanese system of education permits liberty of religious instruction in private institutions. Therefore under the provision of ten years given to the established schools, we will continue our schools in the hope that some modifications might be granted before the time expires, and we trust that with reference to new schools, which come at once under the provisions of the ordinance, some measures may be provided by which they may

operate at least on the same conditions as in Japan proper.'

Some of the missionaries in Chosen and a few of their supporters in America have concluded that the regulation can be interpreted in such a way as to justify compliance, religious teaching being given in accordance with Mr Komatsu's statement in the *Seoul Press* of November 25th, 1915, which said : 'It is perfectly free for students of all schools, whether governmental or private, to study the Bible outside of the school and fixed school hours under private teachers, or at special institutions such as Sunday schools, seminaries or churches.' In the spring of 1916, Bishop Merriman C. Harris, then resident Bishop in Chosen of the Methodist Episcopal Church, decided that it would be wise to show goodwill by conforming at once, even in the case of schools which were entitled to the ten-year period of grace. Accordingly, he applied for a permit for the Methodist Pai Chai Academy for Boys in Seoul under the new regulations. The Japanese promptly issued it, and the event was made the occasion of a notable celebration, at which mutual congratulations and felicitations were exchanged. The favour of the government caused a flood of applications for enrolment. Bishop Harris is convinced that he took the best course in view of all the circumstances. But letters indicate that a great many of the missionaries hold a different opinion and are deeply distressed, unable to see how a law which explicitly commands the separation of education and religion in mission schools is compatible with that union of education and religion which mission schools are primarily maintained to secure.

The apparent advantages of Mr Komatsu's suggestion disappear on examination, for it merely concedes our right to do evangelistic work among students outside of the school, and the Civil Governor in Education Order No. 1371, quoted on page 83, directed that where religious instruction is 'done outside of the school work . . . care should

be taken not to confuse this with the work of the school'; and the Director of the Home Affairs Department, in an 'Instruction to the Chief of Police Department, October 29th,' added: 'If those hearing the [religious] lectures are certainly students of the school, I judge it a thing to be forbidden, in that it would be difficult to distinguish this from the work of the school.' This appears to leave the school itself purely secular. But the secularization of our mission schools is precisely what we wish to avoid, and 'confusing' instruction in religion with 'the work of the school' so that 'it would be difficult to distinguish this from the work of the school' is precisely what we have done and wish to continue to do.

It is most heartily to be hoped that some mutually satisfactory adjustment may be worked out. Meantime, of course I do not attempt to forecast the decision which each board must reach for itself. I may only venture to indicate the following general considerations which I personally believe should be borne in mind.

1. We should approach the question from the point of view of real friendship for the Japanese and of hearty respect for their general policy in Chosen. While we sympathize with the natural aspirations of any people for an independent nationality, we recognize the fact that under present conditions in the Far East Chosen could not possibly maintain its independence, and that it is far better off under the Japanese than it was under its own rulers or than it would have been under the Russians. Whatever exceptions may be justly taken to particular acts, Japanese rule has been, on the whole, highly commendable. Of course it is hard for the Koreans and for their foreign friends who came to the country in the old days to adapt themselves to the changed conditions; but there is no alternative. That the objection of the missionaries to the educational regulation on the separation of education and religion was not influenced by any prejudice against the Japanese is shown by the fact that the protest of the

Council of Federated Missions, already quoted, was accompanied by the following declaration :

> Resolved, that the members of this Federated Council of the Protestant Evangelical Missions in Chosen record our thankfulness to God for the freedom of conscience and the religious liberty we enjoy under the imperial government of Japan, and that as residents of the empire of Japan and as Christian missionaries we recognize the constituted civil authorities as ordained by God and to be duly honoured and obeyed in accordance with the Word of God.

2. We should bear in mind the fundamental consideration referred to in the first part of this article, that what the Japanese object to in Chosen is not Christianity but the influence over their subjects and over hundreds of schools of a large body of Americans who are aliens in race and in social and political ideas, and who are regarded by many Japanese as an obstacle to their national policy. The position so axiomatic to the mission boards, that religion is an essential part of the missionary programme, has become somewhat overshadowed in the minds of the Japanese authorities by the political question of the general relationship of a body of foreigners to the governmental supremacy of the Japanese. I am inclined to think that the Government-General is more deeply interested in the recognition of its rightful authority in Chosen than it is in the question of religion in schools, that it cares comparatively little whether the Bible is in or out of the curriculum of a private school, but that it cares a great deal whether the school is not only conducted in conformity with educational standards but pervaded with an atmosphere which disposes Korean boys and girls to respect and loyalty for the government. Indeed, Governor-General Terauchi is understood to have said that he could not afford to have little American citizens made out of Korean boys and girls. This suspicion lies at the bottom of present problems and it must be dispelled before they can be solved. A happy adjustment may be practicable on the basis of complete mutual confidence which would be impossible without it. Fortunately this does not involve a change in our policy,

for we do not want to make Korean boys and girls into 'little American citizens.'

It is an awkward and embarrassing element in the pending issue that the negotiations with the authorities have to be conducted by foreigners. Whenever a question affecting Christian work develops in Japan, there are able Japanese Christians who can handle it directly with their own government. The time will come when this course can be followed in Chosen; but unfortunately it cannot be followed yet. Chosen and Japan differ as widely in religious conditions as Mr Komatsu states that they differ in educational conditions; and just as he has said that 'the opinion that the same educational policy as pursued in Japan should be applied to Chosen emanates from an erroneous conception of conditions existing in the two different parts of the country,' so we must say in respect of the present question that a method of procedure which could be adopted in Japan cannot now be adopted in Chosen. We have no alternative, therefore, but to confer with the authorities ourselves, in spite of the delicacies that inhere in the fact that we are citizens of other countries. Americans are at a special disadvantage since the imperial Japanese government can point to objectionable discrimination against its subjects in California. These considerations render it all the more vital that we should show the most scrupulous regard for the dignity of the Government-General of Chosen, and make perfectly evident that we have no desire whatever to intervene between it and its own subjects. On the other hand, Mr Komatsu himself, by writing directly to me and by conferring with missionaries and representatives of mission boards who have visited Chosen, has frankly recognized that, in the peculiar circumstances that prevail and as a result of rights acquired through more than thirty years of laborious and expensive effort, the missions and boards have a legitimate status as one of the essential factors in the pending problem. As for missionary influence with the Koreans, surely missionaries

should not be blamed for being men and women of such purity of character, kindness of heart and unselfishness of conduct that the people trust them. One might suppose that the government would gladly welcome the co-operation of such men and women. Prince Ito did, during his term as Governor-General, and he publicly expressed his appreciation of the helpfulness of their loyal support. If missionaries were to use their influence wrongfully, the government might very properly object, and the mission boards would also do so. But no evidence of such misuse has been presented. There are only groundless police suspicions and an assumption that a protest against a particular act implies a general hostile attitude.

3. The fact that we are thus friendly to the Japanese and their general policy in Chosen should not make us indifferent to anything that they may do irrespective of its moral character and its bearing upon the Christian work for which we cannot abdicate responsibility. The legitimate objects of the Japanese in Chosen do not justify specific acts which are injurious to the cause of Christ and the best interests of Koreans and Japanese alike. It is such a specific act that we are now considering in the decision of the Government-General to exclude religion from mission schools. When the Japanese prohibit religious teaching in them and thus nullify the main purpose for which they exist, it is no defence to say that they have made good roads and enforced sanitation. We are loyal to the American government in the Philippine Islands; but if the American governor there were to command us to keep Christ and the Bible out of our schools, we would vigorously protest; we would refuse compliance and yield only to forcible closing by the police; and we would never admit for a moment that the government's general benevolence of intention could be properly pleaded in justification of its course. It should be distinctly understood, therefore, that our present protest in Chosen is not caused in the slightest degree by anti-Japanese sentiment, but that

it is only what we would unhesitatingly make if our own government in the Philippines were to adopt a similar measure. The world has passed the stage in which any government is regarded as morally free to do as it pleases with a subject people without regard to justice or the public opinion of mankind. America's treatment of the Indians, negroes, Chinese and Japanese in the United States, and of the Hawaiians and Filipinos, and British, French and German treatment of their subject populations in Asia and Africa, are universally recognized as fair subjects of discussion. While Chosen is a national possession of the Japanese, their policy in dealing with it is of international concern. That they themselves recognize this is proved by the Government-General's annual publication in English of a thick pamphlet entitled *Progress and Reforms in Chosen.* Moreover, the missionary societies have large vested interests in Chosen which were developed before the Japanese occupation, and which have been increased since then without objection from the authorities and, in a number of instances, with their definite encouragement. We are not, therefore, challenging the proper authority of the Japanese in seeking that reasonable religious freedom in privately supported mission schools which all civilized nations recognize, and which we have hitherto enjoyed in Chosen.

4. Japan's purpose to assimilate Chosen in population and sentiment as well as in territory merits our sincere goodwill. Whether we personally like it or not, it is a legitimate national policy, and as mission workers we should accommodate ourselves to it and scrupulously avoid acts and utterances that are incompatible with it. While we wish to keep ourselves free from political affiliations, yet in so far as we unavoidably touch them, our attitude should be one of ungrudging recognition of Japanese policy.

5. As the government's plans include teaching the Japanese language, missionaries hereafter appointed to

Chosen should study that language, especially if they are to engage in educational work. Missionaries already on the field, who have not passed the age at which the acquisition of such a difficult language is impossible, should study Japanese as far as their duties may permit.

6. The requirement of the Government-General that foreign as well as native physicians shall pass the examination prescribed by law should be obeyed without protest. It is not only the right but the duty of every civilized government to see that the profession which deals with the public health is restricted to qualified persons. No one can practice medicine in America without passing such an examination, and we should respect the course of the Japanese in following this enlightened custom. The only consideration that we should ask is that the examination should be in the English language, since a new man would have to study Japanese for several years before acquiring sufficient facility to pass a highly technical examination in that language, and it would not be reasonable to compel him to defer so long the beginning of his professional work. If it be objected that an American state would not examine a Japanese physician in his own language, I reply that the cases are not parallel, as Japanese physicians do not come to the United States as American physicians go to Chosen —that is, to practise medicine among natives who know neither Japanese nor English. Many Japanese physicians speak English, so that it is entirely practicable to conduct examinations in that language, and if the boards advise missionaries to learn Japanese as fast as they can, the interests of the government will be fully protected. I am glad to be able to record that the government has cordially recognized the reasonableness of this request and that newly appointed medical missionaries are now examined in English in Tokyo.

7. All the educational regulations of the Japanese Government-General, except the one excluding religion from mission schools, should be scrupulously obeyed to

the utmost limit of our financial ability. The government has an unquestioned right to demand a reasonable standard in the schools which educate its subjects, and to object to any text-books or observances which are not compatible with the effort to develop that loyalty to Japan which is essential to its policy of unification. The American Fourth of July is out of place in Chosen, and the history of the Declaration of Independence and the American Revolution should not be taught in such a way as to permit Korean youths to get the impression that they should emulate American example. As for equipment and grade of work, if we cannot maintain mission schools with sanitary buildings and qualified teachers, we have no right to complain if the government objects. We should thoroughly respect and sympathize with the desire of the government to systematize, co-ordinate and improve the educational institutions of the country. We have long realized that they needed improvement, and we should heartily co-operate with the Bureau of Education in its laudable efforts to this end.

8. The Ordinance regarding the separation of education from religion appears to justify a different course, inasmuch as it involves the nullification of the distinctive character and purpose of our schools. I believe that we should respectfully but firmly adhere to the position that we have taken on this subject, and that mission schools should continue religious teaching and chapel services in the future as they have in the past. They should not do this ostentatiously or defiantly, but simply continue their former course. If the government shall close the schools, it should take the full and public responsibility for doing so. But we should not voluntarily acquiesce in a policy which we believe to be wrong in itself and to be injurious to the interests of the cause of Christ.

I have heard it said that it would be far better to have mission schools taught by 'strong Christian personalities' even though they cannot mention Christ and

the Bible, than it would be not to have schools at all. I reply :

(*a*) Muzzled 'Christian personalities' are not 'strong.' The spectacle of an instructor keeping silent about Christ because he is ordered to do so is weakening rather than invigorating. A student will no more absorb Christianity in that way than he would absorb algebra by knowing that his professor was reputed to be a mathematician. This is especially true in Asia, where almost everything in a community is unfavourable to spiritual religion and where only the most faithful and open presentation of Christ suffices to make any real impression. It is fallacious to suppose that 'life' alone, without utterance or effort, can win Asiatics to Christ. Courtesy of manner, evenness of temper and blamelessness of outward conduct are indeed Christian virtues, but they are exemplified by thousands of rationalists, agnostics, Confucianists and Buddhists who repudiate Christianity. Let us not deceive ourselves. The youth of Asia will be profoundly influenced by Christian teaching supported by a consistent life; but they will not be favourably impressed by a teacher who dares not utter his convictions on vital subjects, even though he is charmingly good-natured and free from gross sins. They will be far more apt to despise him for moral timidity.

(*b*) Missionaries in Chosen are not dependent upon schools for bringing Christian influence to bear upon young people. They have other opportunities to reach them. They can seek them as Christian workers look up students of state universities in America and the government schools in China and the Philippines. The cost of efficient evangelistic work of this kind is not a tenth part of the cost of maintaining an educational institution. It is extraordinary that anyone should feel that it is necessary to expend tens of thousands of dollars annually in teaching mathematics, and other secular subjects, for the purpose of securing an opportunity to have a personal interview with a student or to invite him to attend a church service outside the school grounds.

(*c*) An institution, like an individual, is an entity in itself, and as such it has a character and reputation of its own. A school may be Christian or non-Christian or anti-Christian; and if the Bible is excluded and the teachers are not permitted to give Christian instruction, the influence will certainly not be Christian, whatever else it may be. It is hard enough to keep our schools thoroughly Christian, and to lead students to consecrate themselves to Christian service, when the Bible and Christ are kept prominently before them in school as well as out of it. The secularizing tendency of educational institutions, even when under the most careful Christian management, is a constant source of anxiety both abroad and at home. Examples are painfully familiar. Only by the most persistent effort can schools be kept sufficiently Christian to justify them as a proper part of missionary work. If the Bible is excluded and the mention of Christ prohibited, what adequate check will there be upon their complete secularization?

(*d*) If it be objected that Christ and the Bible are to be excluded only from the school itself, and that they can be sufficiently taught in voluntary classes 'outside of the schools,' I reply that religion cannot be relegated to an outside place without creating the impression in the student mind that it is a side issue in life as well as in education. Boys and girls attend school at the most impressionable period of their lives. If the school ignores Christ, we need not be surprised if the pupils do so. President James McCosh of Princeton University well said: 'Positive religious belief, being left out by the wise heads of the colleges, will be regarded as antiquated and effete like the superstitions of ages past. It cannot create the interest which the retained studies do, and it will be looked on as belonging to the past and having no place in these enlightened times.' I hold therefore with Dr Herrick Johnson, that 'Christianity must not be dumb during these years devoted to science and culture, nor a tolerated thing speaking with

bated breath, but an officially recognized and welcome ally of learning within the classic walls.'

(*e*) The alternative of 'no schools at all' does not confront us in Chosen. The government is maintaining public schools which are superior in plant, equipment and teaching staff to any schools that it is possible for mission boards to provide. There are towns of which this is not yet true, as the Japanese school system in Chosen is yet in its early stages, but it is being rapidly developed and before long it will cover the whole country. Our missionary teachers are indeed superior to the Japanese teachers now available, but the bulk of the teaching must be done by native teachers, and the government can easily outbid us in commanding the best ones. We are shut up to the comparatively small number of qualified Koreans and Japanese who are animated by such high Christian devotion that they will accept lower pay from us than they could get from the government. In these circumstances there is no necessity whatever for missionary agencies to undertake the general work of education in Chosen. We had to do this until the Japanese occupation, for prior to that time there were no other schools worthy of the name; but the Japanese have now released us from this necessity. The only reason left to us for conducting schools in a country like Chosen is to train boys and girls under such strong Christian influence that they will be led to give their hearts to Christ, if they have not already done so, and that they will be thoroughly grounded not only in general education but in the Bible and the Christian religion, so that they will consecrate their lives to Christian service as ministers, evangelists, teachers in mission schools, bible-women, or such lay work in connexion with their local congregations as they may be able to do while earning their living in other ways, as multitudes do in America. I fail to see how anyone can believe that schools of this kind and for such a purpose can be maintained in Chosen if the regulation excluding religion is to be enforced, or what

justification the mission boards would have in expending large sums of money for the maintenance of schools of a radically different type. I have been asked whether I hold that a Christian should not teach in a public school in the United States because he cannot speak of Christ or teach the Bible. I reply that the question is not to the point, as a public school teacher in the United States is not maintained by the churches as a missionary of Christ to train his pupils for Christian character and service. If he were, I would surely say that the state should support him and the churches should spend their money in other ways.

(*f*) Pending some solution of the problem, new schools should not be opened. If they were to open with Bible teaching and chapel services, they would do so in direct defiance of the law which makes the ordinance immediately effective for all institutions established subsequent to the date fixed by the Government-General. Thus the missions would force the issue in an aggressive and unwise way. On the other hand, if we start new schools in conformity with the ordinance, we abandon our whole Christian position. In the case of institutions which were in existence prior to the issuance of the law, we are under no present compulsion, for, as we have seen, the government allows ten years of grace during which we are not disobeying the law by continuing religious instruction. This period affords opportunity for temperate discussion, for the Government-General to note the effect of its decision upon the public opinion of the world and to work out a modification of the ordinance that will be mutually satisfactory.

While I personally prefer to have the Bible in the official curriculum and to have chapel service compulsory, I would not force the issue on these points alone. If a definite part of the day is set apart for the curriculum prescribed by the government, the Bible teaching and chapel service might be either before or after the hours devoted to that curriculum, *provided* we have freedom for religious instruction and services on the school premises as a recognized

part of the school life. If no student should be required to attend chapel or the classes in Bible teaching, neither should the school be required to retain any pupil who, in the judgment of the missionaries in charge, may not be sufficiently in accord with the Christian purposes for which the school is maintained to render it desirable for the mission to educate him.

I have been told that if we expect to have the regulations modified we should keep still, as protest would simply harden the government in its present position and make it feel that it could not change without sacrifice of its dignity—'losing face.' This has not been our experience in former dealings with the Japanese. They themselves are courageous and loyal to their convictions, and they respect courage and loyalty in others. They are withal sensible men who have more than once showed themselves open to candid approach. It is extraordinary that anyone should feel that no protest should be made against an official act on the ground that protest would make the officials more determined to persist in it. What would be the condition of the world if such a course were to be universally followed? Is it reasonable to expect that any government, having promulgated a law, would abstain from enforcing it because nobody protested? Would it not rather assume that the law was universally approved and that there was therefore additional reason for enforcing it rigorously? If no protest is made against a given ordinance, why should not a government carry it into effect? Those who warn us to yield without effort in this matter can hardly be conscious of the severe criticism of the Government-General which they are really making, for their warning can only mean that they deem responsible Japanese officials to be so stubborn and reactionary that they will not listen to the opinions of their fellow-men. Being myself a friend of the Japanese I hold no such opinion, but I do them the justice to believe that they are rational and fair-minded men and amenable to reasonable suggestion. I therefore have no hesitation

whatever in approaching them with the same frankness that I would approach our own government in Washington or broad-minded men anywhere.

I venture to believe that what the government chiefly desires is fair recognition of its rightful jurisdiction in Chosen, its national policy of assimilation with Japan, and its just purpose to see that Korean youths are well educated and that they are trained in loyalty of feeling to the constituted authorities. On our part, all we ask is that liberty that we have hitherto had to teach Christ and the Bible in the private schools that we and the Korean Christians maintain, and upon which we depend for the supply of native ministers, evangelists and teachers for the church. It should seem as if some amicable adjustment ought to be possible on this basis which would conserve the objects which each party deems essential. The boards and missions have no selfish interest in maintaining schools in Chosen. They are expending much labour and money for the sole purpose of doing good to the people and with no thought of advantage to themselves. It is their earnest desire to co-operate with the Government-General in every possible way and with no reservation whatever, except freedom to keep God and His written Word in the forefront of all their institutions and activities ; for if they fail to do this they fail in the chief reason for their existence.

ARTHUR JUDSON BROWN

REALITIES OF MISSIONARY LIFE

I. AMONG MOSLEMS AND CHRISTIANS IN WESTERN PERSIA

By W. A. SHEDD, D.D.

The experience to which the writer can lay claim has been limited in locality. Events have thrown him, however, into unusually varied and close contact with Mohammedans of various classes. He has lived on the borderland of Shia Islam, where Shias and Sunnis, Persians, Turks and Kurds mingle in daily life. For years he has lived and worked with Oriental Christians. Earlier experience has been overshadowed by the intensity of the first year of the war. We who lived in Urumia were in the midst of the intrigues and battles, the evacuations and advances, the massacres and crimes that have marked the Turkish campaign against Russia. From the beginning of the European war till the end of the year 1914 the region was held by Russian troops. This was the case again after May 24th, 1915. From January 2nd till May 24th, 1915, the Russians were out and the Turks were in occupation. During this time we were standing as best we could between twenty-five thousand Christians and death, death by massacre, death by starvation and death by disease. We represented them and pled for them, we fed them and we tried to secure such conditions of life as would make it possible to stay the epidemics that decimated them. About a thousand were murdered and four thousand died of disease. There was never real safety and we never knew what horror a day or night might bring forth. We dwelt in the valley of the shadow of death and the only gateway out was death itself. There were in Urumia during this time

eighteen adult members of the American Presbyterian Mission, thirteen of whom had either typhus or typhoid, three missionaries of the American Orphanage, one of whom had typhus, and three monks and six nuns of the French Roman Catholic Mission, nearly all of whom had typhus or typhoid. Four missionaries died.

The writer's part was to head the Christian community and to deal with those who had power or authority, all of course Mohammedans—Persians, Turks and Kurds. Literally hundreds of calls were made and hundreds were received in doing this work. On the one side were the Christians, refugees from their homes, helpless, starving and dying. All around were the Mohammedans of various classes and of as various attitudes. Some were most loyal helpers, some were contemptuous, some cruel, some hypocritical and a very few openly opposed. We missionaries, Protestant and Roman Catholic, were bound together in the closest fellowship of common peril and common service. Not one failed in faith or in action. The experience, then, out of which these observations are written is over twenty years of missionary life, mainly in educational work, culminating in these months of unusual responsibility and opportunity.

I

An essential element of real missionary work is actual contact with the people. One of the characteristics of the old social organizations is that society is divided into more or less mutually exclusive compartments. Mohammedan society is in some ways wonderfully democratic. A Mohammedan once said to me, ' In the bath, the school and the mosque, no differences exist.' Any boy may aspire to be a great mullah or mujtahid and ministers of state may be men of humble origin. There is no law of primogeniture to maintain the accumulation of wealth, and great families form and dissolve almost like the scenes of a moving picture show. On the other hand the sexes are

shut apart by a wall of partition typified by the veil and founded on a conception of sex relations that requires isolation. Men and women cannot be friends. Friendship in any real sense is not an essential element even in marriage. Exceptions exist to this general rule, especially in that husbands and wives are sometimes good friends, but the generalization is truer than most such statements. Religious intolerance makes it difficult to be frank and honest in religious matters and leads to hypocrisy and deception. One day a rather prominent mullah said to me in a shocked way, 'I hear that in your country there are avowed atheists.' I replied, 'Yes, there are, and because they express their opinions openly, we are able to answer them. Atheists in Persia are hidden and hence unanswerable.' At that he changed the topic. It is hopeless to try to find out the real opinions of any one until you have gained his confidence and if any but close friends are present. Nothing is easier than to start a conversation on religious topics, and nothing requires more patience and tact than really to come to grips in such a conversation.

Much has been written of the difference between the eastern and the western mind and there is something baffling about it. With reference to India it is often said that it is due to pantheistic religion and philosophy, but Lord Cromer says of Egypt, 'I have lived too long in the East not to be aware that it is difficult for any European to arrive at a true estimate of oriental aspirations and opinions.' He thinks, however, that the difficulty is less in the Moslem East than in India. In any case the difficulty is only partially religious and no western missionary has really tried to have other than superficial personal contact with his Christian brethren in the Orient without finding the obstacles. There are, I think, three forces that overcome these difficulties. One is the attrition of time, one is the melting power of intense experience, and the third the Spirit of God. 'Where the Spirit of God is, there is liberty,' says St Paul with reference to something very like this

fact. Insensibly one gradually approaches the point of view of other peoples and comes intuitively to form judgments somewhat as they do. The necessary condition is a sympathetic attitude and willingness to learn. For example, some missionaries never see in native institutions anything but obstacles to the work and arguments to prove the need of missions. Needless to say, the effect of time will be only to harden the adverse judgments of such and deepen the chasm of misunderstanding. It is not so easy, but it is far more rewarding, to find in the social institutions and customs channels for gospel influences and opportunities for entrenching Christ in the national life. Given this right attitude, gradually the sense of union grows and the contact becomes real.

Metals are welded by intense heat and points of electrical contact are made real conductors of electrical force. In the *Ballad of East and West*, Kipling says indeed:

> Oh, East is East and West is West, and never
> the twain shall meet,
> Till Earth and Sky stand presently at God's
> great Judgment Seat;

but he goes on to say:

> But there is neither East nor West, Border,
> nor Breed, nor Birth,
> When two strong men stand face to face,
> tho' they come from the ends of the earth!

We felt the truth of this in Urumia when we fought our waiting and watching fight for life. The dangers were real and were brought home to us in many ways. We were all working and praying to one end. There was no time to reflect on national and race distinctions any more than on sectarian and theological differences. The prayers of the saintly French bishop, the tireless activity of the American, the unquestioning faith of the Oriental Christian, the devoted willingness of hardy and humble men to suffer death in any attempt that might bring relief, and the kind

humanity of some Moslems were fused in the furnace. There were no misunderstandings and no divisions. Protestant, Catholic and Orthodox, Armenian and Nestorian, East and West, the divisions of ages melted away, for we stood in truth very close to the judgment throne of God. Among the prayers that went up to that throne were not a few from hearts that acknowledged allegiance to Mohammed as God's prophet but who repudiated the claim that massacre and outrage could be consecrated in the name of religion. We worked together, for we realized the need and the peril. The same thing is true whenever life is sufficiently intense.

If we do not gain this vital contact with our brethren in Christ, it is our fault, although difficulties exist. A common experience will be differently described by an Oriental and by a Westerner, but I am sure that the unity of experience is a reality that strengthens and sweetens life. The greatest obstacle is the difficulty of our getting down (as it seems to us) to the people. Of course in reality it is not getting ' down ' at all, even if it involves sitting on the floor and kneeling in prayer with the forehead to the ground. I shall never forget my association as a young missionary with two old pastors, both now gone to the Master's home, who received me into the circle of friends. Both had flaws enough, if measured by western models, as we have when measured by eastern models, and in some directions these failings were sources of weakness in their work. Both had worked sincerely and had suffered for the Lord Jesus and both spoke from experience. One loved to point the lessons he had learned by the stories of Mullah Nasr ed Din, about whose name gather tales quite as wise and more humorous than Æsop's fables. The other would throw light on Scripture texts with flashes of original insight most quaintly expressed. Two texts will always recall this man to me. One is, ' Be not drunken with wine . . . but be filled with the Spirit,' and he told with startling realism how the Spirit could so fill us as to

make us as fearless and shameless as a drunken man. The other is, 'That I may apprehend that for which I also was apprehended,' and he told the schoolboys to whom he was preaching with graphic picturesqueness how St Paul was caught by the Lord Jesus as he was journeying to Damascus. One might go on to tell of the mystic, whose visions and real spiritual insight won a reputation even from Moslems; of the almost blind village woman who was the heart of a little company in which spiritual life was always active; of the mountain patriarch, once a murderer, whose prayers were the most wonderful in their elevated manner that I ever heard; and of the younger men with whom it has been a joy and inspiration to work.

When the test came in the hard experiences of the dark days, nothing was more real than our dependence on our native friends. We found, while the community of evangelical Christians were the ones we could depend on most, that fidelity and devotion were not confined to any one communion. Some of the most dependable were men we had scarcely known and some of whom we expected much seemed to lose all nerve and faith. Two physicians might be singled out whose past record had been disappointing. One of them volunteered without a murmur first in a successful effort to rescue fifteen hundred helpless men, women and children from Kurds that had surrounded and were attacking them. The rescue was made by an unarmed missionary physician, this native physician and two others, after Kurds had been killed by desperate Christians in self-defence. This self-devotion was a real conversion, and later on he volunteered again for service for the victims of typhus, and lost his life. The other was my constant associate for weeks in appealing to Moslems for mercy and help. He was trusted by them, and I shall never forget his untiring and self-forgetting zeal. He, too, later succumbed to disease. Such experiences lead us into the greatest reality of life, the love that is as enduring as time and eternity.

II

What is the reality in our relations as missionaries with men of other religions? The question is easily answered, if one's conception of work is merely to make a proclamation of the Gospel, to sow the seed without thought as to the soil into which it falls. As soon, however, as one honestly seeks to discuss spiritual problems with Mohammedans the question becomes more complex. We take our stand on the basis, in part at least, of experience, of knowledge gained and tested in life, and we ask them to accept the reality of that experience. What shall be our attitude toward their experience? Shall we accept it as real? Can we learn, or must we be teachers only? A few years ago in teaching a class in the Epistle to the Romans, when the seventh chapter was reached, the question came forcibly to me whether there was anything in that record of agonizing experience that an earnest Mohammedan could not take as the expression of his life. Mohammedans had often told me of the warring elements in human nature, the *'aql* (reason) and the *nafs* (animal spirit) in terms analogous to those used by the apostle, and I concluded that, while in most cases the terms were used traditionally or superficially, they must at least be the echoes of some one's real experience. The experience related in the eighth chapter, I am certain, transcends Mohammedan experience. I believe that we may find common ground in spiritual experience as well as in belief, and in this way we find a contact that is vital and genuine in the discussion of spiritual truth.

In spite of difficulties even among the Mohammedans themselves, no one has a better opportunity of getting at the real spiritual problems of a young Moslem than the Christian missionary. An intelligent mullah was calling one day and remarked to me on the unsettling effect of education on young men's religious convictions, saying that they were left without any religion. This he acknow-

ledged was as true of the pupils in their own schools as of those in the missionary schools. I asked to whom such a young man could go for guidance, adding that if they went to a mullah they would probably only get a cursing for their frankness, and suggesting that the Christian missionary was the only person who could meet them sympathetically. He had to acknowledge that this was the case.

The experience of last year brought forcibly to us not only the darkest side of Islam but the good side of the character of many Moslems. We were absolutely dependent on the help of Moslems for safety, food and everything else not actually in hand. Much help was given grudgingly and some from interested motives, but we shall never forget the many truly Christlike deeds of kindness done by Moslems in behalf of Christians. Missionaries in Turkey say that Moslems were hanged in Turkey for protecting Christians, strange martyrs in this false *jihad*. The incident of this character that will always stand out clearest in my memory out of many is a simple one. Besides twenty thousand refugees who were crowded into the city, mainly in our mission compounds and those of the French mission, numbers of Christians were scattered in Moslem villages. Many of them straggled in as kindly Moslems offered them escort. One day a ragged, ignorant Moslem villager came into the room where I was, bringing on his back an attractive little girl some five years of age. He told the story of having kept her and her old lame grandmother in safety, feeding and sheltering them in his own poverty, and now he brought them to us that we might find the mother. The final proof of the truth of his story and of the goodness of his heart was given by the little girl as she cuddled in his arms instead of coming to me. One could not possibly doubt that the Master will gladly say to such a man, ' Inasmuch as you did it unto that least one you did it unto Me.' Not only in the striving after God but also in the kindly deeds of humble life can be found a common ground for vital contact. During the months

that I was passing up and down the streets of our city, scarcely ever seeing a fellow-Christian, for they were in hiding, I was often stopped by Moslems whom I did not know but who knew of the work we were doing, and they thanked me and asked God's blessing on me and our work. A few times I was met with scowls, but usually in the most cordial way. The same thing is true of lives of common neighbourliness and friendliness. The Persians have a saying, 'From heart to heart there is a way,' and there is no surer way than that of kindly service.

III

It is difficult to estimate the efficiency of missionary work. In the nature of the case we do much in faith, trusting to the future to justify our plans and efforts. The day in which the worth of work shall be revealed may be long delayed, and meantime we work on. As we work, we get glimpses of reality, when in ways generally unexpected the hollowness of some things and the solidity of others are revealed. Perhaps once in our lives comes a 'Day' in the Bible sense, a Day in which hidden things are revealed with startling clearness.

It is apt to be the case that in the discussion of missionary policies and methods the application of principles seems to make the determination of policy an easy matter, and occasionally a missionary will attempt rigidly to apply principles. Experience does not encourage such definiteness. We had in Urumia thousands of refugees with nothing to eat, and we could consult with no one outside, could get no authorization for extraordinary action and could not stop to argue out the connexion of the feeding of those people with the building up of the church or the proclamation of the Gospel. We could only try to do as the Father does with His rain, benefit the just and the unjust. So we were driven day by day, like a ship before the wind, and we ended the voyage with a debt of forty thousand dollars for feeding the people. The outcome justified our

action, for the money was ready before we could make any but the most meagre appeals. I believe that in following the path of unavoidable duty we were doing what will ultimately contribute most to the progress of the church, but no such arguments lay back of our action.

Missions have no political aim, and missionaries are to keep out of political entanglements. We all agree to this. Nevertheless, nothing can prevent Christianity from having political consequences, or missionaries from participation in social and political affairs. Some years ago I spent a hot summer day (a Sunday it happened to be) riding with a portly Turkish pasha of high rank, a Russian consul, and a very able British consul-general in order to investigate an attack on Christian villages by Kurds, the Turk having asserted that nothing had happened. We saw enough to settle that question and no more raids occurred there. A Persian governor during the war period last year wished me to witness the punishment of Moslems guilty of crimes on Christians. It was no pleasure to see men barbarously bastinadoed and flogged, but it was a pleasure to say that the punishment inflicted was enough, long before the governor thought so. A Turkish official during the period of Turkish control asked me as a representative of the poor Christian refugees to attend a very ponderous assembly of Mohammedan grandees. It was some satisfaction, though not of much use, to follow the fervid panislamic orations with a plea for the poor Christians. On every one of these occasions, and the instances might be multiplied, I was mixing in political affairs. I am as certain that it would have been wrong for me to have declined to take part in them as I am that it would have been wrong for me to have sought a place in such work. These were unusual, but a regular part of my work has been to sit with the board of the Evangelical Church that settles legal questions for Protestants and whose jurisdiction has been formally recognized by the Mohammedan government. This was a governmental function growing out of the governmental

system of Islam. The point is that circumstances often lead to the setting aside of the most obvious and reasonable limitations to missionary work.

The real work of missions, I believe, is often to be found in the unclassified and possibly unrecognized activities of missionaries. These enter more intimately into the imagination and emotional life of the people than the more formal work. A great institution is more imposing, but it is not so intelligible as personal activities.

The corporate life of the mission body, made up of the life and character of the missionaries, is a stable and powerful influence. At Urumia during the war period and the disorders that preceded it, the one institution in the community that stood through everything and that was appealed to by every class in the community was the American Mission. Under the American flag were sheltered Christians of every sect and goods belonging to Russians, Germans, British and Persians. In the time of danger the Christians fled to us *en masse*. Kurds, Turkish soldiers and wounded Christians were neighbours in the hospital. When the scenes changed and the Moslems feared revenge by the Russians, they wished us to be intermediaries.

Commerce ceased and diplomacy was ended but the missionaries remained and the mission compound was the place of refuge. American neutrality made this possible, but the basis of stability was the standing of the mission, won in the eighty years of its existence. We had least influence with the Turks, with whom American neutrality counted for much, and most influence with our Persian neighbours, who knew nothing of international relations. The strength gained by business, social, educational and medical relationships was increased by our religious profession, for Mohammedans respect religion, even when they despise much that goes under its name. The experience gave me a new sense of the position in the community gained by the mission and of the importance of the daily life in its many contacts with people. We were

able to do unusual things because of the usual routine through many years. The mission had grown into the community life, largely in ways unplanned and often undesired by us. The Christian life is a part of the work and no one can limit the manifestations of that life to any preconceived programme.

IV

The realities of missionary life take hold of the people on one side, and on the other they reach up to the grasp of the Father's hand. It is far from me to claim any spiritual pre-eminence for missionaries, but I shall try from experience to estimate some of the spiritual rewards of missionary work. There are temptations and perils peculiar to missionaries. We are called of all men 'Rabbi' and are often called 'Father' and it is easy to become dictatorial and inconsiderate of others. We are set apart from others and it is easy to become pharisaical. We are earnestly engaged in an enterprise that is in a measure new to the Christian world and we are often harsh in our judgments of those who sit at ease. We are cut off from the current of Christian life and may fail to profit by, or even understand, changes in thought on religious and social questions. We live in the midst of wrongs and unspeakable suffering, only a tiny bit of which we can help, and the reaction on ourselves may be insensibility to evil. We deal with people who are groping in spiritual darkness, and so often we despise their feeble gropings. We work in closest contact with fellow-missionaries, and impatience and ill-temper mar the service. The list might be made larger.

Both intellectually and spiritually we have the stimulus of dealing with broad and untried problems. The work itself has in it the opportunity for a great variety of activity that brings into play every faculty. Isolation calls out self-reliance and resourcefulness. We are forced to seek new points of view and to enter into mental processes foreign to our training. Take, in my own experience, the men

I have had to work with in important matters. One meeting was made up of a French Roman Catholic bishop, a Russian orthodox archimandrite, an Anglican priest and an American Presbyterian. It has thrown me into intimate relation with high Persian officials and less closely with Turks. At the other end of the scale one may sit down in a roadside tea house, if not deterred by the smell and sometimes the taste of opium, and conversation is easily begun with villagers stopping to rest or to hear the news. Christianity is so vital that it leads one into every kind of contact with all sorts of people. Nothing else can do this so effectually. A religious discussion with men to whom such discussion is a profession may seem to be barren of direct results, but it will certainly be a discipline in mental acumen and in the forms of courtesy. The field for study in order to know the history and literature and thought of the people among whom one works is unlimited. One may not keep up with the lines of thought in the home lands, but one will assuredly be going forward and may be better off for escaping intellectual fashion and provincialism. The same is true of spiritual problems, provided one tries honestly to meet them as they come up in the course of work for others and personal life. The human interests are intensified by the limitations of missionary life. Home life is nowhere in the world stronger and sweeter than among missionaries. The fact that so many of us are sons and daughters of missionaries who have returned to their childhood home is sufficient evidence of this. No other circle of workers is bound together in a closer fellowship of work and friendship than a missionary station. What has already been said shows that the work itself is in its essentials exceedingly full of human interests. Home furloughs may not always bring the rest they are supposed to secure, but they give acquaintance with leaders in Christian life and men of the highest Christian culture. We have our adopted country, and love that country with an intensity that grows with the years; but no home-

stayers love the flag and honour of their own land with greater sincerity than we.

A great sustaining power is the sense of being part of a world-wide movement. Missions are one of the world forces. Sometimes we claim more for the movement than is its due and forget that other forces are working out the great process of the Kingdom; but no other movement is so truly unified in its world-wide operation. The divisions of Christendom are more deeply deplored than any other of the many forms of disunion that claim the human race; but the very remorse at disunion speaks eloquently of the longing for unity. Missionaries wherever they meet are a brotherhood, and in their work the brotherhood is becoming more real year by year. We are cut off from the forces that disunite, and as denominational fealty becomes less pronounced the sense of union in one world-wide purpose under the Great Commander becomes more real. This culminates in the faith that in a special way we are working out the great plan of the kingdom of God among men and that our fragmentary lives are taken up into that great whole. In the months of constant peril and watchfulness in Urumia this faith was a great source of strength. We felt that we could not fail ultimately, for we had been guided into the position we held in protecting the thousands of helpless people. Our need was so desperate and the means at our command so inadequate that the presence and help of God were absolutely necessary to us. Out of the chaos of evil came the assurance of God's living Fatherhood. Out of the experience of suffering came the assurance of the fellowship of suffering of God's people with Christ and so of sharing in the great redemption work. In all these things and many others it was true as of old, 'I am thy exceeding great reward.'

W. A. Shedd

SPIRITUAL CURRENTS AMONG THE JAVANESE

By Dr N. ADRIANI

During the last ten years the Javanese, usually so silent, have begun to express new desires. Only by careful attention on our part to what the native population are thinking will that closer touch with them become possible which is so essential for successful missionary work. The difficulty of understanding and bestowing our affections upon a people of a race and civilization which differs from our own is lessened when we find on their side efforts to diminish the distance which separates them from us. A study of three modern movements in Java will enable us to estimate how far this is taking place in that land.

(1) The Kartini Schools.—Raden Adjeng Kartini, the noble and talented daughter of the Regent of Japara, died in 1904. She stood almost alone in her search for knowledge, in her devotion to the Javanese people, and especially in her efforts for the deliverance of Javanese women. Though as a regent's daughter and afterwards as a regent's wife she enjoyed some measure of freedom, she led according to Dutch ideas a quiet and retired life, yet her quiet labours have stirred a current both among Javanese and Europeans. A pamphlet entitled *Thoughts of Raden Adjeng Kartini* was published in 1911 by the Indische Vereeniging (Indian Society), and in the same year Mr J. H. Abendanon brought out the well-known edition of Kartini's letters which has been widely read in the Netherlands and Dutch East Indies. One of the reasons why the book has evoked such sympathy is that Kartini appeals with all her heart to the Dutch nation and yet remains entirely Javanese.

During the year before her wedding with the Regent of Rembang she obtained certificates as a teacher in the Netherlands, visited pedagogical and educational institutions, attended courses of lectures on hygiene, pathology, bandaging and first aid, and furthermore acquainted herself with anything good and useful which Dutch civilization could present to the Javanese people, particularly to Javanese women, in order to store the minds of her own people with the same. Her intention was to establish a boarding-school for daughters of native chiefs after her return from Holland, so as to provide Java with refined and intellectual mothers who would be able to spread Dutch civilization amongst the Javanese people.

Although these plans have not been carried out, the tenor of Kartini's aspiration can easily be detected from them, and the movement called into existence by her has already produced good results. In September 1913 the first Kartini school was opened at Semarang by the resident; the native population showed much interest and the number of pupils quickly amounted to seventy-four. A special feature of the Kartini movement is that it became of importance through the interest which was shown in Holland. It has come to the East Indies via Holland, as a consequence of which it is likely to remain under strong Dutch influence for the present. A second Kartini school was opened at Batavia in January 1914; a third one at Madioen. The language used in teaching at these schools is Dutch. Only native girls are admitted. At the inauguration of the Batavian Kartini school one of the speakers was Raden Adjeng Adikoesoemo, née Raden Adjeng Soematri, a younger sister of Kartini's.[1] Kartini's

[1] The school at Semarang is up to the present the only one belonging entirely to the Kartini Society. There are other schools which are also called Kartini schools, because they are similar to the one at Semarang or are supported from the Kartini fund. They are in most respects like the Dutch-Indian government schools (formerly known as native schools, first class) and they also draw a subsidy from the government. Among these are the schools at Weltevreden and Madioen; the school for girls of the Mardi Kenja Society at Soerabaja and the Kaoetaman Estri school at Bandoeng. (See *Ind. Gids.* 1915, p. 973.)

work has been continued by Europeans and natives under European leadership.

(2) The Boedi Oetomo Society.—Four years after Kartini's death, in 1908, the Boedi Oetomo (Noble Aspiration) Society was established. This society originated among the students of the training school for native doctors at Batavia, but it soon found members also amongst the students of the schools for native officials and teachers. The establishment of this society of Javanese was considered to be a bold undertaking. It was looked upon as a breach of the custom that in matters of importance the initiative should not find its origin with the young but with the old.

The Boedi Oetomo Society, however, did not intend to give offence to the old, but only feared the less educated and especially the conservative element which they would introduce. In the beginning the society was not very prosperous. The object they were aiming at was again western civilization. The society's periodical was to be published partly in Dutch, partly in Malay.[1]

The first secretary, the Javanese doctor Waidin, a man of advanced age, travelled half through Java to win the Javanese officials to favour his cause, but he was not very successful. The higher officials wanted first to ascertain what attitude the government would take in the matter; the inferior followed their example. The Boedi Oetomo Society was therefore driven to seek new members among the students of the various training schools; also private persons and lower officials joined, so that the number of members rose to 650. The first item of the programme was education and spiritual development, as being the best means of making the struggle of life easy to the Javanese.

The first congress of the Boedi Oetomo Society was well attended. The speeches were in Dutch, Javanese and Malay; two decisions of some importance for the future were arrived at, viz., that non-natives could also become

[1] *Boedi Oetomo*, a half-monthly periodical, printed at Soerakarta.

members and that the aged Regent of Karang Anjar should become president. The results of these two decisions were noticeable on the occasion of the second congress a year later (1909). The Regent of Karang Anjar, who at his age was not anxious to risk his position or to allow anything to be undertaken contrary to the mind of the government, was not the man to lead the craving for development in the right way. A number of other associations had also arisen which, although they disappeared again, clearly indicated that the strife after development once aroused was not to be restrained. A spirit of timidity laid hold of the leaders. Open debate was shirked in the meetings. An apparent unity was gained by compromises which weakened the value of the meetings. The entirely neutral attitude taken by the government added to the embarrassment among the native officials.

Meanwhile, a plan had been made by the regents of Java to establish an Association of Regents, which actually came into existence in 1911. The Boedi Oetomo Society looked upon this association with anxiety, fearing that the regents would now entirely withdraw from them. In the first meeting of the Association of Regents the question was therefore raised as to what attitude they were to take towards the Boedi Oetomo Society. The reply was that the Association of Regents, besides aiming at the elevation of the native population, was to be also a professional association.

In the beginning of 1913 a fresh sign of life followed the reaction which had manifested itself soon after the establishment of the Boedi Oetomo Society. The society issued a Javanese poem consisting of 117 verses, in which forty-seven items were dealt with, all outlined in a Dutch index. The little book, numbering only twenty-six pages in Javanese print, was published at Soerakarta on the Boedi Oetomo Society's press. It is certainly not what might be called popular, and on that account will not have found readers beyond the circle of intellectual Javanese.

The main contents of this poem are as follows: The chief object of the Boedi Oetomo Society is to promote prosperity by an increase of mental development and by opposing anything tending to hinder prosperity and development. The Javanese people should guard against being left behind in the race of the nations. Their motto should therefore be education for all classes of the population; reading and writing in their own language; arithmetic, agricultural and technical education for everyone who needs it—nothing less will do. Many more schools should be opened besides those erected already by the government. The people who have already opened religious schools might even add a division for secular education to the religious schools already existing.[1] There is a great desire for education in the Dutch language, as everyone either in official or other posts who is desirous of making headway in any line of study, such as medical science, jurisprudence or technology, should know Dutch. European education should therefore be given to the native population. Infant classes for children are also considered to be desirable. Those for whom it is attainable are strongly recommended to complete their studies in Europe, as their influence will prove to be of great advantage to the native population. The elevation of woman forms another part of the programme, and the desirability of having hostels for students in the large towns which are far removed from their homes is argued. Furthermore, thrift, diligence and exercise of energy are recommended. Attention is drawn to the fact that all great enterprises are in the hands of foreigners, the Javanese deriving only little profit from them. From the hadjis it can be seen how profitable it

[1] As a matter of fact, Moslem schools of a somewhat up-to-date style have been opened of late at Padang, Batavia, Palembang, Soekaboemi and Tjiandjoer. Lessons are given in Arabic, recitations of the Koran, Mohammedan theology, arithmetic, geography; everything is according to the latest methods as far as they are acquainted with them and have teachers at their disposal. For the Moslem branches of education they have secured teachers from Egypt and Tunis, in whom because of their origin great trust is put. The lessons given at the ordinary religious schools are still of the old-fashioned style, as a consequence of which these schools are rapidly declining.

is to go into the wide world. He who goes on a pilgrimage not only performs a religious duty but also widens his views and gains in independence. The last verse is a strong stimulant to association, co-operation and contact of thought; politics should be avoided and trust shown towards the government, which seeks righteousness and is deserving of gratitude for the great measure of good it has already wrought.

It cannot be said of the Boedi Oetomo Society that up till now much strength has gone forth from it. The masses have not been captivated by this movement, the aspiration of the society being too ideal or at any rate too little material, and its spirit too little democratic. With reference to religion it is absolutely neutral; even for non-Mohammedans the society is accessible.

From the foregoing it will, no doubt, be clear that the Boedi Oetomo Society may be called an association favourably inclined towards the Dutch nation. This is clearly shown by the fact that Europeans or Christian natives are not excluded from membership and that the society bears no special Islamic character.

(3) The Sarikat Islam.—The society which has really taken hold of the people is the Sarikat Islam. In 1910 some trading hadjis established a commercial association at Buitenzorg, Sarikat Dagang Islam, which means 'Native Commercial Association.' On purpose I have not translated 'Islam' as 'Mohammedan' but as 'Native'; this is not according to the letter but it corresponds with the meaning. It was only a co-operative commercial association of natives and nothing else. But at Solo attention was drawn to it and a section was established there, people, however, being unaware of the fact that the association had not yet been approved of by the government. Presently the section at Solo numbered about 9000 members.

The association was suspended by the resident but the movement had taken root and the propaganda was well organized. Central and East Java were soon won. The

intellectual leaders had laid hold of the masses at large and this made the movement succeed. This was chiefly because the leaders occupied an Islamic, that is, a national standpoint. Islam is the nationality of the Javanese. From the side of the leaders, it has been asserted that they looked upon Islam as a means of education, but nevertheless they are specially guarding against any possible preponderance of the party which wants to bring religion prominently forward. When the section at Semarang expressed a desire to have the name Sarikat Islam changed rather into Sarengat Islam, 'Religious Law' (for in this connexion 'Islam' does not bear the meaning of 'Native' which it really does in Sarikat Islam), the board of directors at Solo declared themselves decidedly against it, fully realizing what the result of adopting the suggestion from Semarang would be.

The Sarikat Islam has arisen from the same cause as the Boedi Oetomo Society. Education has produced a number of intellectual people who have become aware of the backwardness of their own nation and of the considerably advanced condition of nations whose members dwell beside them in Java—Europeans, Chinese and Arabs. They saw that the Chinese obtained schools and they did not. The small measure of success achieved by the Boedi Oetomo Society has led them strongly to draw attention to the necessity of social improvement, as well as to the national bond of Islam. How pure the national aspiration of the Sarikat Islam has been kept is shown by the fact that only natives are admitted as members. Europeans, Chinese and even Arabs are excluded, as are native Christians; the leaders want one religion for all members, and fully understand that nothing will take hold of the people unless it proves in one way or another to be in accordance with Islam.

We need not here investigate any further the adventures of the Sarikat Islam, which is a large society, numbering its members by tens of thousands and having sections in

Sumatra, Borneo and Celebes.[1] The wise and affable attitude of the Dutch government towards the Sarikat Islam is well known; likewise the fact that for some time in many places religious duties were performed more zealously and more generally than before; and further, that at Soerabaja, and especially at Semarang, hostility was shown against the Chinese, and that fear prevailed amongst the Europeans, which compelled the government to call in the military and police—for public order and peace this was far more dangerous than the most turbulent section of Sarikat Islam itself. That association purposes to render mutual assistance and support and to promote the spiritual and social elevation of the native population on an Islamic basis. Amongst the native population the desire has been awakened to be no longer treated as inferiors nor to be ruled by feudal chiefs, and to possess legal security against any encroachment by Europeans and native officials.

We have now considered three Javanese phenomena: the quiet labours of Kartini—lonely as she was—which were chiefly brought to light by the care of her Dutch friends; the appearance of the Boedi Oetomo Society, an association of intellectual young Javanese with an aspiration equal to Kartini's for the good things of western civilization; and the establishing and extending of the Sarikat Islam, the great society of natives, the first democratic movement of the Javanese people and the bearer of ideas destined never to disappear again. In quite a number of small societies a desire for education, mental development and independence has been expressed, but the three phenomena mentioned above enlighten us sufficiently as to the present aspiration of the natives who are moved by these spiritual currents.

[1] Extensive sections exist at Benkoelen and Palembang. On the western coast of Sumatra the propagandists of Java have met with a rebuff. 'Within our family-circle,' they were told, 'we have the finest possible Sarikat, and Islam here is purer than with you.' In Borneo there are sections at Pontianak and Bandjarmasin, and in Celebes at Makassar. Even at Mecca a section has been established.

Of the Sarikat Islam it cannot exactly be said that it is definitely inclined towards the Dutch authority. The bulk of the people, being good Mohammedans and little acquainted with the Europeans, and, as is the case everywhere with the masses, entertaining only a small measure of sympathy with foreigners, especially with those who are ruling over them and who in their eyes are infidels, cannot but take a different attitude towards the Dutch from that of the Boedi Oetomo Society, an association of the intellectual life of the nation. At the same time the Sarikat Islam is not opposed to the Dutch, and realizing that our assistance may be to their advantage, they are looking for it. They have, for instance, consulted an international society for the protection of women worked by Mr van Walsem at Batavia, with a view to taking action against prostitution, a matter of great significance in the native community.

There is one more question to be answered: Is there anything for us to do in order to conduct these spiritual currents into the right channel?

We must not be tempted to think that desires of a really spiritual nature are inspiring the people of Java. But this is no reason why we should act as if these movements were of little importance to us. About six months after the establishment of the Boedi Oetomo Society, Mr D. van Hinloopen Labberton, President of the Theosophical Society in the Dutch Indies, gave an address to a native audience in which he explained the purpose of the Theosophical Society and the usefulness of theosophy for members of the Boedi Oetomo Society. He spoke in Malay, alluded to the meaning of Boedi Oetomo, which he made them feel meant 'refining the intellect and heart,' held before them the struggle against vice in such a way as was sure to make an impression upon the native mind, viz., by numbering the vices up to seven, and using alliteration. Such effective means are only possible through frequent intercourse with the natives, a proper knowledge of

languages and a well developed philological instinct, all intensified by a craving desire to bestow something spiritual upon the native population.

I hope the thought has occurred to all readers that something similar should be tried from the side of the Christians. We also have indeed something to bring to those seeking ones.

In October 1908, a short time after the establishment of the Boedi Oetomo Society, the Rev. A. Kruyt, one of our own missionaries, on the occasion of the twenty-second General Dutch Missionary Conference, drew attention to the meaning of this Javanese society by saying :

> ' It is as if Java were awakening from her sleep. It is of great significance that a society has been established, numbering 800 members, amongst whom are 200 officials, and that a national congress has been arranged on the initiative of this society. Again, it is of great significance that more and more Javanese apply themselves to studying the Dutch language and that there are many already who speak and write Dutch very well. Should this current be allowed to pass by entirely without any contact with Christianity ? '

Mr Kruyt's call has not resounded in vain. The establishment of the Society for Christian Dutch Education on behalf of the native population has been the response to it, and, with regard to this kind of education, words worthy of being taken to heart were spoken by Mr D. Crommelin at the General Dutch Missionary Conference in November 1913. ' The Society for Christian Dutch Education, even though it complies with high demands and is worked by out-and-out Christians, will not make a deep impression upon the minds of the students, because it is " Dutch " education, given by teachers who are Dutch in thought and feeling.' In a country like Minahassa this will cause less harm. Minahassa (North Celebes) is a Christian country, desirous of following Holland as an example. But in Java the Society for Christian Dutch Education is not a means of instructing and developing Christian children, its purpose is to bring the Gospel to the intellectual Javanese. The Javanese do not owe their present civiliza-

tion to the Dutch, as is the case with the Minahassa; they have a civilization and a religion of their own. This not only causes them to stand farther from us than the Minahassa people, but, on account of this, they are also less inclined to approach us. Moreover, they are a great nation, desirous of retaining their religion and with this a considerable part of their civilization. Consequently the greater part of the distance existing between the Dutch teacher and his Javanese pupils will always have to be traversed by the former; he will even have to see to his pupils meeting him part of the way. The pupil, backed up in this respect by his parents and others in his daily surroundings, attends school in order to prepare himself for any desirable situation, but the teacher should desire something else besides satisfying this desire. His object should be entirely altruistic. Quoting Mr Crommelin again: the teacher's object should be striving after a development of native culture by those elements which are fit to pass from our culture into theirs, in the first place by the spiritual, the Christian elements. The demands of the Christian Dutch Education Society should therefore not be inferior to those made for missionary work. The teacher of the Christian Dutch school should be a missionary as well. A special training is necessary, that he may acquire the vernacular and get an idea of the way in which to come into contact with the population. But even the training given to a missionary is not adequate for such a teacher unless there is made available also for him a further period of preparation in the Dutch Indies. But who will be his instructor? This task cannot be given into the hands of one of the missionaries.

Should somebody be set apart for this single purpose, and if so, what kind of person should he be? In my opinion some one should be appointed in Java who has received the same training as the delegates of the Dutch Bible Society. The study for the degree of doctor of philology and literature of the East Indian Archipelago

at the Leiden University would sufficiently equip any fit person for work of a religious-historical kind which would be a powerful expedient to bring the intellectual Javanese, and those who are striving after development, nearer to Christianity. An important part of the task of such a worker would be to seek to get into touch with Javanese from various circles as much as possible, either by personal intercourse or by giving lectures. With the same end in view he might edit a periodical and try to influence those classes of the Javanese people who understand Dutch, as well as those further removed from western civilization but who are on the threshold of a new life and for whom at one time or another a crisis will have to come. The latter he will have to address in Javanese, which will deepen his insight into the intellectual constitution of the Javanese people. It will not be possible to forecast his task with exactness, but it is the nature of missionary work to form itself around the person of the missionary.

I have now shown how much is involved by the current which at present is running through the native population —a general desire for improvement of their social and intellectual position. All kinds of causes may have worked together to cause the appearance of the movements ; the main cause, however, is that through the education already received the desire for development has spread, first among single individuals whose eyes have been opened to the backward condition of their nation which contrasts so painfully with the welfare and riches of strangers. The Dutch Indian government has lent a friendly hand to this movement. We missionaries should do so too. We need not ask with anxiety whether this movement is sufficiently spiritual and whether we are entitled to speak of spiritual currents. The question is : Should we let these currents ebb away and remain ourselves where we are until they are beyond our reach for ever ? Let us rather speak like this : We in the Netherlands are taking to heart the weal and woe of the East Indian population. For more than one

hundred years we have been preaching the Gospel to them and are exerting ourselves more and more to that effect. But in doing this, we should again and again pay attention to the currents amongst the people. If these currents are of a spiritual nature, so much the better for us who yearn for the people's spiritual elevation. If there is only a small measure of spirituality in them, the more abundant cause for us to make this spirituality increase. True love is not blind but has sharp eyes; on account of this she sees much that is wrong; her special feature, however, is that this does not frighten her, but induces her to even greater zeal.

N. Adriani

Postscript.—On Easter Day of the year 1913 in a large meeting of Javanese Christians at Modjo Warno, the Mardi Pratjojo Society (Growth of Faith) was established to counteract the Sarikat Islam. The object is to cultivate love to God and trust in the Gospel. Very soon the society numbered 6000 members. It came into existence entirely on the initiative of young Javanese Christians who will not be pushed aside by the Sarikat Islam. The soul of this society is its vice-president, an enterprising man. The society has its own printing press, with a capital of f20,000. They are already working co-operatively; Bible-classes and bands for boys and girls have been established and social problems are discussed. They further intend to erect a Dutch-Javanese school, for which purpose the Javanese Christians have already taken f5000 in shares free of interest. The first zeal of this society has abated a little, some sections having been abolished because there was no leader. In general, missionaries have hailed this movement with joy. They expect much good from it. There is life in it; it is the first expression of independent Christian activity.

THE QUESTION OF A CONSCIENCE CLAUSE IN INDIA

By J. H. OLDHAM

The place of missionary schools and colleges in the Indian educational system has recently become the subject of fresh discussion. The demand has been made in some quarters in India that in all educational institutions supported by public funds parents should be given the right to withdraw their children from religious instruction of which they do not approve. The question has attracted considerable public attention and has been discussed by the Representative Councils of Missions in several provinces and by the National Missionary Council.

It is clear that large issues are involved. The proposed change affects the foundations on which the Indian educational system has rested for more than sixty years. It is doubtful whether the broad lines of educational policy laid down in the Despatch of 1854 can be abandoned or seriously modified without incurring the risk of secularizing the whole of Indian education. Upon missionary schools and colleges and the service they may be able to render to India the effects of the change proposed would obviously be far-reaching. There is also involved the question of the attitude of missionaries towards the conscience of India, which their teaching has helped to quicken, and towards the national loyalties and aspirations which for good or evil must play a large part in determining the attitude of India to Christianity.

The questions to be settled are as difficult and complex as they are important. No final answer can be given to them, for they involve the fundamental difficulty, which is ever presenting itself in new forms, how those who

believe in Christ are to live and work in a world which does not accept their ideal. It is vain therefore to look for any simple and entirely satisfying solution. All that we can expect is to see with some degree of clearness what in present circumstances is the best educational policy for India and how in relation to that policy we may most effectively pursue our missionary calling.

It is clearly desirable that in a matter of such far-reaching importance the friends of Christian missions should take common counsel and as far as may be possible arrive at a common mind. This has been recognized in India in the reference of the question to the National Missionary Council, and in Great Britain a conference of representatives of the missionary societies will be held this month in London.

The aim of the present article is not to urge the adoption of any particular policy but to help towards the formation of a common body of thought by a statement of some of the fundamental elements in the problem. The paper is based on a study of the resolutions passed by several of the provincial Representative Councils of Missions [1] and of various pamphlets and articles published in India; [2] and in particular on a number of letters commenting upon a first draft of the article and containing many valuable suggestions. In seeking to bring together the material for reaching a judgment in a question which is peculiarly many-sided and complex, I might have attempted to summarize separately the various views which have been expressed, but this would have involved a good deal of repetition. I have tried therefore to weave together in a connected statement the most important considerations which have come under my notice. In doing this I

[1] Unfortunately the resolutions of the National Missionary Council were not available in the preparation of the article.

[2] Among others, *A Conscience Clause for Indians in Indian Education Codes*, by the Hon. V. S. Srinivasa Sastri; *Missionary Educational Policy and a Conscience Clause*, by the Rev. J. A. Wood; *Principles of the System of Education in India*, by Dr William Miller; *A Conscience Clause in Indian Schools and Colleges*, by the Rev. W. E. S. Holland and Miss E. M. Dyson.

have not been influenced, so far as I am aware, by the desire to arrive at any particular result, and those who attach a greater or less weight to some of the varied elements in the problem than is given them here may reach a different conclusion from that to which the argument appears to me to point.

I

From the missionary point of view the Christian teaching in our schools and colleges is not only an integral but the most important part of the teaching given. We are in India as missionaries because we believe Jesus Christ to be the Way, the Truth and the Life. Our controlling aim is to make known the good news of Christ and of the redemption and liberty which He has brought. Unless we are free to impart an education of which He is the source, the meaning, the inspiration and the end, it is not worth our while as missionaries to maintain schools and colleges. We have no reason to be ashamed of our missionary purpose. We are sure that, however inadequate our representation of Him may have been, Christ is for India the promise of freedom, moral achievement and all that in her highest aspirations she most desires; and that not a few of her most earnest and thoughtful minds are beginning to realize this. We therefore freely confess that the aim of our missionary institutions is to lead those who attend them to a living faith in Christ.

That schools and colleges having this as their avowed aim should have a place in the educational system of India may appear legitimate and even desirable to many who are less certain of the truth and value of the Christian message than we are ourselves. To all who believe that the life of man has its roots in an eternal order, an education purely secular must appear incomplete and unsatisfying. Christian missions have in the past in Indian education been one of the strongest supports of the view that the moulding of character is the chief end of education and that moral training to be effective must be based on

religion. If they are to continue to render this important service, they can clearly do so only by being allowed to teach the religious beliefs which are held by those who carry them on.

The change which is proposed in the present educational policy would be a serious hindrance to the accomplishment of the purposes for which missionary institutions exist. It would not, of course, close the door to missionary educational effort; for missionary schools and colleges are doing valuable work in countries such as China and Japan, where they receive no aid from public funds. But the question would arise whether in the new conditions it would be worth while for missionary institutions to remain under the grant-in-aid system, and if the question were decided in the negative there would require to be an extensive reorganization and probably a considerable contraction of missionary education.

It is difficult to foresee to what extent the introduction of a conscience clause would affect the attendance at religious instruction. There has been little evidence hitherto of serious opposition on the part of parents to the religious teaching in missionary institutions, and it is well known that many Hindu parents, when there is a choice of institutions, prefer the mission school or college because of its moral atmosphere and influence. But if a legal right were given to parents to withdraw their children from religious instruction, it would be possible for a small group of persons hostile to all new influences to bring to bear social and religious pressure that would compel many parents to claim exemption for their children, even though they might personally have no wish to do so. Again, it is not improbable that if some pupils were withdrawn from the religious lesson other members of the class might induce their parents to secure their exemption also. The opportunity of obtaining an extra hour for examination subjects or for recreation might prove an irresistible temptation. In short, there

seems reason to fear that if the quiet, even pressure of a school rule were relaxed, the religious work of the institution would be seriously interfered with, even though it is at present welcomed by many, and resented by few, among both parents and pupils.

It would be a mistake to underestimate the advantage and value of a voluntary Bible class. There is sufficient evidence to show that in the hands of a competent and attractive teacher such classes can be made a success. The necessity of securing and holding a class by the excellence of the teaching given is a stimulus calculated to raise the standard of Bible teaching; and it may be questioned whether a teacher who can get his class together only by compulsion will achieve very much when he has got it. But if the fears which have been mentioned are well grounded, the imposition of a conscience clause would open the door to aggressively hostile influences and place obstacles in the way of Bible teaching which do not exist in other classes. It is scarcely possible, moreover, to make attendance at religious instruction voluntary without creating the impression that it is of less importance than the other subjects in the curriculum, whereas the spring and inspiration of the missionary movement are found in precisely the opposite conviction.

There is a further difficulty from the missionary standpoint in the imposition of a conscience clause by the state. Such action would, in the eyes of some at least, appear a dangerous interference with religious freedom. It is, of course, entirely within the rights of the state to attach to its financial support such conditions as seem to it necessary. But if the conditions are unacceptable missions may be compelled to reconsider their relations with the state system of education. By co-operating with Government in education Christian missions have gained undeniable advantages, but they have had at the same time to submit to considerable limitations. In particular, they have had to conform to standards, regula-

tions and curricula designed for different ends from those which they have primarily in view. If they were further restricted in the realization of their spiritual aims, they might well consider that the assistance of the state was being purchased at too high a price. If the state were to begin by imposing restrictions on the religious teaching in missionary schools and colleges, it might go on to insist that there should be no reference to Christianity in the rest of the work of the school. It might appear the path of wisdom to resist such encroachments at the beginning, and to preserve complete religious liberty even at the cost of withdrawing from the state system of education.

II

If it is agreed that from the missionary standpoint there are serious objections to the imposition of a conscience clause, there remains the further question what attitude the Christian Church in India and the missionary body should adopt towards the demand if it is pressed. Should it be opposed, and if so, on what grounds ?

The crucial fact in the situation is that missionary institutions are receiving aid from public funds. There is no question regarding the liberty of missions to maintain schools in accordance with their own ideas so long as they bear the entire cost. The difficulty only arises when schools, which exist for the propagation of religious beliefs different from those held by the vast majority of the people of India, are assisted from public funds.

It is important to observe in this connexion that the real issue is whether it is, or is not, desired that missionary schools should have a place in the public system of education. It is a reasonable contention on the part of missions that, if they are to participate in the general system of education, the only kind of education which they can impart with loyalty to their own convictions and advantage to the state is the kind of education in which they believe. Again, it is an intelligible and reasonable policy for the

state to encourage as far as circumstances permit a variety in the types of education provided; and where parents have a choice between different institutions, there appears to be no valid objection to the support by the state of schools, which, though they may not find favour with all, are nevertheless contributing to the general educational advancement of the people. Only those have a real grievance, therefore, against aid being given to missionary schools from public funds who believe that the kind of education imparted by them is so undesirable that it should not find a place in the public system. But very much stronger evidence than has yet been adduced would require to be brought forward to prove that such an attitude is widely prevalent. The abundant indications of appreciation of missionary schools and colleges and of the loyalty of their old pupils point in an entirely opposite direction. The co-operation of missions in the work of education is apparently desired by a large body of well-informed Indian opinion, and so long as this is true there does not seem to be any reasonable objection to the assistance of missionary schools from public funds.

A much more serious difficulty arises, however, where a missionary school or college is the only institution of its kind in a district. In these circumstances a parent is without real freedom of choice; he is compelled either to place his child under religious influences of which he may disapprove or to forego the benefits of education for his family. But as Christians we cannot wish to take advantage of the lack of other educational facilities to compel people to listen to our message. The element of compulsion is alien to the spirit of Christianity; Christ appealed to men, He never took advantage of circumstances to force them to a certain course of action. Again, to shut people up to such a choice as has been indicated is to tempt them to subordinate their religious convictions to the advantage of obtaining a secular education with its promise of worldly success, and thus to defeat our

missionary aim, which is to lead people to follow truth at any cost. 'As those who have ever striven to inculcate in our pupils the duty of loyalty to conscience,' to quote the words of a resolution passed by the Bihar and Orissa Representative Council of Missions, it is incumbent on us 'to welcome the evidence of its growth in the people' of India and to 'desire at all times to show the greatest consideration for genuine conscientious conviction, and to do nothing to cause men to ignore it.'

For these reasons a weighty body of missionary opinion is in favour of admitting in what may be described as 'single school areas' the right of parents to withdraw their children from religious instruction of which they do not approve. It has been urged on the other side that the present agitation is inspired more by political motives than by difficulties of conscience, and that the instances in which hardship is felt are comparatively rare. But these considerations seem hardly relevant. Conscience in the Christian view is something sacred, and we are bound to show a jealous respect for it even if it asserts itself in only a few instances or if its claims are confused with other motives. If on grounds of Christian principle parents ought not to be compelled by the lack of any other means of obtaining a secular education for their children to submit them to Christian instruction we should show no reluctance in acknowledging this. If there is a real hardship we ought to meet it not as a grudging concession but as a generous act to which we are prompted by the spirit of our Master.

Assuming that in single school areas the right of parents to have their children exempted from religious instruction, if they desire it, ought to be recognized, two further questions still remain to be answered. The first is whether if any considerable number of pupils are withdrawn from religious instruction in a missionary institution it is worth while from the missionary point of view to continue to maintain that institution. It is possible that in these

circumstances it would be better for a mission to resign its educational work to the government or some other body and to concentrate its energies in some other direction. This is an important question of missionary policy, which is too large for discussion here. But it seems worth while to point out that it follows rather than precedes the question whether the rights of parents in single school areas should receive recognition. It is always safe, and in the long run the course that will best further the interests of religion, to trust the moral instinct and to obey the dictates of fairness and generosity.

The second question which has still to be considered is whether, if the rights of parents in single school areas are to be recognized, it is better that this recognition should be a voluntary act on the part of missionary schools and colleges or should be imposed on them by statute. This question is of far-reaching importance and will engage our attention in a moment.

Before passing to it, however, a few words must be said with reference to one important factor in determining the missionary attitude towards the demand for a conscience clause. The demand has on one side a close connexion with national and political aspirations. It would be exceedingly unfortunate if in opposing that demand missions should appear to be in conflict with the national movement. Few things would do more to hinder the progress of Christianity than that it should seem to be antagonistic to this powerful current of thought and feeling. On the other hand, in the measure that Christianity comes to be recognized as the means through which the people of India can realize their truest and best aspirations, it will find an open door to their hearts.

This relation between the demand for a conscience clause and the nationalist spirit is a reason why we should make it clear that in our attitude to the question we are animated by a sincere concern for the welfare of India as a whole rather than by a desire to defend missionary

interests in a narrow and material sense. For this reason it would seem unwise, if we feel it right to oppose the demand, to base our opposition on any material claims we may have on the ground of present commitments or of expectations of continued support. We may have claims that are undeniably just, and yet lose more than we gain by insisting on them. It is not desirable that as foreigners we should find ourselves in the position of vindicating our rights in opposition to Indian sentiment. Nothing is more vital than that we should convince the people that we are in the truest sense their friends, desiring not only the salvation of their souls but their best and highest welfare in this world as well as in that which is to come.

III

If it be admitted that, where there is practically no choice between education unacceptable on religious grounds and no education at all, parents should have the right to withdraw their children from religious instruction, there remains no objection in principle against the enactment of a conscience clause for single school areas. But it remains to be considered whether in the interests of Indian education it is better that this recognition should be a matter of voluntary arrangement between the managers of missionary institutions and parents or be given the force of law. This question is purely one of public policy and can be discussed without any reference to the supposed interests of missionary institutions. Is it for the educational good of India that a change should be made in the policy of strict religious neutrality on the part of Government which has prevailed for more than sixty years ?

The educational policy laid down in the Despatch of 1854, which laid the foundations of the Indian educational system, is based on two important principles. The first is that in seeking to extend to India the benefits of education the main reliance should be on private effort under the control and inspection of the state and aided by govern-

ment grants. It was hoped that this policy would result in 'a far more rapid progress of education than would follow a mere increase of expenditure by the government; while it possesses the additional advantage of fostering a spirit of reliance upon local exertions and combination for local purposes, which is of itself of no mean importance to the well-being of a nation.' The second main principle of the government policy was that the system of grants-in-aid which it was proposed to establish in India should be 'based on an entire absence from interference with the religious instruction conveyed in the schools assisted.' The question to be decided is whether the time has come for the abandonment of the principles on which the existing educational policy is based or for such changes in their application as may make their abandonment in the end inevitable.

In regard to the first principle, the arguments in favour of relying mainly upon the encouragement of private effort for the diffusion of education appear to have lost nothing of their strength. The expectation that this policy would be a means of fostering the self-reliance and public spirit of the people has gained a still deeper significance in view of the growing national aspirations of India. It is the desire of all friends of India that she should obtain the largest measure of political freedom which her people are capable of exercising and enjoying. But freedom is not an external gift but an inward achievement and growth. If Indians are to manage their own affairs, an increasing number of people must be trained to exercise responsibility. The management of education is a valuable training school in the art of self-government. Those who desire to see developed in the Indian people as rapidly as possible the qualities which will enable them to achieve political freedom will not wish the policy of reliance on private effort to be abandoned for one which would transfer responsibility for the development of education to a government department and a body of officials. Any change in this direction would

weaken the spirit of self-help and check the forces which are working for Indian progress.

The second principle of strict religious neutrality is so closely bound up with the grant-in-aid system that it cannot be abandoned without seriously endangering the other. In considering whether there is any satisfactory alternative to the policy of strict religious neutrality as it has been hitherto interpreted, it is important to bear in mind that there is no solution of the problem within our reach which is entirely free from objection. Where educational facilities have to be provided for people holding different religious beliefs, the best we can hope for is an arrangement which, with wise administration and general goodwill, will further the true interests of education while causing as little religious hardship as possible. The case for maintaining the present policy is that in the existing circumstances of Indian education a policy of strict religious neutrality best fulfils these conditions. Those who desire to change that policy ought to be able to show, first, that there is strong reason for a change and, secondly, that there is an alternative policy equally satisfactory.

It has been admitted that in single school areas parents may be placed in a position of real difficulty, but it has been suggested that this difficulty might be met by a private arrangement between them and the managers of missionary institutions. The objection to imposing a conscience clause by legislation is that this involves a departure from the principle of religious neutrality, the consequences of which cannot be foreseen and may conceivably prove disastrous to the true interests of Indian education.

If the state once begins to interfere with the religious instruction in the schools which it assists, it is in danger of being drawn deeper and deeper into the entanglements of religious controversy. If a conscience clause were imposed by statute, it would open the door to agitation and persecution. It might easily create acute religious bitterness and strife where these are now entirely absent. A

small group of unscrupulous persons would have the power to stir up religious passions, and when these are aroused the interests of education are likely to be seriously prejudiced. Moreover, if the principle of interference by the state in religious instruction were once recognized, it would be difficult to limit the restrictions to the hour of religious instruction. It is only natural that those who object to the Christian influence of missionary institutions should demand that references to Christianity should be excluded from the teaching of other subjects. In short, it would appear that any departure from the principle of entire abstinence from interference by the state with religious education must lead in the end to secular education. This is the real question on which the people of India must make up their minds.

Secular education is a solution that can satisfy only those whose horizon is bounded by the limits of our earthly life. Of all countries India is least likely to be content with this as the final achievement of educational policy. It is true that as the result of religious divisions and under the influence of a too powerful materialism western nations are tending towards secular education as the most practicable policy. But the best Indian thought revolts against a slavish imitation of the West, and in the religious sphere in particular believes that it has a contribution to make to the solution of the great problems of the human race. No one who believes that the environment to which man must learn rightly to adjust himself includes not merely the physical and social conditions in which our earthly life is passed but the ultimate and eternal ground of our being, can think that a purely secular education is the final solution of the educational problem. The calamity which has overtaken western civilization forces us to ask whether that civilization has been built on sufficiently secure foundations, and it may be that out of the deep experiences of the present the western people will rise to a higher and richer conception of the meaning of education than they have yet entertained.

In the East there is the same need of a true educational ideal. The peoples of Asia are passing through an unprecedented crisis. Evidences multiply on every hand of the dangers which beset them through the inrush of materialistic forces and the decay of their ancient beliefs in contact with new ideas. An increasing number of thoughtful minds in Japan and China are coming to realize keenly that a nation must have a spiritual basis for its life if it is to be strong and free. India, as Dr William Miller has truly said, with its age-long striving to reach the realities of the universe, is still less likely to be satisfied with a system of education which lays the main emphasis on the things which minister to worldly advancement and personal success.

Any departure from the policy of strict religious neutrality would not only strengthen the forces making for the secularization of Indian education, but would also imperil the policy of reliance upon private effort in education. If the state were to become entangled in religious controversy, it would be compelled to rely more and more upon its own secular institutions, and the Education Department would tend more and more to make itself directly responsible for the provision of educational facilities. It is always the temptation of a strong department to gather power into its own hands and to extend the area under its direct control, and there has in certain parts of India been a reluctance to give full effect to the policy laid down in the Despatch of 1854. The increase of religious difficulties would supply additional reasons for the multiplication of government institutions at the cost of the encouragement of private effort. The unhappy consequences of such a reversal of the policy of depending in the main upon private effort have already been indicated. Indian educational administration would tend to become more bureaucratic. A rigid uniformity imposed by authority would be in danger of crushing out initiative and experiment and of checking healthy growth.

For these reasons we believe as those who disinterestedly

desire the welfare of Indian education that any change in the present educational policy is to be deprecated, and that a large body of instructed Indian opinion will on a broad view of the issues at stake concur in this judgment. It ought to be possible to find common ground with many of our Indian friends in regard to the main questions involved. We do not think that Indians as a whole wish the missionary contribution to education to be eliminated ; among those who have reflected on the subject there are probably many who recognize that that contribution has been a strong support to vital interests which it is necessary to safeguard. It is an undoubted fact that missionaries have exerted a powerful influence in support of the view that the moulding of character is the chief end of education and that moral training to be effective needs to be based on religion. It would be a calamity if any influence exerted in this direction were weakened at the present time. Missionaries have also done service by insisting that a sound educational system must leave room for variety in the types of education and for individual initiative and experiment. This also is a contribution with which it would not at the present time be wise to dispense.

To see with some measure of clearness the right course to be followed in regard to the present demand for a conscience clause does not dispose of the issues for Christian missions which the demand raises. The discussion of the subject brings us face to face with fundamental questions of missionary policy. It shows the need for a distinct policy of Christian education related to present conditions in India. Unless we have such a policy, our educational work is in danger of becoming a mere auxiliary to the work of government, helping to diffuse an education designed to serve other ends than those which we have primarily in view. The religious element is apt in consequence to resolve itself into an extra fitted on to an alien system, and just because it is an extra to occupy a precarious

position. What we need is a clear and definite policy of Christian education, related as directly and fully as possible to the ultimate aims of missionary effort. The new situation in India and in the world seems to call us to address ourselves afresh to the formulation of such a policy and to a re-examination of our present activities in the light of large guiding principles.

J. H. Oldham

Postscript.—The resolution of the National Missionary Council has come to hand while the sheets are in the press. The Council recognizes that on the one hand all education given by missions must be radically Christian, and that on the other hand Christian principle requires respect for rights of conscience and the exercise of fairness and justice. The problem of reconciling these two aspects of Christian duty is one which it is essential that those responsible for missionary work should solve for each new set of conditions by their own spontaneous action. The Council is engaged in the preparation of a memorandum which will be sent to the home boards and provincial missionary councils, and urges that these bodies should refrain from independent action without the fullest mutual consultation. With this view all who realize the difficulty, complexity and importance of the question will heartily agree.

THE PLACE OF THE HOME IN THE WORK OF FOREIGN MISSIONS

By MARY SCHAUFFLER PLATT

In the recent rapid progress and great development of social work in America, whether undertaken by charity organizations, settlements, educational systems, probation workers, institutional churches, or other agencies, the emphasis is being placed on the importance of the family as a social unit, and on the need of doing constructive work for families. Dr Devine, Director of the New York School of Philanthropy, voices the general sentiment in these words :

> To maintain normal family life, to restore it when it has been interfered with, to create conditions more and more favourable to it, is thus the underlying object of all our social work. Efforts to relieve distress and to improve general conditions are shaped by our conception of what constitutes normal family life.

If this emphasis is rightly placed in dealing with conditions in a Christian land, how much more necessary it is in our relation to the study of society which has no background of Christian history, no ideals of Christian family life, and no Christian homes to serve as examples and models. Dr Peabody of Harvard draws our attention to the teaching of Christ in this regard :

> The teaching of Jesus is essentially domestic. His theology is parental. His sociology is fraternal. The whole of human experience is in His mind covered by the relations of the family. . . . Here is the foundation of Christian ethics. Whatever larger opportunities and obligations may meet one in larger circles of social life, they are all to be interpreted in terms of the home. The kingdom of God for which Christians pray is but the expansion of the family into a world of unconstrained and personal love.

From the very beginning of Christian missions the

transformation of home life has been one of the most striking effects of missionary endeavour. This has been accomplished in many ways and by many agencies—the preacher, the home visitor, the doctor and nurse, and the educator. Each has taken a part in building up new ideals of family life, in abolishing infant murder, child marriage, polygamy, frequent divorce, degradation of women, and many other deep-rooted customs that are prevalent in non-Christian lands.

'Actions speak louder than words.' The illustration is remembered when text and sermon are forgotten. The object lesson taught by wise and competent teachers enters at eye-gate as well as at ear-gate. Therefore, although preaching and teaching and care of the sick must ever abide in mission work, the object lesson of the missionary home has its own place as a direct missionary agency, and must never be neglected either by the home-makers themselves or by the missions and boards.

A large amount of conversation and correspondence with board secretaries, missionaries and missionary candidates has strengthened the deeply rooted impression that less attention is paid to the work of the missionary home than to any other form of missionary work, and less stress is laid on the preparation of the home-maker than of any other worker, and this in spite of the fact that the work and influence of married women on the mission field have been incalculable and indispensable.

An experienced missionary wife and mother, who has thought deeply on all questions connected with her own and her husband's work, writes from England : 'The place occupied by the married woman on the mission field has ever been a most variable one, dependent upon a host of circumstances—foremost among them being the state of development of the mission station in question and the relative obligations of social service among the foreign and the native residents.' Another missionary wife claims that the position of the married woman on the mission

field is just what she herself makes it. All who have thought intelligently and sympathetically on this subject agree that the one who is responsible for carrying on the missionary home—especially if she has children to rear and perhaps to educate—cannot be held responsible for specific lines of work in the way that unmarried women are held responsible. This is true in spite of the fact attested to from all mission fields, that many missionary wives find time to specialize along various lines of work—teaching, itinerating, evangelistic, medical and literary.

We hesitate to speak of the frequent misunderstandings between the married and the single women of a mission station; but many testimonies reveal to us the fact that these circumstances exist in some stations. It is the writer's earnest belief that a thorough mutual understanding among all members of the mission regarding the function and value of the missionary home as a missionary agency would help to obviate many of these difficulties. If this understanding came as a definite part of the board policy, and if the married women went out with as careful instruction and high ideals placed before them as do teachers and doctors, it would do much to foster a feeling of mutual understanding and sympathetic co-operation. Doctors and nurses can furnish much needed information regarding conditions of home life; zenana visitors and itinerating missionaries can bring to the general meetings for consultation material that no one else can gather; missionary mothers can compare facts and work out plans as only practical home-makers can do, while to the teachers will fall the task of applying the results of these deductions in training the future home-makers. Those who plan and pray intimately together over a problem that affects the work of each will find little room for misunderstanding.

There seems to be a failure on the part of home boards and a large number of missionaries—even of missionary wives themselves—to realize the unique position which the missionary home occupies as a distinctive agency.

This is illustrated by the fact that the programs of conferences for new missionaries very seldom contain even one instructive or inspirational address for those who are to have the privilege and responsibility of conducting Christian homes in the midst of non-Christian surroundings. At one such conference—an exception to this rule—where an address on this subject was given, young married or engaged couples flocked to the speaker afterwards for further personal conference and advice.

It takes at least two persons to make an ideal home. In lands where the woman is not on an equality with the man, where she is his slave or toy or servitor, where she does not sit at the table with him, where the boys of the family are taught by the father's words and example that their mother is an inferior being, there must be something more potent than sermons or school education to bring about a change. Love between husband and wife, deference, mutual respect, co-operation in training and disciplining the children—none of these can be taught by the missionary wife alone. It is an unending astonishment to thousands of visitors in missionary homes to see the husband rise when his wife enters the room, or to see the children reproved or punished by the father for lack of obedience to the mother. Certainly every mission school, every theological seminary, every Young Men's or Young Women's Christian Association ought to be in close connexion with missionary homes, so that the young people who are being trained and influenced during their impressionable years may have before them frequently an object lesson which will make their training more effective.

Perhaps one reason why the distinctive opportunity and work of the missionary home has not been more emphasized—particularly in the preparation of missionary candidates and in the reports of boards and the addresses of missionaries on furlough—is that it is difficult, if not impossible, to record or to tabulate definite results of the work of the missionary home. As one married missionary

has put it, 'The specific work of the married woman on the mission field is, by life and lip, by pattern and precept, that of setting forth before her sisters the ideal of Christian wifehood and motherhood.' In addition to this a large part of the social life of the station, the entertaining of guests, from schoolboys and peasant visitors to the highest officials of the district, devolves upon the missionary wife. There is no form of missionary work into which the home-maker has not entered at one time or another; but in and through it all, whatever may be her responsibilities and daily duties, her primary function is that of the Christian home-maker, and missionaries from all lands, men and women, agree in feeling that her preparation for the foreign field should be as carefully made as that of any of her fellow-workers. There should be the trained mind ready to turn to different methods and implements for her own house-keeping as the untrained cannot, and to teach and lead and help others along the line of their own needs and possibilities. There must be also careful training to prepare her for the physical care of herself, her husband, children and servants. Even more important than a knowledge of first aid to the injured and nursing of the sick is the ability to keep herself and her family well. A knowledge of hygiene and dietetics which would be of service in the homeland must be supplemented by the ability to apply such knowledge to a new climate, different food materials and strange conditions. The kind but feeling criticism of one board secretary is that 'there is something about women in their lack of steady and quiet common sense that brings a breakdown in health much more often than in the case of men.' Can anything be done during the period of missionary preparation to obviate such criticism?

The question arises, should we not definitely apply some of the same methods and principles to the regeneration of homes in non-Christian lands as those that are applied by the most thoughtful and successful social workers in Christian lands? Who is so well qualified for this work

as the married women, if they go out with high ideals and after supervised practice along similar lines ?

The following is a suggestive outline which is to be given experimentally to a few young married women as they start to their mission fields, with instructions to work over the questions during their first years of language study and observation and home building :

1. Describe ten homes of people among whom the work of your station lies. (*a*) The house, material and structure; arrangement; number and use of rooms; yard or property connected with it. (*b*) Furnishings; kitchen utensils; how do they sleep and eat? (*c*) Family; how many members? Relation to each other; approximate ages; deaths and absences. (*d*) The family life; status of father, mother, children, other relatives or inmates, servants. (*e*) Industrial life of the family; wealth or poverty; standing in the community; relation to other life of the community. (*f*) Status of social morality,—in what respects does it conform to or differ from the surrounding community? (*g*) Religious life of members of the family; do all have the same religious beliefs? What manifestations of religion in the home? Outside of the home?

Enlarge on each of these subjects, adding notes from time to time as you obtain more information or deeper insight.

2. Select two families of different types and make a careful and intensive study of them for a year. Note everything possible along the lines of question 1, and add as follows: What are the best points in the home life of these families? What is the greatest lack in the life of these families? (*a*) Physically, (*b*) materially, (*c*) morally, (*d*) spiritually. Are any of these lacks being met by missionary work wholly or in part? How? For instance, are one or more children in the mission school or Sunday school? What effect is that having on the family life and attitude?

3. Outline a plan for the reconstruction of these two families which will change them to a physical, moral and spiritual plane commensurate with the highest good of the community in which they live. Take into account that they must not be Americanized; that they are to live in their own country according to the best and highest type of the civilization of that country; and that the form of their Christianity must not be of the occidental but of the oriental type. What forces are at work in the community that can bring about such changes? If not existent, what forces can be introduced? By whom? How?

If one of the families studied has already been Christianized and uplifted, describe the processes by which this has been done, the time it has taken to do it, and make some plan as to what yet remains to be done in order that the family as a whole and its members as individuals may reach their highest plane of usefulness and Christian influence in the community.

4. What part has the missionary home taken in the life of the community? What are the customs in regard to entertaining the people of the community in the missionary homes? How far are the missionary wives able (*a*) To go into the homes of the people? (*b*) To touch the life of the young people in the schools? (*c*) To train or advise Bible women and those who work in homes? What effort is made by the married men to influence—(*a*) the students of the schools, (*b*) the older men in regard to home life?

Work out some constructive plan by which the life of the missionary home may become a strong, definite influence in forming the ideals of the homes of the community. How may it lead to a new attitude towards social morality? What part have the missionary children in this plan? How is all this to be done without giving the impression that a home must be Americanized in order to be Christianized, and without doing away with the essential American atmosphere that should prevail in the missionary home for the best interests of its inmates and associates?

The practical result of such a series of questions is in the fact that it is expected to be a progressive study, not a noting of facts and impressions at some advanced period of missionary life, and that it has a definite, constructive end in view. By the time a thoughtful woman, with well-trained mind and perceptions, has worked for two or three years on such a set of questions, while at the same time living through the experience of making a home of her own, she will have an entirely new idea of the needs of the homes in the country where she is living, and she will have bent every effort to learn how to meet those needs. The experience and success or failure of her fellow-workers, the work of missionaries in other lands, the progress of social work in the homeland, will all be studied and applied to her own problem. And if the work has been thoroughly and conscientiously done, she will feel as she has never felt before that the one hope of the homes of the world is the indwelling presence of the Christ, whose life while on earth brought such abounding joy and blessing to whatever homes He entered.

MARY SCHAUFFLER PLATT

REVIEWS OF BOOKS

THE CONGRESS ON CHRISTIAN WORK IN LATIN AMERICA

REPORT OF THE CONGRESS ON CHRISTIAN WORK IN LATIN AMERICA. Three vols. Reports in full of the eight Commissions, with discussions. $2.50.

REPORT OF REGIONAL CONFERENCES. One vol. $1.00.

POPULAR HISTORY AND REPORT OF THE CONGRESS, in English. By PROFESSOR HARLAN P. BEACH. Illus. $1.00.

POPULAR HISTORY AND REPORT OF THE CONGRESS, in Portuguese. By PROFESSOR ERASMO BRAGA, Brazil. Illus. $1.00.

POPULAR HISTORY AND REPORT OF THE CONGRESS, in Spanish. By PROFESSOR EDUARDO MONTEVERDE, Uruguay. Illus. $1.00.

All published by Missionary Education Movement, New York, 1916.

THESE volumes present a comprehensive and varied report of the Congress on Christian Work in Latin America, held at Panama in February 1916, and of the regional conferences which followed it. Professor Beach's book, as its title indicates, is a general survey of the Congress outlining briefly the various discussions and estimating the significance and influence of the meeting. Professor Braga's volume is an independent report and study, written and published in Portuguese and representing the reflections of its author, who is one of the most scholarly and just-minded Christian men in Brazil. Professor Monteverde, of the University of Montevideo, who was the president of the Congress, has written the volume reporting it to the Spanish-speaking people of Latin America. These are succinct and sharply focussed discussions illustrating, as the debate in the Congress also illustrated, the ability of the Latin American to equal and even surpass the Anglo-Saxon in condensed and vigorous statement. These three volumes aim successfully at being not so much reports as interpretations of the aim and spirit and result of the Congress to the linguistic constituencies which composed it, English, Portuguese and Spanish. This tri-lingual character of the conference was one of its notable features. Speakers used any one of the three tongues and were understood by almost all the delegates, and often a speaker would shift from one language to another when he found he could more forcibly express himself by doing so.

The regular three-volume report, however, is all in English. It contains the account of the origin and preparation of the Congress, the reports of the eight commissions and the consequent discussions and the various devotional and evening addresses. The commission reports were on Survey and Occupation, Message and Method, Education, Literature, Women's Work, the Church in the Field, the Home Base, Co-operation and the Promotion of Unity.

The fourth volume of the reports gives an account of the six regional conferences in Lima, Santiago, Buenos Aires, Rio de Janeiro, Havana and Porto Rico which immediately followed the Congress, and which made it possible to carry the inspiration and judgments of the Panama gathering directly to all sections of the Latin American lands except Mexico and Central America, where it is hoped to hold such regional meetings in 1917. These sectional conferences dealt at close touch with the problems of each section, drew up their own findings and organized sectional committees for the more effective study and development of the work. Only a few points of special interest can be selected from these crowded volumes.

The Latin American leaders took their appropriate place in all the discussions. They constituted a large proportion of the Congress and they showed themselves, both men and women, to be earnest and capable and wise. The Congress was not so much a conference of foreign missions as of the evangelical churches of Latin America, meeting on their own soil and discussing their common problems.

The harmony and brotherhood of the Congress, in which unity of mind and heart was the great and unmistakable reality, showed how completely the Christian spirit can dissolve racial distrust and dislike. There can be no doubt that in recent years the sense of separation from North America has grown in Latin America. What publicists like Ugarte and Calderon have said is representative.

Dr Ugarte says:

> It is evident that nothing attracts us toward our neighbours of the North. By her origin, her education and her spirit, South America is essentially European. We feel ourselves akin to Spain, to whom we owe our civilization, and whose fire we carry in our blood; to France, source and origin of the thought that animates us; to England, who sends us her gold freely; to Germany, who supplies us with her manufactures; and to Italy, who gives us the arms of her sons to wrest from the soil the wealth which is to distribute itself over the world. But to the United States we are united by no ties but those of distrust and fear.

And Garcia-Calderon says :

> We find practical mind, industrialism, political liberty in England, organization and instruction in Germany, in France inventive genius, culture, wealth, great universities, democracy. From these denominating people the New World should receive the legacy of western civilization directly. . . . Europe offers to the Latin American democracies what they ask of Saxon America, which was itself formed in the schools of Europe.

But in the Congress and in these reports the spirit of love and faith has fused the hearts of the two groups, Latin and Anglo-Saxon or Teuton, into one. The influence of the Congress in this direction alone was worth all the toil expended.

The conditions in Latin America which not only justify but demand the religious co-operation of the churches of North America and Europe are set forth with calm and temperate spirit, but with authoritative and convincing presentation of facts. The paganism of the large Indian population, the frankly avowed unbelief of the educated class, the alcoholism, unsanitation, illiteracy and laxity of morals with which the Latin American nations have to contend, not less than any other nations of America or Europe or Asia, the religious destitution of immense masses of the people, the moral necessities growing out of conditions of social transition, the problems of immigration and of commercial transformation, and the fundamental needs of human life, are presented by Commission I in a manner that makes the refusal of religious co-operation to Latin America in the interest of any theory difficult to understand.

The reports of Commission II and Commission VIII and the accompanying discussions deal with the central issue of the relation of the missions in Latin America to the Roman Catholic Church. These two commissions regretfully find that ecclesiastical co-operation is impracticable. It is rejected on both sides in Latin America, both by the Roman Catholic Church and by the Latin American Protestant churches. But the missions recognize the wide welcome accorded by nominal adherents of the established church to all evangelical effort and they define in constructive and positive terms the method and message of the missionary undertaking in these lands. One of the most interesting addresses at the Congress reported in these volumes was by Judge Emilio del Toro of Porto Rico, in which he pled for the enlargement of Bible distribution and evangelical preaching as not only needed by Latin America but beneficial to the Roman Catholic Church.

These reports preserve the brotherly spirit which prevailed at the Congress. The delegates lived together under one roof for the eight days of the gathering and held their meetings in the same building. They seemed to themselves to be one family, and the work which they considered together appeared to them to be a family service. It was thus that the late Bishop Satterlee regarded this work when he was arguing for the legitimacy of the mission of the Protestant Episcopal Church in Mexico:

> The appeal is from our brothers in Christ to us their brethren—brothers who are struggling out of ignorance, superstition and darkness, into light, faith and knowledge; and it seems to be a strange idea that, while we are in duty bound to carry the Gospel to the heathen, we should not go to the help of our brethren in Mexico, because they are our brethren. That which one would think would give them a double claim upon us is made the plea why we should recognize no claim at all. If these brethren were content to remain, and to have their countrymen remain, in the condition of their fathers, perhaps something might reasonably be said against interfering with them; but when they stretch out their hands and lift up their voices in appeals to us for help, how can we refuse to hear them? 'Whoso hath this world's goods and seeth his brother have need and shutteth up his compassion from him, how dwelleth the love of God in him?'

It would seem that the acceptance of this family ideal should suffice to solve the problem of missions to Latin America. Is there any problem which it will not solve?

ROBERT E. SPEER

NEW YORK

A DUTCH ARABIST ON ISLAM

MOHAMMEDANISM: Lectures on its origin, its religious and political growth and its present state. By C. SNOUCK HURGRONJE. American Lectures on the History of Religions, 1914–15. New York and London: G. P. Putnam's Sons. $1.50 net; 7s. 6d. net. 1916.

IT may be a question whether in four lectures and 178 widely printed pages any adequate approach can be made to expounding 'Mohammedanism, its origin, its religious and political growth and its present state.' It may equally be doubted whether the beginner in Islam—to whom Mohammed and Mohammedanism are, so far, greatly names which he knows when he does not think about them—will find here definite and firm standing ground.

What we really have is a statement of the broad views of Professor Snouck Hurgronje on these four aspects of Islam, and especially statements of the positions which he takes up in the present-day controversies of scholars on these subjects. If any were not in the light as to where exactly he stood, they will find their light here.

That, of course, makes this book of very great importance, an importance not commensurate with its size. To get the results and attitudes of the great Dutch Arabist and student of Muslim life, past and present, in short and tolerably definite form, even though they are not documented and argued out at length and though they deal with only a few out of many possible points of controversy, makes for clarity and specific advance. So much holds, without question, for the student. And even for the broad-reading public the book will have a suggestive stimulus far beyond its tale of pages or array of facts. To be introduced as here to our knowledge of Islam as a process in growth; to the searchings of scholars labouring to find and state the real kernel of this question and that; to what is known and what is guessed and what is still beyond even guesses—all that has more arousing to the imagination and allurement to the intellect than the lucid and delusive dogmatism of a dozen writers of hand-books. It is an era in any student's life when he sees the knowledge of his subject in becoming rather than in being, and this holds peculiarly of missionaries who are too often thrown back in their reading on crystallized conclusions and easy phrases.

The first lecture, on the origin of Islam, is introduced by a slight sketch of the development of western knowledge of that origin. In it fuller justice might have been done to the labours of Maracci and of the Roman school of Arabists. Without Maracci there would have been no Sale, and if Sale had followed Maracci more closely he might have avoided some blunders, while on Sale practically all subsequent translators of the Koran have hung. As to the origin itself, Professor Hurgronje is on the side of Goldziher, Prince Caetani and Lammens in their criticism of the historical value of the traditional biography of Mohammed (*ḥadīth* and *sīra*) and on the side of Lammens as opposed to Nöldeke and Arnold as to Mohammed's conception of the width of his commission—to Arabia rather than to the world. He criticizes the economic explanation of the Muslim flood of conquest and rejects entirely Casanova's eschatological hypothesis. On the fundamental problem of the character of

Mohammed he is very cautious, manifestly disliking speculations in pathological psychology. He rejects any considerable change or deterioration of character in the Medinan period of the prophet, and is thus compelled to lower appreciably his spirituality in that of Mecca. The light which might be cast on the problem by the phenomena of kāhinism in Arabia and of prophetism among the Hebrews is practically ignored, as also that which comes from placing Mohammed as an element in the great blossoming period of Arabian poetry which, for our knowledge, began with Imr al-Qais. Professor Hurgronje manifestly shrinks from sinking the individual in his period. It may finally be a question whether we shall not soon have to pass from criticism of the traditional biography to higher criticism of the Koran itself. Nöldeke's easy method with this possibility was too sweeping to be satisfactory.

The second lecture covers, in some forty pages, the religious development of Islam and, from the nature of the case, an adequate review would require quite as much space. Probably all the broadly formative ideas of Muslim religion are to be found in it, if only in some allusive phrase; but definite terms, personal names and historical institutions are rarely mentioned. Thus the mysticism of Islam is conditioned and shortly explained, but even the word 'derwish' does not seem to occur, and there is nothing explicitly on these fraternities which were for centuries the vehicle of the spiritual life. Naturally the importance of the Agreement is emphasized and that, in view of its so frequent neglect, cannot be done too much or too often.

The third lecture, on the political development, is naturally much more concrete and clear. It deals with the history and theory of the caliphate; with the relation of Islam to the non-Islamic world—theoretically one of warfare (*jihād*), actually of compromise; with the conflict of the practical law of the state and the ideal systems of the canonists; and with the eventual millennial triumph of Islam under a Mahdī. Again emphasis is rightly laid on the often obscured fact that the caliph is not in any sense a spiritual authority or pope, and cannot promulgate or even state doctrine so as to bind the conscience of any believer, but is only an administrator of Islam as that has been developed and defined by the Agreement of the Muslim people. In the smallest details only could this lecture afford ground for controversy.

The last lecture, on Islam and modern thought, is in quite

different case. It confronts the future, though formally it is carefully limited to a statement of the present. Professor Hurgronje sweepingly admits the defects of Islam. His candour is refreshing after the nonsense that has been talked on the subject for three generations. Yet into such theological matters as the essential differences between the Muslim and the Christian conception of God—differences modified only in the religious attitudes of some mystics—he does not enter ; he regards them as really non-essential for life (pp. 143 f.). But these differences, it is well to remember, are no matters of mere ' dogmatics ' to be found only in scholastic treatises ; they are in the Koran itself, the spiritual sustenance of all Muslims for all generations. Its reiterated attitude towards the righteousness, mercy, love of God can be no negligible factor in the forming of the Muslim mind.

A similarly permanent element and handicap in Islam must be the character of its prophet. However his life may hereafter be told there are traits in it which Muslims will increasingly find to be impossible in a paramount spiritual leader and a vehicle of revelation. On the personal law of Islam, on the other hand, Professor Hurgronje is outspoken and clear, while he admits extenuating parallels and possibilities of development. But can development overcome the fixed Agreement of a thousand years' standing ? That is the question which he puts and with which he leaves us, and it is easy to see that while he urges the possibilities in education he recognizes the enormous, if not impossible, task that lies in the future. The association of the Muslim world with modern thought must be wrought out, he holds, by the Muslims themselves. But while at the very end (p. 177) he states his ' firm conviction ' that such ' an understanding *is* to be attained,' it is plain between the lines that the emphasis covers much doubt. For it is plain, too, when he speaks of Christian missions that he recognizes the value of great emotional elements in life. Whence, then, it may be asked, is that transforming emotion to come for Islam ? This question he does not put ; but it rises inevitably at the close of his very sane and searching book, a book which every one who is in the least interested in the Muslim East must read and re-read.

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VILLAGE GODS IN SOUTHERN INDIA

THE VILLAGE GODS OF SOUTH INDIA. By the Right Reverend HENRY WHITEHEAD, D.D., Bishop of Madras. London and Bombay: Oxford University Press. Calcutta: Association Press. Cloth, 2s. 6d.; paper—for sale in India only—R.1. 1916.

DRAVIDIAN GODS IN MODERN HINDUISM: A Study of the Local and Village Deities of Southern India. By WILBER THEODORE ELMORE, Ph.D. Hamilton, New York: published by the Author. $1. 1915.

THE district missionary, grateful though he has been for such studies of Hinduism as those by Dr J. N. Farquhar, has felt that they are not closely enough related to the customary religious life of the people. He has been helped by them to a more sympathetic attitude, but he has regretted the scanty reference they have made to those forms of worship that constitute the life of four-fifths of the villagers amongst whom he works. Dr Farquhar is now editing a series of books with the general title 'The Religious Life of India' which will go far to balance the lack of proportion that has seemed inevitable in the books that interpret the religions of India to the West. In this series, monographs are announced on such subjects as the Chaitanyas, the Śaiva Siddhānta, the Vīra Śaivas, the Sūfīs, the Mālās and Mādigās, and the three chief Brahman sects. The new light that these books will shed will come 'from the close religious intercourse which the authors have each had with the people who live by the faith described.' No literary project could be more timely or more useful to the evangelistic missionary in India.

Bishop Whitehead's introduction to the study of South Indian village worship opens the series. The leading features of the religion that centres at the shrine of the village goddess and the characters and functions of the village deities are described. The bulk of the book, which is abundantly and excellently illustrated, is given to an account of the modes of worship of the *grâma dēvate* in the three language areas of South India, the Telugu, the Kanarese, and the Tamil. The range of Dr Whitehead's observations is considerable. He reports personal investigations in places so far apart as Bellary and Madura, Masulipatam and Mysore. A caution is given against too hasty conclusions from the striking resemblances that exist between the details of the ritual of the worship of village gods in these great fields. 'The value of all evidence of this kind is largely discounted by the unifying influence of the great Vijayanagar Empire. . . . We cannot

assume, therefore, that, because a custom is widespread in the Tamil, Telugu, or Canarese country now, it was necessarily widespread before the foundation of the Vijayanagar Empire.' Nevertheless, the general resemblance in type between the rites in these different areas justifies the inference that 'they all belong to a common system and had a common origin.'

It is in the discussion of the theory adequate to explain the origin of the rites found in the worship of the village gods that we reluctantly part company with Bishop Whitehead. Here we find Dr Elmore's book the more reliable guide. Dr Elmore for the last sixteen years has made a most careful and minute study of the village gods, especially about his own station of Ramapatnam in the Nellore district of the Madras presidency. He has been assisted in his investigations by a number of correspondents, and the result is published in a scholarly volume, a reprint from the University Studies of the University of Nebraska. Dr Elmore emphasizes the fact, which Dr Whitehead overlooks, that, even among the aboriginal Dravidians from whom the present-day worship of village gods has come, were 'cities of men . . . and councils, governments.' Dr Whitehead's description of the Aryan deities as 'the gods of a race of warriors, whereas the Dravidian deities were the goddesses of an agricultural people,' is too general. The Rigveda is against it. The Dravidians had impregnable castles and forts of iron. Their opposition to the Aryan invaders was 'bull-jawed' and their conquest was but slowly achieved. Nor were all their gods female. Siva, whom Dr Whitehead persistently ranks with Vishnu as a characteristic Hindu god, was probably an aboriginal Dravidian deity. Much of his worship, e.g. the use of the *linga*, is non-Brahmanic. When Siva became brahmanized the Dravidians eschewed his worship in many places and returned to their 'unchanged Dravidian gods,' but Siva himself is an aboriginal and not a Hindu deity.

Dr Whitehead explains the origin of the village gods by the totemistic theory, which he finds more satisfactory than the gift theory of sacrifice as an explanation, e.g., of the application of the blood of the victim to the bodies of the worshippers, or of the widespread custom of putting the entrails round the neck of the priest and the liver in his mouth. Dr Whitehead argues that these things are tokens of the original desire to come into close blood relations with the sacrifice, which is of the very essence of totemism. Dr Elmore brings this theory to the test of 'the buffalo sacrifice,' the most characteristic

and widespread of all the rites of the village deities. The buffalo is beheaded, its legs are cut off and one at least is placed crosswise in its mouth, and the fat from its abdomen is spread over its eyes. The buffalo is the least likely animal ever to have been made a totem. The legends everywhere current to explain the origin of this sacrifice are at one in making the death of the buffalo the humiliation of a vanquished foe. The disposition of the carcass, which is given to the outcastes for an unclean meal and not to the villagers who have provided the sacrifice, supports this explanation of the purpose of the sacrifice. The smearing of the blood on the worshippers is therefore probably not due to any desire to come into close relations with a totem animal, but is rather an effort to get the full benefit of the sacrifice to a victorious goddess whose thirst is for blood. The hanging of the entrails about the *pujâri's* neck may be due to his desire to protect himself by this hideous adornment from the evil spirits whom the sacrifice to the goddess has aroused.

Dr Whitehead applies the totemistic theory again to the explanation of the origin of the use of uncarved stones in village worship. Dr Elmore thus states and answers this argument: 'The totemistic theory explains the image as being at first placed to mark the spot where the totem animal was killed to ensure the presence of its spirit. The place became taboo, and needed some such symbol to prevent it from any violation. In course of time the original significance was lost and the stone itself was considered to be the deity. My investigations lead me to believe that, while the stone was not the original deity, and while it was erected to mark a particular spot, that spot was not the scene of the sacrifice to a totem animal, but rather the place where a spirit first appeared. The difficulty with the totemistic theory is that to this day the stone is not worshipped, and so no transference of worship from the totem animal to the stone can be assumed. It is the spirit which has come to dwell in the stone that is worshipped, and that spirit has no connexion with a totem.' Dr Elmore states clearly the difference between an African fetish and a Dravidian image and shows how little of fetishism is contained in fundamental Dravidian ideas.

In such discussions we are dealing with pure hypothesis. In the investigation of Dravidian rites we have not, as we have in the case of Aryan institutions, the testimony of written records. All we can do is to make inductions from observation of present practice and compare theory with theory. Both our authors have amassed a great deal of most valuable information as the ground of their opposed

conclusions. It is for the facts they present, and for the stimulus to investigation afforded by their example, that the country missionary will owe them his gratitude. Dr Whitehead's book closes with a statement of the obligation under which the Christian Church lies to crown village worship with the Gospel. For even the village god in its own dim, dull way is a tutor to bring men to Christ.

W. E. Tomlinson

Gubbi, Mysore

IN ANCIENT INDIA

The Veda of the Black Yajus School, entitled Taittirīya Saṅhitā. Translated by A. B. Keith, D.C.L., D.Litt. Cambridge, Mass.: Harvard University Press. London: Milford. Two vols. 13s. net. 1914.

Kauṭilya's Arthaśāstra. Translated by R. Shamasastry. Bangalore: Government Press. Rs.4. 1915.

The Yoga-System of Patañjali with the Yoga Bhāshya and the Tattva-Vaiśāradī. Translated by J. H. Woods. Cambridge, Mass.: Harvard University Press. $1.50. London: Ginn & Co. 6s. 6d. net. 1914.

The sacrificial ritual of ancient India was divided into three intertwining strands, each entrusted to a distinct order of priests. These orders had each its own Veda, its own special priestly manuals and its own schools of instruction. Of the three, the working-priests, as distinct from the reciters and the singers, exercised for many centuries the most profound influence on the people. Their Veda, the Yajus, existed in two forms, the Black and the White, and the Black Yajus existed in several recensions, the most important of which was the Taittirīya. This book contains not only the formulæ in prose and verse which these working-priests muttered as potent charms while they carried out the several sacrificial acts, but also interjected masses of school lectures—rules, explanations and illustrative tales—which were usually excluded from the Veda itself and formed into a Brāhmaṇa. The Taittirīya Saṅhitā is thus the most valuable body of evidence in existence for the growth of religious belief and practice in India between the Ṛigveda and the Upanishads.

Professor Keith's volumes now bring this work within easy reach of the ordinary student of religions. It is the first translation ever made. The translation is enriched with a most valuable commentary, which not only deals with textual and linguistic matters but explains in detail the accompanying ritual and sheds great light on the many difficulties of the text; and it is preceded by an

Introduction running to 150 pages, a brilliant piece of work, which sets the book clearly in its historical relations with the rest of Vedic literature, discusses its language, style and date, and gives a most illuminating account of the chief sacrifices. As in the case of the other volumes of the Harvard Oriental Series, the price is very low.

The *Arthaśāstra* of Kauṭilya, a work on politics, famous in the ancient literature, was lost until a few years ago, when a manuscript was discovered in the Tanjore district. The text was published in 1909 by Mr R. Shamasastry, of the Mysore Government Oriental Library, and a translation has now been published by the same scholar. It is but a pioneer translation, and a commentary is sorely needed; yet every student of the political history of India will be most grateful to the translator for the service he has rendered.

The old tradition is that Kauṭilya is another name of Chāṇakya, the wily Brāhman who, about 322 B.C., assisted Chandragupta in overthrowing the last Nanda king of Magadha and creating the Maurya empire; and the translator and a number of European scholars have been inclined to believe that the newly discovered work as it stands was actually written by him. But the book has a number of features which make it difficult to believe that in its present condition it is the work of the famous minister; and scholarship now seems to tend to accept some view such as that advocated by Professor Keith, that Chāṇakya founded a school of politics, and that his teaching, handed down in it and gradually modified by his disciples, finally received the form it now bears in the *Arthaśāstra* not later than the first century B.C.

The interest of the work from the point of view of ancient Indian king-craft is very great, especially in such matters as diplomacy, espionage, the use of assassination, robbery and confiscation, the punishments inflicted on criminals, the use of torture, and the royal bodyguard of women. Religiously, the work is remarkable above all things because it shows us all classes of people filled with the crudest superstitions. The first chapter of the work deals with science and philosophy, and recommends the Sāṅkhya, Yoga and Lokāyata systems; but nowhere does the author show any acquaintance with the philosophy of the Upanishads. Still more remarkable is the fact that he does not betray anywhere the slightest consciousness of the existence of God. The divine powers he acknowledges are the older and newer gods of Hinduism, the village godlings, snakes, rats and other animals, rivers, mountains, trees and such

like. He believes in every kind of magic. It is very noticeable also that, so far as the present writer has observed, there is no reference in the whole treatise to transmigration and karma or to the doctrine of release. In these two features it reminds one of the edicts of Aśoka, which show no interest in transmigration and release, but only in heaven.

Professor Woods' *Yoga-system* is the final fruit of long years of study in America, Europe and India, and brings a thoroughly trustworthy translation of an exceedingly difficult ancient work and of its chief commentaries within the reach of every one who is willing to read and think with care and accuracy. For the volume does not contain the translator's exposition of the system. He has rigorously restricted himself to producing a very faithful yet intelligible translation of the ancient documents, so that the student may think every point out for himself. The debt we owe him is very great.

But the volume has another special interest. Until recently scholars identified Patañjali, the author of the *Yoga-sūtra*, with Patañjali, the author of the *Mahābhāshya* or Great Commentary on Pāṇini's grammar, and thus ascribed the sūtra to the second century B.C. Objections to this date, however, appeared and steadily increased, and one scholar after another expressed the conviction that the work was of far later origin. Professor Woods' Introduction may now be taken as finally settling the question: the *Yoga-sūtra* cannot be dated earlier than 300 A.D.

The history of Yoga practices has not yet been written, but the main outlines stand out with sufficient clearness. Their prime source is to be found in the many forms of observance and self-torture which in the earliest times men practised in India in order to achieve supernatural powers. It seems to have been in the forest-hermitages of the Vānaprasthas that these were first definitely and systematically taught as a discipline of both body and mind. There also, as it seems, beside the original aim of winning magic powers, there appeared the idea that these practices were potent to cleanse the man and bring him near the gods. When the desire to obtain release from transmigration became dominant among thinking men, Yoga-discipline was seized on as a most promising means for overcoming the love of the world and erecting the soul towards the Real. The practices thus found their way into all the systems, Hindu, Buddhist and Jain. Then, probably before the Christian era, a philosophical school was formed, which united Yoga practices with

belief in a personal god and the Sāṅkhya system of philosophy. From this time, then, there existed a Yoga philosophy. We meet it in the later parts of the *Mahābhārata*. But the system did not reach its classic form until, in the fourth century A.D., it was expressed in the great manual which Professor Woods has translated, the *Yoga-sūtra*. Mahāyāna Buddhism was deeply influenced by the system and carried that influence to almost every part of Asia, while every type of Hindu thought and asceticism is drenched in it; so that its importance is very great.

J. N. FARQUHAR

OXFORD

THE HISTORY OF THE CHURCH MISSIONARY SOCIETY

HISTORY OF THE CHURCH MISSIONARY SOCIETY. Vol. iv. By EUGENE STOCK, D.C.L. London: Church Missionary Society. 7s. 6d. net. 1916.

THE outlook of this volume is so much wider than its title suggests that it is a pity that it could not have been supplied with a subsidiary title. There are few, if any, men now living whose opinions and judgments on the problems which confront missionaries abroad and the supporters of missionaries at home carry so much weight as the author of this volume, and we hope that no one will be deterred from reading it by the thought that its chief interest is for those connected with the society with which it principally deals.

Its readers in Great Britain and America will share our gratitude for the light which his life-long experience of foreign missions has enabled the author to shed upon questions such as the following: When and under what circumstances is it wise for a church to become its own missionary agency and to terminate the existence of a missionary society? To what extent are we justified in putting pressure upon a church in the mission field to become self-supporting and autonomous? How far can missionary societies and missionaries help to bring about that co-operation between all Christian people which is a necessary prelude to the establishment of God's kingdom throughout the world? How far is it possible to secure that white and coloured Christians should worship together? The illustration which he gives when referring to this last problem deserves to be widely known. Referring to a speech made by Bishop Durrant of Lahore at the C.M.S. annual meeting in Lahore, he writes: 'He [the bishop] was preaching to the European congregation at Delhi and the

chaplain in charge gave out that on the following Sunday there would be no Communion Service there, but all communicants were invited to go instead to St. Stephen's Mission church and join their Indian fellow-Christians at the Holy Communion. No less than one hundred and thirty went, including some Members of Council.'

The optimistic tone in which the book is written is justified by the marvellous progress which this society, the largest of all Anglican or Protestant missionary societies in the world, has achieved. As far as this progress can be illustrated by figures we may note that the number of ' baptized and catechumens in the society's missions ' increased from 182,000 in 1887 to 480,000 in 1915, and the number of adult baptisms from 2600 in 1887 to 19,440 in 1914. Figures afford but an unsatisfactory means of testing the reality and permanence of missionary work, but no one who reads this book and who knows enough about the work of foreign missions to enable him to pass any kind of judgment, will be disposed to deny that these figures give a correct impression of the progress attained by the Church Missionary Society during recent years.

In a final appendix of some length the author discusses the effects which the present war has had and is likely to have upon Christian missions, and, though he is careful to refrain from indulging in prophecy, it is clear that he does not consider that it is likely to interfere with their progress. In the case of Indian missions there is, as he points out, reason to hope that the English territorial troops now stationed in India may bring back to this country reports concerning Indian missions which will differ widely from those which some of our soldiers who have been in India have been known to circulate on their return home. Thus he writes with reference to a visit of territorial troops to Bombay: ' Canon Heywood showed a party of three of them over the C.M.S. institutions there, and at Sharanpur, the old industrial settlement near Nasik (where Livingstone got his " Nasik boys "), a party of Devonshires from Deolali expressed great appreciation of what they saw. At Meerut, when the centenary of the mission was celebrated, not only were there services in the mission church, but the English church opened its doors for a special service, to which Christians from the rural districts round were invited, to their own astonishment, while the English residents and troops, sent up to the galleries, were still more surprised at what they saw. The grand church in the cantonments was filled on the floor with 700 village converts. . . . The service was in Urdu with parts in English interspersed.

. . . There were lots of territorials present.' Accounts have reached us from other sources which bear out Dr Stock's statements in regard to the interest which the territorial troops stationed in India during the last two years have displayed in the work of Christian missions, an interest which will, we believe, be pregnant with results when they return home.

A whole chapter is devoted to the 'Kikuyu proposals' which originated in connexion with one of the C.M.S. missions. It is hardly necessary to say that the account given is wholly devoid of the bitterness and vehemence which characterized some of the statements that have been made relating to this subject.

The value of the volume is increased by the insertion of an index of contents which extends over sixty pages.

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QUAKERISM AND MISSIONS

FRIENDS BEYOND SEAS. By HENRY T. HODGKIN, M.B. London: Headley Bros. Paper, 2s. 6d. net.; cloth, 3s. 6d. net. 1916.

THIS book shows how splendid was the response of the Society of Friends to the missionary appeal when once they had been aroused to feel its claim upon them. It does not profess to be a detailed history of the missionary work carried on by Friends, its object is rather to discuss the relation of Quakerism to the missionary movement. Its interest is much increased by the fact that its author is not only a convinced and earnest Friend and a man thoroughly devoted to the cause of missions, but one who has had personal experience in the mission field. We are therefore taken right in to the heart of the subject.

It is interesting to learn how slowly the Society of Friends realized the claims of foreign missions. George Fox believed his message to have a universal application and he and other early Friends laboured to carry it far and wide. But after the first days of fervour there was 'a decay of primitive zeal,' and in Dr Hodgkin's words 'the Society as a whole seems to a large extent to have lost the early vision' and to have become 'a self-contained, self-centred and somewhat self-satisfied group of respectable, consistent and philanthropic persons.' The account of the way in which the Society came to a fuller recognition of its duty towards the non-Christian world during the first half of the nineteenth century is full of interest. The slow awakening

brought about by the zeal and perseverance of individuals was both a cause and a result of the stirring of new spiritual forces within the Society. Dr Hodgkin writes: 'Once more the Society of Friends was to hear and respond to the call of God to go forth into the world, to offer itself for the salvation of mankind.'

It did not, unfortunately, prove possible to persuade the whole society to take up the cause of missions, and in 1868 the Friends' Foreign Missionary Association was formed. The beginning of their work was marked by the courage and devotion of individual pioneers, and from the first women took an equal part in the work with men. The policy of the Association was to find new ground and not to enter into competition with other missions. Dr Hodgkin traces the growth of the work begun in different centres, giving descriptions of the condition of each mission at different stages of its growth. The interest of his descriptions is largely increased by his own personal knowledge of the missions. His picture of the developments in China, where he worked himself, is particularly vivid. Other missions described he has visited as secretary of the Association. The book contains also many interesting comments on the work of missions and the relations of the different sides of the missionary enterprise to one another. New light is thrown on some of the outstanding problems of the mission field, such as the relation of educational to evangelistic work, and the way to build up a strong, living church with a rich corporate life of its own amongst the people newly won for Christ. He shows also very clearly the revivifying effect of the foreign work on the church at home; 'the timorous first steps, taken in spite of the strong opposition of a few, have brought the whole Church into a new atmosphere.' The growth has indeed been remarkable, and some have feared lest its rapidity should 'drain the Church of her best life.'

The story of what the comparatively small body of Christians belonging to the Society of Friends are doing in the cause which is the first duty of the whole Church, should nerve other and larger bodies of Christians to new effort. The book is full of encouragement for those who give themselves to the great task, and full too of the wisdom gained by experience and of the capacity to take a wide view of a great subject without neglecting the patient and detailed work which alone makes progress possible.

Louise Creighton

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THE STORY OF BUDDHISM

THE STORY OF BUDDHISM. By K. J. SAUNDERS. London: Oxford University Press. 3s. 6d. net. 1916.

The Story of Buddhism, by Mr K. J. Saunders, is excellent. The author has lived and worked both in Ceylon and in Burma under conditions which have given him an intimate acquaintance with their peoples. And his acquaintance with the Buddhist writings has been shown in several scholarly works. But in the present little book, of 160 pages, there is no display of learning: a reader, who is not himself a Pali student, may not suspect how much knowledge, not lightly acquired, lies under these picturesque and eminently readable expositions and descriptions. But he may obtain from them a sound and adequate knowledge of what Buddhism is; what manner of man its founder was; and how a Christian ought to think of his teaching. He will be surprised to find himself mastering with ease the dogmas of Karma and Nirvana; but he need not fear that he is being put off with a popular substitute: the statements of these abstruse matters are as accurate as they are clear. Nor will he be allowed to fall into the mistake of thinking that all that is called Buddhism is peculiar to that system, or was invented by its founder: the 'Buddha-doctrine' is shown in its historical setting, permeated by the atmosphere of Brahmanism, which it has never quite ceased to breathe.

It is not, however, by what the Buddha was in the habit of calling 'the characteristic doctrine of all the Buddhas' that Buddhism has won so large an acceptance. This is due rather to its insistence on certain principles of conduct; principles which are nowhere quite denied, but which are nowhere—apart from revealed religion—set forth with so much charm and earnestness as they were in the character and teaching of Gautama and the best of his followers. As time went on, Buddhism allowed its excessive pessimism and its denial of God and of the soul to drop into the background, and found room for trust in God and for prayer; for heaven and the hope of immortality. The tendencies which its founder impressed upon it have been gradually overpowered by tendencies which come from earlier sources, and are inherent in the nature that man has from his Creator. Mr Saunders traces this process through successive periods of the history, and illustrates it in a very interesting way by monuments which are still to be seen.

But the book is not concerned only with the past. The Buddhism of to-day in Ceylon and Burma—especially in Ceylon—is sketched with vivid fidelity. We are led into the villages and the towns, and are made acquainted with the monks, and with the schoolboys whom our guide knows so well. We watch the process by which Christian influence, fiercely opposed at first by the associations of home and nationality, gradually wins hearts for Christ. We share the writer's experience, and catch his sympathy.

It must be admitted that these delightful results of personal familiarity with the subject fail us—rather distressingly—in that summary of the story of Buddhism in northern lands, which occupies, happily, but a small part of the work.

While the defects of Buddhism are unsparingly exhibited, and set in sharp contrast with the truth as it is in Jesus Christ, there is an earnest desire to welcome whatever is in agreement with the truth. This desire has, in fact, sometimes led the author to draw parallels which are liable to misunderstanding. When some word or act of Gautama is shown to be like an act or word of Christ, it would be well to take care that the reader is reminded that even identical words or acts have an infinitely deeper significance when they come from Him who is not only truly Man but the Eternal God. The Son of Man cannot, without caution, be coupled with any other man, under such expressions as ' in both cases,' or ' the two grandest figures in history.' Nor can we believe that St Paul would have placed the ' law ' of Buddha in the same relation to the Gospel as he did the law of Moses. And surely no one who has known Christ can call himself—as a writer quoted by Mr Saunders suggests that a missionary should—a ' follower of Sakya-muni ' ; even if he adds ' in all things lawful and honest.'

Mr Saunders has been taking, we believe, a large share in the Y.M.C.A.'s noble work with our troops ; and if he was unable to pay full attention to the passage of his book through the press, this must stand to his credit. There are a few misprints ; for instance, 350 B.C. for 250 B.C. on p. 15, line 22 ; and 1013 A.D. for 1093 on p. 137, line 26 ; and we have noticed a few slips of memory or ambiguities of expression in the narrative. These will no doubt be corrected in future editions ; for many more editions, we hope, will be called for, of a book of such singular value.

R. S. Copleston

London

PROMOTION OF LEARNING IN INDIA

PROMOTION OF LEARNING IN INDIA DURING MUHAMMADAN RULE (by Muhammadans). By NARENDRA NATH LAW. London: Longmans, Green, & Co. 14s. net. 1916.

PROMOTION OF LEARNING IN INDIA BY EARLY EUROPEAN SETTLERS (up to about 1800 A.D.). By NARENDRA NATH LAW. London: Longmans, Green, & Co. 4s. 6d. net. 1916.

THE former of these two volumes is a very handsome book, beautifully printed and well illustrated. It deals admirably with a subject of the utmost importance to students of Indian history. The early Muhammadan rulers were sometimes ruthless conquerors, yet some of them were great patrons of learning as it existed in their days. The position in Egypt under the Mamlūk sultans was somewhat similar. Few Muslim sultans have exceeded them in ferocity, and few have been greater patrons of the decorative arts and of architecture than they were. Mosques and tombs in Cairo exist to this day which bear witness to their taste and skill. The first Muslim rulers in India took no interest in Hindu learning and literature, and confined what attention they gave to the matter to Islāmic studies, but later on the sultans and emperors took a wider view and fostered the education of Muslims and Hindus alike. Scholars of all nationalities were welcomed at court. Schools and colleges for all classes were founded and endowed. Even the more illiterate rulers welcomed the discussions of learned men in their presence, and personally engaged in them. The disputants were cautious courtiers, and in these debating assemblies care was taken not to disturb the preconceived notions of the ruler, and not to allow the arguments to exceed the limit of his intellectual capacity. Many rulers were learned. Of Muhammad Tughlāk it is said that he was skilled in the sciences of medicine, logic, astronomy and mathematics. He was so skilful in debate that few men could meet him in argument. Fīrūz Shāh, a capable administrator, was an author of repute. Bābar was a great patron of learning and also an author. Akbar, a wise and tolerant ruler, encouraged education amongst all his subjects, both Hindus and Muslims. They studied in the same schools. Standard Sanscrit books were translated into Persian. The arts of music and of painting were cultivated, and the illumination of books was carried to perfection. Though the affairs of state were exacting,

Akbar always found time to attend meetings in which learned men of various creeds expounded their views. It has been said by some that Akbar himself was illiterate. His patronage of learning is not inconsistent with that view, for previous illiterate rulers had encouraged learning; but there are good reasons against this opinion. Mr Law discusses the matter fully, and we are quite satisfied with his conclusion that Akbar was literate. Auranzeb, a fanatical and intolerant ruler, entirely reversed the policy of Akbar. His encouragement of learning was wholly confined to Muslims. 'In 1669 he issued orders to his provincial governors to destroy the Hindu schools and temples and to put down their teaching and religious practices.' Political decline set in soon after and the interest of the state in education languished.

Female education amongst the people was not encouraged, and the purdah then, as now, rendered it difficult, but many of the royal princesses received what was then a liberal education. Nūr Jahān was an excellent Arabic and Persian scholar; Mumtāz Mahal was a Persian poetess; Jahānāra Begum was a good scholar and a liberal patron of learned men. With all her literary endowment she was humble and unassuming. To her the beautiful words of Hāfiz apply—'The laden bough bends low.'

The scholarship thus fostered in India during a long period of time by many of its Muslim rulers fell short of that found in Spain, Cairo, Baghdad and elsewhere under the more famous khalīfas, nor are there to be found among these Indian scholars philosophical theologians like al-Ghazāli, historians like Ibn Khaldūn and poets like Hāfiz, yet the interest shown by many of the sultans and emperors in the spread of education and the promotion of learning has produced some authors of high repute. It is an interesting side of Muhammadan rule in India, and it is well that it should find a permanent record in the valuable work which Mr Law has written.

The smaller book contains an account of the efforts made by philanthropic persons, missionaries and others, to educate European and Anglo-Indian children. It is interesting to notice how the East India Company rendered valuable assistance. Much of the work still remains effective. St Mary's School in Fort St George, founded in 1715, exists to this day, and has recently been amalgamated with an orphan asylum founded in 1787. A Madras chaplain, Dr Bell, gave a great impetus to education. He studied the indigenous system in vogue in the Hindu village schools and modified it to

suit these new schools. It was practically the pupil-teacher system and obtained a wide reputation.

The first printing press in India was established in Madras by the Society for Promoting Christian Knowledge in 1711. It has changed hands at various times and is now under the control of a diocesan committee. Of late years it has flourished exceedingly and is now, as regards excellence of its work in many languages, the best press in India. The names of Bellamy and Kiernander are associated with excellent educational work in Calcutta. In all these schools the education was elementary but they were most useful, and we agree with Mr Law when, speaking of the work in various parts of India, he says ' The names of these gentlemen, who by their zeal and labour gave their whole-hearted support to this educational movement, should never be forgotten.' The aid given by the Society for Promoting Christian Knowledge was invaluable and finds due recognition. The book is full of interest, and the fact that so much of the work then begun still flourishes is an encouragement to all who devote time and money to the spread even of elementary education. Similar work is much needed now amongst the large and rapidly increasing number of converts in Hindu villages. No call on missionary societies just now is more urgent than this, and none is likely to be more productive of good results.

EDWARD SELL

MADRAS

SHORTER NOTICES

The Christian Movement in the Japanese Empire (*including Korea and Formosa*), *A Year Book for 1916* (Tokyo : Kyo Bun Kwan. 1.25 *yen*. London : R.T.S. 5s. net). *The China Mission Year Book, 1916* (Shanghai, C.L.S. $2; London : R.T.S.). It is natural to notice these two volumes together ; it would be impossible to add a third to the group. No other missionary publications are comparable to them in grasp of mission-field conditions or in closely wrought presentation of actual developments in the work. Both books are indispensable to every serious student of missions. The Japan year book, now in its fourteenth annual issue, continues the steady improvement noted in the past. The section on ' Missions and Churches ' as edited by Dr G. W. Fulton has gained in con-

ciseness, though an expansion of the short introduction would have been welcome. The statistical tables also reward the work expended upon them. Other notable features are the survey of Village Life and Conditions, the review of Religious Literature, and the paper on Child Study from the Japanese point of view. The China year book, always appreciated, has in this its seventh volume leaped to a new level of excellence. The editorship has passed into the hands of the China Continuation Committee, the material is classified in eleven main sections and rendered easy of access by paragraph headings and an admirable index, a pocket contains tables and charts by the statistical secretary of the China Continuation Committee, and the price is half that of the 1915 edition, the Directory being published in a separate volume.

Black Sheep: Adventures in West Africa. By Jean Kenyon Mackenzie (Boston: Houghton Mifflin Company. $1.50 net. 1916). The old couplet, 'Two men looked out through their prison bars, One saw the mud, the other the stars,' is in a marked degree applicable to writers on West Africa. Both mud and stars are real, but gratitude rises to those who, like the author of *Black Sheep*, enable us to see the stars. The book consists of extracts—some very brief—from letters written between 1904 and 1914 from the mission of the Presbyterian Church of the United States in West Africa. Many of them have already appeared in the *Atlantic Monthly*, which in itself is a guarantee of their literary worth. The letters were from an area where Germany, France, Spain, America and Britain meet and where problems abound, yet the reader hears no whirring of political or ecclesiastical machinery and is drawn into the heart of Africa and African life. With a few simple touches, scenes, characters, emotions are depicted which haunt the memory long after the book is laid aside. To take one example, Miss Mackenzie writes in 1905:

> A year ago Africa as a spectacle was tremendously interesting: I saw continually the forests and the rivers, the interminable, melancholy file of carriers, the curiously tempered light, the curiously modified colour. But more and more a missionary comes to have to do with individuals. . . . I have hardly a fixed conviction or an inference as fruit of this [first] year's observation, but the missionary comes to feel that the African is known to God. He feels himself to be—he knows himself to be—one in an affair of three, and God is the third.

NOTES ON CONTRIBUTORS

Professor A. G. Hogg holds the Chairs of Mental and Moral Science and of History at the Christian College, Madras. He is author of *Christ's Message of the Kingdom.*

The Rev. A. J. Brown, D.D., is secretary of the Board of Missions of the Presbyterian Church, U.S.A., and author of several missionary books.

The Rev. W. A. Shedd, D.D., has been a member of the Western Persia Mission of the same society since 1892. He has just returned to Urumia.

Dr N. Adriani, after studying Indonesian languages for seven years at Leiden University, went to Central Celebes in 1894 under the Dutch Bible Society.

Mrs Mary Schauffler Platt (formerly Mrs Benjamin Labaree) was a missionary in Persia and is now head of the Department for Practical Missionary Work in the Kennedy School of Missions at Hartford, Connecticut.

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INTERNATIONAL MISSIONARY BIBLIOGRAPHY

In the preparation of the bibliography the Editor has the advantage of the co-operation of Professor Harlan P. Beach, D.D. (Yale), Professor Marc Boegner (Paris), Mr Marshall Broomhall (London), Rev. W. A. Crabtree (London), J. N. Farquhar, D.Litt. (Calcutta), Rev. E. C. Lobenstine (Shanghai), Mr Jakob E. Lundahl (Stockholm), Professor H. M. van Nes, D.D. (Leiden), Professor D. Julius Richter (Berlin), Mr Kenneth Saunders (Rangoon), Rev. Fr. Schepelern (Aarhus), Eugene Stock, D.C.L. (London), Rev. S. H. Wainright, D.D. (Tokyo), Canon A. Lukyn Williams, D.D. (London).

While the bibliography is concerned primarily with missionary literature, published matter on other subjects closely related to the progress of Christianity is included when it is of exceptional value.

Entries of magazine articles are distinguished by †.

Annotations in the bibliography do not preclude a subsequent review.

MAIN HEADINGS OF THE BIBLIOGRAPHY

I. History
II. Missionary Biography
III. The Home Base
IV. The Mission Fields
V. Works of Reference
VI. Theory and Principles of Missions
VII. The Training and Qualifications of Missionaries
VIII. Missionary Methods
IX. The Church in the Mission Field
X. Comity, Co-operation and Unity
XI. Christianity and the Non-Christian Religions
XII. Social and Political Relations of Missions
XIII. Hortatory and Practical
XIV. New Missionary Magazines
XV. Missionary Education Publications

I. History

Paul the Dauntless. The Course of a Great Adventure. Basil Mathews. Illus. Map. 447 pp. London: Partridge. 10s. 6d. net. 1916. *1.*

Having travelled in the footsteps of the Apostle and availed himself of the results of the best scholarship, the author presents a fresh study of 'Paul the Dauntless,' written with vividness, fidelity and power.

The Life of Saint Boniface. Willibald; translated into English for the first time—with introduction and notes—by George W. Robinson. 114 pp. Cambridge, Mass.: Harvard University Press. London: Milford. $1.15 net; 5s. net. 1916. *2.*

A review of this volume is in preparation.

†A Missionary Survey of the Year 1916. The Japanese Empire; China; The Dutch East Indies; British India and Ceylon; The Near and Middle East; Africa; Other Mission Fields; The Jews. IRM, 1917 (Jan.), 3–61. *3.*

†Zum Jubiläum des Basler Missionshauses. Pfarrer L. Mühlhäusser. *Evangelisches Missions-Magazin*, 1916 (Aug.), 340–50; (Sept.), 391–402; (Okt.), 445–52. *4.*

III. The Home Base

†Verslag van de 6e Zomerconferentie voor Zendingsstudie, te Zeist 31 Juli–5 Aug. 1916. *Nederlandsche Zendingsbode*, 1916 (XXVII N28), 32–6. *5.*

IV. The Mission Fields

Japan (including Chosen and Formosa)

The Christian Movement in the Japanese Empire (including Korea and Formosa):

A Year Book for 1916. Fourteenth Annual Issue. Edited by John Lincoln Dearing. xi+371+cl pp. Tokyo: Conference of Federated Missions. 1.25 *yen*. London: Religious Tract Society. 5s. net. 1916. *6*.
See review, p. 170.

China

THE CHINA MISSION YEAR BOOK, 1916. 7th Annual Issue. Edited by the China Continuation Committee under the direction of an Editorial Committee. Editor, E. C. Lobenstine. 554 pp. Shanghai: Christian Literature Society for China. $2. London: Religious Tract Society. New York: Miss. Ed. Movement. 1916. *7*.
See review, p. 170.

MAP OF CHINA. Edited by John Bolton (of Ed. Stanford's Ltd.) and Marshall Broomhall. 35×42 in. 47½ miles to inch (1 : 3,000,000). Five colours. Mounted on rollers or in linen to fold. 4th and revised edition. London: China Inland Mission & Stanford. 21s. 1916. *8*.

This map, now used in all government offices, is based on the most recent surveys, British and foreign. Capitals of provinces, prefectures, sub-prefectures, departments, districts, treaty ports, Protestant mission stations, railways opened and in progress, canals and telegraph stations are shown. The orthography of the names follows the Chinese Postal Guide of 1914 and its supplements of 1915 and 1916. A complete index of the 7000 names on the map is supplied giving latitude and longitude with province.

FORTY-FIVE YEARS IN CHINA. Dr Timothy Richard. Illus. 384 pp. London: Fisher Unwin. 10s. 6d. net. 1916. *9*.

A review of this book is in preparation.

MANDARIN AND MISSIONARY IN CATHAY. Ernest F. Borst-Smith. 268 pp. London: Seeley, Service. 5s. net. 1916. *10*.

The story of twelve years' strenuous work in the Baptist mission in Yenanfu, North Shensi, with a review of the history of the city from the earliest date, drawn from annals in the Yamen. The author's previous book, *Caught in the Chinese Revolution*, was reviewed in IRM, 1913 (Oct.), pp. 806–8.

CHRISTIANS AT CHÊN-CHIANG FU. A. C. Moule and Lionel Giles. Maps. 62 pp. Leiden: Brill. 1915. *11*.

Reprinted from the December 1915 issue of *T'oung-pao*.

Malay Archipelago

†SPIRITUAL CURRENTS AMONG THE JAVANESE. N. Adriani. IRM, 1917 (Jan.), 113–25. *12*.

†DE ZENDING VAN DE GEREFORMEERDE KERKEN SOEMBA. D. K. Wielenga. *De Macedoniër*, 1916 (XX[8]), 225–37; (XX[10]), 299–309. *13*.

British India and Ceylon

THE ECONOMIC LIFE OF A BENGAL DISTRICT. A Study. J. C. Jack. 158 pp. Oxford: Clarendon Press. London: Milford. 7s. 6d. net. 1916. *14*.

A sketch of the income, expenditure, taxes and debts of the inhabitants of a district of Bengal, founded on a vast array of statistics gathered in the course of inquiries into the land-holdings of the district by government officials. The book is in the strictest sense unique, and will be of large service to all interested in the welfare of the people of India.

THE STORY OF GONDWANA: Eyre Chatterton, D.D., Bishop of Nagpur. Foreword by the Hon. Sir Benjamin Robertson, K.C.S.I., K.C.M.G. Illus. Map. xiv+229 pp. London: Pitman. 10s. 6d. net. 1916. *15*.

A review of this book is in preparation.

IN THE HEART OF INDIA. J. T. Taylor. Illus. x+225 pp. Toronto: Board of Foreign Missions of the Presbyterian Church in Canada. 1916. *16*.

A thoughtful presentation of the modern situation in India, illustrated by the work of the Canadian Presbyterian Mission.

†ROMAN CATHOLIC MISSIONS IN SOUTH INDIA. W. S. Hunt. *Harvest Field*, 1916 (Sept.), 324–36. *17*.

†EIN STÜCK DEUTSCHER MISSIONSARBEIT IN INDIEN. Missionar G. Fischer. *Evangelisches Missions-Magazin*, 1916 (Sept.), 402–19. *18*.

Mohammedan Lands and Work among Moslems

THE DISINTEGRATION OF ISLAM. Samuel M. Zwemer, D.D. Illus. 231 pp. New York and London: Revell. $1.25 net; 7s. 6d. net. 1916. *19*.

Five lectures delivered to students in Princeton Theological Seminary in 1915 on 'The Dead Weight of Tradition,' 'The Revolt and Its Failure,' 'The Political Collapse,' 'The New Islam: Has it a Future,' and the 'Present-Day Attitude to Christ and Christianity.'

†REALITIES OF MISSIONARY LIFE. I. Among Moslems and Christians in Western Persia. W. A. Shedd. IRM, 1917 (Jan.), 99–112. *20*.

†ARABIA AND THE ARABS. V. Dingelstedt. *Scottish Geographical Magazine*, 1916 (July), 321–30; (Aug.), 366–73. *21*.

West Africa

(*from the Senegal to the Cunene, including the West and Central Sudan*)

THINKING BLACK. Twenty-two Years without a Break in the Long Grass of Central Africa.

D. Crawford. Illus. xvi+485+18 pp. London: Morgan & Scott. 3s. 6d. net. 1916. *22.*

The original edition (price 7s. 6d.) of this book, which has had a very large circulation, was reviewed in our pages in April 1913, pp. 398–9.

SIERRA LEONE: ITS PEOPLE, PRODUCTS AND SECRET SOCIETIES. H. Osman Newland, F.R.Hist.S., F.I.D. Illus. xv+251 pp. London: Bale. 7s. 6d. net. 1916. *23.*

A compendium of information about Sierra Leone designed mainly to attract European planters to the colony and to enable these planters to understand and appreciate the natives.

South Africa

(south of the Cunene and Zambezi rivers)

SECHUANA PROVERBS WITH LITERAL TRANSLATIONS AND THEIR EUROPEAN EQUIVALENTS. Sol. T. Plaatje. xii+98 pp. London: Kegan Paul. 3s. net. 1916. *24.*

A useful guide to native thought. Equivalents are given in English, French, German and Latin.

†LOVEDALE: ITS HISTORY AND ITS HOPES. Three-quarters of a Century of Missionary Effort. *Christian Express*, 1916 (July), 100–8. *25.*

The Jews

PAPERS, ADDRESSES AND PROCEEDINGS OF THE SECOND GENERAL CONFERENCE OF THE HEBREW CHRISTIAN ALLIANCE OF AMERICA. 112 pp. Toronto: S. B. Rohold, 'Christian Synagogue,' 165 Elizabeth Street. 1916. *26.*

See p. 60.

†DIE BEDEUTUNG DES WELTKRIEGES FÜR DIE JUDENFRAGE UND DIE JUDENMISSION IN DEUTSCHLAND. Missionsprediger P. Schaeffer. *Allgemeine Missions-Zeitschrift*, 1916 (Sept.), 393–403; (Okt.), 453–67. *27.*

Other Fields

REPORTS OF THE CONGRESS ON CHRISTIAN WORK IN LATIN AMERICA. 3 vols. 350 pp. each. New York: Miss. Ed. Movement. $2.50 the set. 1916. *27a.*

See review, p. 149.

RENAISSANT LATIN AMERICA. Harlan P. Beach, D.D. Illus. 258 pp. New York: Miss. Ed. Movement. $1. 1916. *27b.*

See review, p. 149.

VIII. Missionary Methods

Evangelistic Work

†CHRISTIANIZING THE LARGER CITIES. III. The Christian Occupation of Kobe. H. F. Woodsworth. IV. The Christian Occupation of Yokohama. G. Baucus. V. The Social Challenge of the City. J. Merle Davis. *Japan Evangelist*, 1916 (May), 166–9; (June), 210–3; (Sept.), 327–32. *28.*

†THE STUDY OF METHODS AND RESULTS OF THE FUKIEN PROVINCIAL EVANGELISTIC CAMPAIGN, 1914. E. H. Munson. *Chinese Recorder*, 1916 (Sept.), 616–26. *29.*

†WHAT THE EVANGELISTIC MOVEMENT IS DOING. H. A. Popley. *Harvest Field*, 1916 (Aug.), 285–96. *30.*

†HOE TE PREDIKEN VOOR HEIDEN EN MOHAMMEDAAN. Dr A. M. Brouwer. VII. De Prediking en de Godsdienst der Hoorders. De Godsdienst in Indonesië. *Mededeelingen van wege het Nederlandsch Zendelinggenootschap*, 1916 (LX³), 201–48. *31.*

†EVANGELIE EN NGÈLMOE. M. Lindenborn. MNZG, 1916 (LX³), 249–69. *32.*

Educational

†JAPANESE NATIONALISM AND MISSION SCHOOLS IN CHOSEN. Arthur Judson Brown, D.D. IRM, 1917 (Jan.), 74–98. *33.*

†MISSION ADMINISTRATION—A SUGGESTED PROGRAM. J. T. Proctor. *Chinese Recorder*, 1916 (Aug.), 522–35. *34.*

†IMPRESSIONS OF MISSIONARY EDUCATION IN CHINA. T. H. P. Sailer. *Chinese Recorder*, 1916 (Sept.), 585–92. *35.*

†CENTRAL CHINA CHRISTIAN EDUCATIONAL ASSOCIATION CURRICULUM FOR PRIMARY SCHOOLS, 1916. *Educational Review* (China), 1916 (July), 232–53. *36.*

The number contains also articles on 'Some Principles of Curriculum Formation,' 'Elementary Schools,' 'What is the Content of the Chinese Child-Mind on Entering Our Mission Schools?' 'How to Improve the Teaching of the Chinese Language and Literature,' and the Minutes of the Second Annual Conference of the Kwangtung Christian Educational Association, April 7th–8th.

†THE QUESTION OF A CONSCIENCE CLAUSE IN INDIA. J. H. Oldham. IRM, 1917 (Jan.), 126–41. *37.*

IX. The Church in the Mission Field

†THE PATTERN OF THE EARLY CHURCH: THE FORMATION OF THE MINISTRY. Herbert Kelly. *The East and The West*, 1916 (Oct.), 429–39. *38.*

†HOW TO PRODUCE LEADERS IN THE CHINESE CHURCH. J. Campbell Gibson. *Chinese Recorder*, 1916 (July), 459–63. *39.*

XI. Christianity and the Non-Christian Religions

†THE GOD THAT MUST NEEDS BE CHRIST JESUS. Four Studies by Professor A. G. Hogg. I. IRM, 1917 (Jan.), 62–73. *40.*

JESUS CHRIST AND THE WORLD'S RELIGIONS. William Paton. ix+102 pp. London: United Council for Miss. Ed. 7d. net. 1916. *41.*

An elementary handbook based on good authorities and presenting well-digested material. It will enable beginners to make an intelligent study of the relation of the Christian message to that of other creeds.

†SA'DANSCHE VOLKSVERHALEN (Z.W. MIDDEN-CELEBES). Tekst, Vertaling en Aanteekeningen door A. A. van de Loosdrecht, Dr N. Adriani, en Dr H. van der Veen. *Mededeelingen van wege het Nederlandsch Zendelinggenootschap*, 1916 (LX[3]), 270–86. *42.*

THE PSYCHOLOGY OF ORIENTAL RELIGIOUS EXPERIENCE: A Study of Some Typical Experiences of Japanese Converts to Christianity. Katsuji Kato. 102 pp. Menasha, Wisconsin: Banta Publishing Co. $1. 4s. 1915. *43.*

A review of this book is in preparation.

†CHRISTIANIZING JAPANESE CUSTOMS. W. H. Erskine. *Japan Evangelist*, 1916 (July), 246–9. *44.*

†VERTEIDIGUNG DES KONFUZIANISMUS GEGEN DAS CHRISTENTUM. August Nagel. *Evangelisches Missions-Magazin*, 1916 (Okt.), 452–61. *45.*

THE TEACHING OF ZARATHUSHTRA. James Hope Moulton, D.D., D.Litt. ii+96 pp. Bombay: Pestonji A. Wadia. R.1. 1916. *46.*

A series of eight short lectures delivered to Parsis in Bombay.

THE UPANISHADS AND LIFE. Professor W. S. Urquhart, D.Phil. ii+150 pp. Calcutta: Association Press. 10 annas. 1916. *47.*

EXTRACTS FROM THE RELIGIOUS LITERATURE OF THE HINDUS. G. Schanzlin. 52 pp. Calcutta: Author, 52 Tangra Road. 6 annas. 1916. *48.*

†THE RELIGION OF THE CHAMARS. G. W. Briggs. *Indian Witness*, 1916 (July 13), 548–9; (July 20), 568–9; (Aug. 3), 606–7. *49.*

HET BOEK VAN BONANG. B. J. O. Schrieke. 159 blz. Utrecht: den Boer. 1916. *50.*

Pangeran Bonang, a Javanese saint, lived about 1500. This translation of his book contains also an account of the conversion of Java to Islam.

THE STORY OF BUDDHISM. Kenneth J. Saunders. Illus. 167 pp. London: Oxford University Press. 3s. 6d. net. 1916. *51.*

See review, p. 166.

XII. Social and Political Relations of Missions

AMERICA AND THE ORIENT: Outlines of a Constructive Policy. Sidney L. Gulick. 100 pp. New York: Miss. Ed. Movement. 25 cents. 1916. *52.*

These outlines were submitted by the author to various bodies in America and are now put forward for consideration by the Christian citizens in the United States.

†DIE INDISCHE MISSION IN IHREN NATIONALEN ZUSAMMENHÄNGEN. Lic. Erich Stange. *Allgemeine Missions-Zeitschrift*, 1916 (Sept.), 403–20; (Okt.), 468–77. *53.*

†BIBLE SOCIETIES AND MISSIONS: Their Joint Contribution to Race Development. Edward Caldwell Moore, D.D. *Journal of Race Development*, 1916 (July), 47–73. *54.*

XV. Literature for Boys and Girls

OUTLINE MISSIONARY TALKS AND STORIES. Emily E. Entwistle. 89 pp. London: Allenson. 1s. net. 1916. *55.*

SIX MISSIONARY SUNDAY SCHOOL LESSONS ON INDIA. (*a*) Infant School, (*b*) Middle School. M. M. Wood. (*c*) Bible Classes. C. E. Padwick. 16 pp. each. London: C.M.S. 2d. net each. 1916. *56.*

HONEYBUN, OTHERS, AND US. Irene H. Barnes. Illus. 95 pp. London: C.M.S. 1s. 6d. net. 1916. *57.*

A missionary play-book for children under eight.

THE STORY OF THE BUDDHA. Edith Holland. Illus. 191 pp. London: Harrap. 1s. 3d. 1916. *58.*

The beautiful story is fitly told, but the impression of Buddhism left on the reader's mind is far removed from present-day Buddhism.

MISSIONARY HEROINES OF THE CROSS. Canon E. C. Dawson. Illus. 218 pp. London: Seeley, Service. 2s. 6d. 1916. *59.*

Owing to pressure upon space, a number of important books and magazine entries have been held over and will appear in the April number.

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THE INTERNATIONAL REVIEW OF MISSIONS

A MISSIONARY SURVEY OF THE YEAR 1916

THE HOME BASE

THE two main features of the missionary situation which were noted in last year's survey continue dominant in all the countries which constitute the home base of missions. Striking evidence of the vitality of the missionary enterprise is still furnished by a survey of the finances of the mission boards. Neither distractions nor privations have availed to turn men aside from the duty of maintaining the Church's agencies for spreading the Gospel. Even where, as has been the case in parts of the continent of Europe, the actual income of missionary societies has decreased, there has been deep self-sacrifice shown in the restricted giving. At the same time, the record of the year 1916, both on the foreign fields, as was manifest in the survey in the January number of the Review, and also at the home base shows the continued depletion of missionary ranks as a direct result of the war.

Missionary Finance and Reinforcements

In the United States the mission boards with few exceptions report increase of income, and in several cases the

When articles in the Review are an expression of the policy or views of the Continuation Committee, or of the conclusions reached by any of its Special Committees, this fact will be made clear. In all other instances the writer of the paper is alone responsible for the opinions expressed.

largest income ever received :[1] not only have the regular sources been fruitful but a marked access of gifts from individuals for special objects has been noted. Few deficits of any importance have been carried forward by the boards.[2] The year has been characterized by intensive work and the completion or advance of plans or programmes already undertaken.[3] The North American boards in general report the sailing of a larger number of missionaries than in the preceding year, but emphasis is repeatedly laid on the inadequacy of the supply, especially as causing understaffing in existing work.[4] In Canada, notwithstanding the heavy claims of the war, missionary giving has not been curtailed and some of the societies are even able to report increase.[5]

North America

In Great Britain the income of the missionary societies for the year ending March 31st, 1916, was considerably

[1] The total receipts for foreign missions reported by 130 societies in the United States amounted to over $24,688,000, and in Canada to over $1,266,000. The American Board of Commissioners for Foreign Missions, to take one example only, closed its fiscal year in August with total receipts of over $1,200,000, the largest in its history ; the permanent funds of the Board were also augmented by nearly $1,000,000. During subsequent months the rate of giving continued to increase.

[2] The Protestant Episcopal Church has seen a large threatened deficit averted ; the Southern Baptists have cleared off a debt of $180,000 ; and the Northern Baptists for the first time for six years closed without deficit.

[3] The Southern Baptists have completed their Judson Centenary Fund of a million and a quarter dollars ; the Men and Millions Movement of the Foreign Board of the Disciples of Christ has got four out of the desired six million dollars ; the Protestant Episcopal Church raised over $200,000 by its One Day Income Plan and the Northern Presbyterians have begun a campaign for individual gifts, in which special appeals are to be presented to men of means, and cities linked with specific work on the mission field.

Among other financially successful plans may be mentioned the self-denial weeks arranged by the Northern Methodist Episcopal and the Southern Presbyterian Boards, and the institution by the Southern Methodist Board of a strong educational policy in Sunday schools together with a monthly offering, the results of which enabled the Board to assign the whole China budget to the Sunday schools. *Report of Committee of Reference and Counsel of the Foreign Missions Conference*, 1917, pp. 17–8.

[4] The Northern Presbyterian Board, for example, sent out 89 new missionaries while their fields called for 257 ; the Northern Baptists sent out 23 men and women but their home board states that 75 married missionaries were required. At the same time it is encouraging to learn that the Methodist Episcopal Board sent out 94 new missionaries, the largest number ever sent in a year, and that the Christian and Missionary Alliance were able to send out 27 new missionaries in the autumn of 1916.

[5] The Canadian Methodists, for example, report the largest income in their history.

in excess of that received in the year before the war.[1] Since then, though a few of the smaller societies have suffered, the financial outlook of the missionary societies, including those working among the Jews, has been on the whole satisfactory, and in many cases remarkably good. The London Missionary Society, as a result of the appeal successfully made to its constituency,[2] was able to carry forward its foreign work without diminution and finds that the whole home propaganda has been raised to a new level. The Wesleyan Missionary Society has received the largest income it has ever had [3] and is encouraged by a good measure of success in the effort to secure half the income in the first half of the year. The Society for the Propagation of the Gospel has a slightly lessened income, but reports much encouragement in the responsiveness of its constituency. The receipts of the Church Missionary Society at the end of December 1916 were £27,000 below those of the previous year.[4] The weakening of British missionary forces grows more apparent after another year of war.[5] Not only are a number of missionaries on furlough still acting as chaplains, doctors or

Great Britain

[1] See the statement, based on the best returns available for purposes of comparison, issued by the Missionary Press Bureau in the *Laymen's Bulletin*, 1916 (July), pp. 85–7 (Nov.), p. 112. The total amount shown in the July tables, which does not include sums received in the mission field, amounted for the year 1915–16 to £2,036,045 as against £2,029,462 in the last pre-war year. The income of the Anglican missions had fallen by £32,530, and that of the Scottish missions by £1656; the income of the Free Church missions had risen £8246, and of the interdenominational societies £32,823. As the societies do not coincide in the date when their financial years terminate, these figures are only approximate.

[2] IRM, 1916 (April), p. 179.

[3] The income of the society for 1915 was a record one; that for 1916 exceeded it by £9000. The home churches were asked for a contribution of £171,000, the amount received from them was £171,609.

[4] Owing, however, to reduction in expenditure caused by the closing of work through the war and the fact that many missionaries are on government service, it is believed that the financial year will close in March 1917 without heavy deficit.

[5] Taking the Church Missionary Society as an illustration, there were 16 less men on the roll of missionaries in June 1916 than twelve months before. It is worth noting that in a period of 10 years the number of C.M.S. men missionaries has decreased by 58, the number of women missionaries remains unaltered, and the number of native ordained men has risen from 368 to 487 and of native lay workers, men and women, from 7843 to 10,654.

nurses at the front, but new missionaries are available in smaller numbers. A striking proof of this is found in the fact that the list of student volunteers who sailed in 1916 contains 70 names as against 93 in the preceding year.[1] While offers of service, especially from theological students and other men, are largely in abeyance, there are indications that a number of men and highly qualified women are hoping to give themselves to missionary work at the close of the war.[2]

Moravian Missions

Moravian Missions, which carry on their work internationally, drawing support from the home provinces of the Moravian Church in Germany, America and Great Britain, have been amongst the worst sufferers through the war. Owing to the impossibility of transmitting accounts from one province to another no complete financial statement has been available since 1913. Work is being maintained where possible, and three missionary couples have been sent out from America.[3]

Germany

In Germany the income of all the missionary societies has been reduced, but since expenditure has also fallen the financial situation is on the whole better than it was a year ago. Missionary training centres are for the most part closed. Statistics given in the *Allgemeine Missions-Zeitschrift* show that 1012 representatives of German missionary societies are serving with the military forces; 174 of these are chaplains, and of 630 who are combatants more than two-thirds are students who were undergoing missionary preparation. More than 200 have either been killed or are missing and 167 have been wounded. Seventy-five women missionaries have been

[1] *Student Movement*, 1917 (Jan.), pp. 77, 80. An analysis of missionary recruits from 1909–1915 was given in the same magazine for June 1916, p. 191.

[2] The Standing Committee of the Conference of British Missionary Societies has appointed a sub-committee to consider the whole question of recruiting for missionary service after the war.

[3] Bishop P. L. Hennig of Herrnhut has been appointed President of the Deutsche Evangelische Missions-Ausschuss, in succession to the late Dr Oehler of the Basel Mission.

engaged in war service.[1] Missionaries home from their fields have ministered to Indian and African prisoners of war, but no Christian work has been permitted in the camp for Moslem prisoners near Berlin.[2] At a meeting of the Missions-Ausschuss in Halle in April the main subjects of discussion were the danger of the present favourable attitude towards Islam in Germany and the problem of filling up the ranks of missionaries after the war.[3]

France

The Paris Evangelical Mission, after long and grave uncertainty, was able by curtailment of expenditure [4] to close the financial year in March with a credit balance of Fr. 14,000. By the month of May 1916 the accumulated deficit from preceding years, amounting to over Fr. 48,000, was also cleared off. This welcome relief was obtained through the sacrificing gifts of the Reformed Churches, although one-third of their pastors have been mobilized; special contributions were also sent from America, Great Britain and Switzerland, and the native churches in the society's missions co-operated generously. By the close of 1916, however, the finances were again considerably in arrears. Eight new missionaries were sent out during the year to Lessouto, Zambezi, Madagascar and Tahiti. The training school at the Mission House and the preparatory school are still closed, the few students having been transferred to Montauban. Fifteen of the society's missionaries are on war service as combatants, ambulance workers and interpreters; one has been interned. A work of great interest has opened in connexion with the large number of Christian natives, especially from Madagascar and the Pacific Islands, now in France on war service.[5] The small French Methodist

[1] *Allgemeine Missions-Zeitschrift*, 1916 (Nov.), pp. 515–6.

[2] *Evangelisches Missions-Magazin*, 1916 (Oct.), pp. 461–2.

[3] *Ibid.*, 1916 (März), p. 135; (Juni), pp. 267–9.

[4] This curtailment of expenditure, which cannot be continued without injury to the work, involved the withholding of missionaries, the lowering of salaries (which were happily restored to the original footing in July), the postponing of furloughs not necessitated by health, the arrest of building operations and the reduction of repairs.

[5] *Journal des Missions Evangéliques*, 1916 (Nov.), pp. 589–92; (Dec.), pp. 653–7.

Mission in Kabylia, North Africa, has suffered from a heavily reduced income as the result of the war.[1]

Switzerland

The formation of the Délégation Missionnaire Suisse to give assistance to the Basel missionaries of non-German nationality who are still at work in India was referred to in the survey in the January number. Dr Pierre de Benoit, who has taken a prominent part in this effort, has received permission to visit India to study the present condition of the work of the Basel Mission. The Mission Romande, the organization of which at the home base is being developed and unified, has been hitherto able not only to maintain but substantially to advance its work abroad; the society has, however, closed the third year of war with a deficit.

Holland

The growth of co-operation between the various missionary agencies in Holland is an encouraging feature of the year. Whilst missionary contributions were augmented at the beginning of the war the revenues of the societies have now begun to diminish owing to increasing taxation and the price of food.

Scandinavia

The information expected from Scandinavia has not arrived in time for inclusion in this survey. From Sweden a slight increase of income is reported, and the latest missionary statistics available show an increase over the preceding year of 73 in the number of missionaries and of 614 in the number of native workers employed. In Denmark, the income of the missionary societies has been well maintained and there has been no diminution in offers of service. The Danish Missionary Society reports the largest income ever received and has been able to send out nine new missionaries during the year.

The Finnish Church has had marked encouragement in the response of its missionary constituency. The deficit recorded in the survey of 1915 has been paid off, and the Finnish Missionary Society carries forward a considerable balance. The committee decided, instead of withdrawing

[1] *Journal des Missions Evangéliques*, 1916 (Dec.), pp. 644–7.

from work in order to reduce expenditure, to appeal for the usual income and also for enough to cover the deficit.

Finland

The desired amount was received in full, the income reaching the total of M.720,000 as against an average of M.370,850 in the three preceding years. The society has met with disappointment in being prevented from sending reinforcements to some of its fields.

In Australia, the war has adversely affected the income of some of the societies, some are stationary, others report

Australia and New Zealand

'the best year' they have ever had.[1] In New Zealand the total income of the principal missionary societies for 1915 was over £3400 in excess of that of the last pre-war year, and the latest information gives ground for hope that the receipts in 1916 will show further increase. There are encouraging indications in both Dominions that missionary organization is taking deeper root in all the churches and bearing fruit in increased spiritual life. The Student Movement reports that a larger number of men than of women are joining its ranks, but offers of immediate service have been hindered by the war. There is a promising movement in the direction of unifying missionary preparation and developing closer relations between the Student Volunteer Missionary Union and the missionary societies. A change in the general attitude in Australia towards coloured races, as a result of a new understanding based on closer contact in the war, is noted by more than one correspondent.

Turning to the record of co-operative work, we may note an important conference held in May at the invitation

Christian Literature

of the British section of the Committee of the Continuation Committee on Christian Literature at which representatives of thirty societies were present. On

[1] The Methodist and Baptist Missionary Societies are reported to have had special encouragement. The Board of Missions of the Church of England, the constitution of which is being developed and amended, also reports increased income. The Church Missionary Association of New South Wales and Victoria will henceforth be known as the Church Missionary Society of Australia and Tasmania. In New Zealand the Christchurch Diocesan Board of Missions has done well in its first year's work.

the recommendation of this conference the Conference of British Missionary Societies which met in the ensuing month formed a provisional Central Advisory Board, consisting of the British members of the Christian Literature Committee strengthened by the addition of some fresh members.[1] The American section of the Literature Committee has also been strengthened by the addition of representatives of the mission boards and is taking active steps to secure funds for the furtherance of schemes in the mission field.

Medical Missions

An important development in British medical missions was the appointment by the Conference of British Missionary Societies of a British Advisory Board on Medical Missions. The board includes some of the leading members of the medical profession in Great Britain. The board is devoting its attention in the first instance to the problems of medical education in China but proposes ultimately to study the whole question of medical mission work abroad. It has prepared and issued an appeal to doctors and nurses for missionary service when the war is over. In America the Committee of Counsel and Reference of the Foreign Missions Conference is seeking to secure from the authorities in British colonies, especially West Africa and Ceylon, recognition of the diplomas of certain accredited American schools in order that medical missionaries may be able to qualify for practice under the laws of the colonies without a British diploma. The Committee on Medical Missions appointed by the Foreign Missions Conference of America has undertaken a careful investigation covering the distribution and relationships of medical missionaries, the equipment and results of their work and medical training on the mission field.

[1] The work of the Central Advisory Board as defined at the conference in May is as follows: (*a*) To assist as far as may be in the co-ordination and effective working of existing literature work in the various mission fields; (*b*) To receive, collate, and consider recommendations from the bodies in the mission field; to forward these to the home boards concerned, with suggestions regarding the means of giving effect to them; and generally to act as the connecting link in regard to Christian literature between co-operative bodies in the mission field and the home boards.

Christian Education in the Mission Field

At the invitation of the Education Committee of the Continuation Committee, conferences of representatives of British missionary societies have been held on three important subjects. In June 1916 a conference met to consider the problems of Christian education in West Africa. In September 1916 and January 1917 conferences were held to deal with the educational needs of mass movements in India, and in the latter month consideration was also given to the proposal to introduce a Conscience Clause in Indian education. The conclusions of these conferences have been reported to the missionary societies and are receiving their attention.

Preparation of Missionaries

In America the Board of Missionary Preparation, which had a budget of $9000 for 1916, has found its main work in the production of helpful literature.[1] Important conferences of board secretaries, missionaries and men of technical experience have been held on preparation for medical and for educational missionary work, and also local conferences designed to interest members of mission boards, missionaries and home base office holders and workers in the problems which the Board is trying to meet. The Director of the Board is able to report that foreign mission secretaries and candidates no longer need this educative work. An offer of the American Board (A.B.C.F.M.) to provide, at the close of their annual conference with their new missionaries, a week of training in phonetics was accepted by forty students. In Great Britain the scheme for the Central College of Missionary Studies, which has been engaging the attention of the Board of Study for the Preparation of Missionaries, has been suspended for the present and the Board has addressed itself to the development of an

[1] See IRM, 1917 (April), p. 384, Bib. No. 127. In addition, four long reports on the preparation necessary to enable a missionary to present the Gospel efficiently to peoples living under the influence of Buddhism, Hinduism, Confucianism and Islam have been prepared and will shortly be issued as the Sixth Annual Report of the Board, together with reports on the preparation of missionaries for literary work, and on language preparation.

enlarged lecture scheme. The Standing Committee of the Conference of British Missionary Societies has invited the Board to consider, in conjunction with the candidates departments of the societies, any modifications or developments in missionary training which are likely to arise out of the war. The establishment under government auspices of a School of Oriental Studies in London has increased the possibilities of specialized preparation open to British missionaries.[1]

Conference of British Missionary Societies

In addition to the important matters already referred to the Conference of British Missionary Societies at its meeting in June arranged for a full presentation of the larger problems of co-operative work to each board uniting in the conference; invited the Moslem Committee of the Continuation Committee, strengthened by the addition of other members elected by the conference, to act as its committee on Moslem work; and directed the formation of a committee to deal with the cultivation of missionary interest in brotherhoods, adult schools and kindred bodies of men. The Committee on Literature and the Press reported a conference of missionary editors held in London, and announced that plans for an interdenominational missionary magazine were under consideration.

Foreign Missions Conference of North America

The Foreign Missions Conference of North America at its meeting in January 1917 decided to take steps for the incorporation of its Committee of Counsel and Reference, and recognized as an affiliated body reporting annually to the conference the Committee on Co-operation in Latin America. The results of the quinquennial statistical survey undertaken by the

[1] The Royal Charter of Incorporation, granted in June 1916, defines the School as an institution of the University of London which is to give instruction ' in the languages of Eastern and African peoples, ancient and modern, and in the literature, history, religion, and customs of these people, especially with a view to the needs of persons about to proceed to the East or to Africa for the pursuit of study and research, commerce or a profession.' At the outset, teaching is being provided in seven groups of languages comprising twenty different tongues. *The Times*, 1916, June 10, p. 3; 1917, Jan. 4, p. 5; Feb. 24, p. 7.

Committee of Counsel and Reference were presented in an important volume, *World Statistics of Christian Missions*.[1]

The Laymen's Missionary Movement

The second National Missionary Campaign of the American Laymen's Missionary Movement closed with a congress at Washington in April 1916.[2] At this great gathering the work of the Movement during its first decade was reviewed, and a programme, including as new features the holding of ministers' conferences in various centres and plans for introducing among the laymen of the coloured churches methods of missionary education and finance on the lines followed by the Laymen's Missionary Movement, was adopted for the ensuing year. The Movement has undertaken to co-operate with the National Armenian and Syrian Relief Committee in raising funds throughout the country.[3] The work of the British Movement has been largely in abeyance owing to the war. Nevertheless a successful central conference was held in London, visits were paid to groups of laymen in provincial centres, the affiliated denominational movements have maintained their activities and the circulation of the *Bulletin* issued by the national Movement has increased.

There has been advance and consolidation in several quarters in women's work during the year. In America a new and promising organization has been formed by the union of two pre-existing interdenominational bodies in the Federation of Woman's Boards of Foreign Missions

[1] This brings up to date the facts in the *Statistical Atlas of Christian Missions* (1910) and the *World Atlas of Christian Missions* (1911). See p. 348, Bib. No. 125. A valuable report on 'Co-operation from the Home Base in Missionary Administration on the Foreign Fields' was presented to the conference; plans for the cultivation of the home base, including the issue of missionary literature exclusively for the use of pastors, were also reported.

[2] In the 49 cities where conventions were held in both campaigns the paid registration of members showed an increase of over 43 per cent. The total paid registration in the 70 city conventions of 1909–10 was increased by over 42 per cent in the 69 conventions of 1915–16. The reports of the mission boards bear repeated testimony to the good results of the campaign.

The addresses delivered at the National Congress have been published in a volume entitled *Men and World Service*. New York: 1 Madison Avenue. See p. 340.

[3] *Men and Missions*, 1916 (May), pp. 275–7.

of North America.[1] The American Board (A.B.C.F.M.) has secured the full co-operation of its three Woman's Boards in regard to missionary education and missionary gifts. A League of Intercessors, already numbering over 8000 women, is preparing the way for the jubilee of the Woman's Board of the Northern Episcopal Methodists, and the retirement fund of the board has come for the first time into operation, 36 missionaries receiving allowances in 1916. In Great Britain, the Women's Auxiliary of the Wesleyan Methodist Missionary Society has been given connexional status, henceforth sending its own representatives to conference, and while autonomy is fully preserved, its work has been more closely co-ordinated with that of the society. The General Assembly of the United Free Church of Scotland in May sanctioned the addition of women members to the Foreign Mission Committee of the Church, and the committee has further resolved to represent to the General Assembly that there is a general feeling in their missions, which they cordially support, in favour of giving women missionaries representation on mission councils, for all purposes other than the exercise of presbyterial powers.

Consolidation of Women's Work

The American and the British Bible societies have had on the whole a successful year, though in no case has the income equalled the expenditure. The total circulation of the scriptures is largely in excess of all previous records, the falling off in the mission being more than balanced by the large circulation among the combatants of all nations.[2] The American Bible Society

The Bible Societies

[1] The federating bodies are the Federation of Woman's Boards of Foreign Missions of the United States and the Interdenominational Conference of Woman's Boards of Foreign Missions of the United States and Canada. The first president of the new federation is Mrs Helen Barrett Montgomery. The Central Committee on the United Study of Foreign Missions, which has issued many widely used text-books, undertakes the publication and literature work of the federation. *Bulletin*, 1916 (April), pp. 6–10.

[2] The circulation announced by the three societies is as follows: British and Foreign Bible Society 11,059,617, American Bible Society 7,761,377, National Bible Society of Scotland 4,159,867. These figures, however, can only be interpreted by careful analysis, as the societies interchange editions and the same books may be reported as

has celebrated its centenary.[1] The meetings and services in the United States—particularly those at Washington, in which President Wilson took part, and at New York—have been attended with great success. No appeal has been made for funds; the object of the centenary has been educational.

Matters of Interest in America

Among other matters of interest in America may be mentioned the large place given to missionary questions at the General Triennial Convention of the Protestant Episcopal Church held at St Louis in October;[2] a significant movement on behalf of foreign missions in American colleges, where direct responsibility is being assumed for some special missionary educational work carried on under the direction of a board;[3] the acceptance for the first time of full responsibility for the foreign work of the Y.M.C.A. by the associations of Canada and the United States at the Triennial International Convention of the North American Associations at Cleveland, Ohio, in May 1916;[4] the appointment by the

issues by more than one. Also in estimating work it should be noted to what extent the figures stand for Bibles, Testaments or portions.

[1] The *Centennial History of the American Bible Society* was reviewed in IRM, 1916 (Oct.), p. 663.

[2] It was agreed, on the report of the joint commission on missionary organization, that henceforth the General Convention itself and not only the Board of Missions should be held inherently responsible for the missionary enterprise of the church. Commissions were appointed to visit Liberia and report on filling the vacancy caused by the death of the African Bishop Ferguson, and to investigate the needs of pagan tribes in the Central Sudan and the French Protectorate. A proposal in favour of a racial episcopate was negatived by a large majority of the House of Bishops. It was agreed that Jews who had become Christians might continue such festivals and customs of the Jewish Church as were not at variance with their position as Christians. Since the last General Convention 124 new missionaries have been sent out.

[3] As an instance, Grinnell College, Iowa—the seventh American college to affiliate itself with the work of the American Board (A.B.C.F.M.)—has undertaken to raise an endowment fund of $50,000 to aid in the support of graduates offering for work in the Shantung province in China. A Grinnell-China band of 11 men is being formed, 8 of whom have been already secured, 4 of them to be entirely supported by the college.

[4] The expansion of the work of the International Committee of the Y.M.C.A. is shown by the statement that the receipts for 1915–16, exclusive of war or building funds, were $100,000 in excess of those of the year before, and the current budget amounts approximately to $550,000. Sixteen of the foreign staff of 197, and almost the whole of the native secretariat, numbering 296, are supported by funds raised in the countries where they work. The amount provided by the foreign associations for

Foreign Christian Missionary Society of a business man as Oriental Secretary,[1] and by the Methodist Episcopal Church (South) of a secretary to give his entire time to cultivating the missionary interest of students in state and church universities and colleges; the strengthening of the scheme for the Cairo University, to which Dr Charles R. Watson, for fourteen years corresponding secretary of the Foreign Missions Board of the Northern Presbyterians, is now devoting his energies; the wide use made of the study programme of the Missionary Education Movement on Christian relationships with Latin America;[2] and the death of the great negro leader, Dr Booker T. Washington.[3]

Other Matters of Interest in Great Britain

Among other matters of interest in Great Britain are the formation, in view of the large labour contingents being drafted from Africa to the seat of war, of a Committee for the Welfare of Africans in Europe under the chairmanship of Lord Selborne; the prominence given to the claims of foreign missions in the literature and meetings of the National Mission of Repentance and Hope undertaken by the Anglican Church; the development of missionary education by means of training schools and conferences and the large circulation of missionary books, periodicals and pamphlets reported by the leading societies and by the United Council for Missionary Education;[4] the jubilee campaign of the Friends Foreign Mission Association,

the maintenance of local work exceeds by nearly $100,000 the remittances sent by the foreign department from the home base.

[1] This appointment arises out of a recommendation made on the return of the society's Commission to the Far East two years ago. The Oriental Secretary is to act as adviser and helper both to the missionaries and the society, spending most of his time in India, China, Japan and the Philippines.

[2] The secretary reports that the study of 'The Two Americas' is stirring keener interest than any subject undertaken in the last ten years and is extending into denominational constituencies which have no work in Latin America.

[3] Major Robert R. Moton, the negro commandant of cadets at Hampton, Virginia, has been elected to succeed Dr Booker T. Washington as Principal of Tuskegee Institute.

[4] Mention should be made of the fourth and supplementary volume of the *History of the Church Missionary Society* by Eugene Stock. The United Council for Missionary Education report that their senior text book, *The World and the Gospel*, had a sale of close on 17,000 copies in the first six months after publication.

in connexion with which steps are being taken towards establishing an organic relationship between the Society of Friends and its missionary work ;[1] a resolution of the General Assembly of the Church of Scotland increasing the number of authorized collections for foreign missions each year from one to two ; the formation, by a group of business men connected with Wesleyan missions, of a Publicity Committee which has forwarded the work by preparing and paying for advertisements in the church newspapers ; and the death of Dr Wardlaw Thompson, for thirty-five years a secretary of the London Missionary Society and an honoured leader in British missionary work.

The Missionary Survey in this and the preceding number of the Review presents an imperfect record of the year 1916 ; much even of what is known to the writers has been left unstated and the things which are deepest and greatest are probably still unseen.

The year has seen no liberation of the lands on which the hand of war has been laid, no mitigation of the suffering of the peoples, no reconstruction of the work which has been arrested or destroyed.[2]

Yet the situation has large elements of hope. The support of missions has been maintained at the home base[3] and self-support has notably increased in the churches on the mission field.[4] The Christian churches in Japan, China and India have taken the lead in vigorous evangelistic effort during the year.[5] The fact that a spiritual harvest has ripened in the midst of war is a proof that life

[1] Hitherto the board of the F.F.M.A. has been appointed independently of the Yearly Meeting, which has had no authority over the work. A step in the same direction was taken earlier in the year, when the report of the Education Commission on the work in the mission field was presented, by the formation of a Joint Advisory Committee consisting of four members of the Friends' Central Educational Committee and four members of the F.F.M.A. A review of the jubilee history, *Friends Beyond Seas*, appeared in IRM, 1917 (Jan.), pp. 164–5.

[2] IRM, 1917 (Jan.), pp. 22, 35–6, 38–43, 43–5, 47–8, 49–52, 54, 55, 56, 58, 59–60.

[3] Pp. 177–83.

[4] IRM, 1917 (Jan.), pp. 6, 11, 14, 22, 23, 37, 46, 48, 49, 54, 57, 58.

[5] IRM. 1917 (Jan.), pp. 5–6, 13–5, 29–31.

will triumph.[1] The year by revealing new aspects of old problems has heightened the greatness of the missionary task. In the midst of the severances caused by the war the spirit of fellowship and of co-operation has been persistent. Instances of international, interdenominational and inter-society collaboration have abounded,[2] and co-operative organizations both at the home base and on the mission fields have done wide and fruitful work.[3] Thus the great enterprise of foreign missions which lies at the heart of the Church in every nation and which by its extent is peculiarly open to the disintegrating forces of war is manifesting within itself the living forces of fellowship which will one day work with power when the time for the healing of the nations comes.

[1] IRM, 1917 (Jan.), pp. 47–8. See also *ibid.* p. 61.

[2] IRM, 1917 (Jan.), pp. 5–6, 8, 10, 14, 15, 17, 18, 19, 20, 21, 23, 27–8, 33, 35, 37, 40, 44, 46, 52, 53, 58–9. Pp. 182, 183, 187–8, 189.

[3] IRM, 1917 (Jan.), pp. 5, 7, 8–9, 11, 13–4, 15, 16, 17–8, 18–9, 20–1, 30, 33–4, 36. Pp. 180, 181–2, 183–7.

NOTE

This section of the Missionary Survey of the Year 1916, like that which appeared in January, has been written jointly by the Editor and Assistant Editor of the Review. The sources upon which this record is based were indicated on page 61 of the January number. Personal acknowledgments have been already written to the large number of correspondents in North America, Australasia, Great Britain and Ireland and the continent of Europe who have sent additional communications bringing the material for the home base section of the survey up to the end of the year.

INDIA'S MASS MOVEMENTS IN THE METHODIST EPISCOPAL CHURCH

By Bishop FRANK W. WARNE, D.D.

My apology for writing on India's mass movements from a denominational standpoint is found in the Editor's request that 'the article should from the outset be written quite definitely as a statement of the experience and methods of the Methodist Episcopal Church.'

Our first and common experience is that the caste system has built such an impenetrable wall around the Hindu people that it is practically impossible for one who has lived and worked in India to exaggerate its power to withstand Christianity and hold the people within caste bounds, and for those who have not lived in India even to imagine its power. Further, caste is observed not only among high-caste Hindus but also among the millions who are underneath its terrible downward pressure, and who are called outcastes by orthodox Hindus. The caste system, as observed even among these lower classes, so binds its communities together that whatever affects part will ultimately affect all. It also gives a solidarity to its communities stronger than that of family life in the West. Mass movement workers recognize caste solidarity and are gathering out from under caste Hinduism and into Christianity one caste at a time as it becomes accessible. The term 'mass movement,' as used in this article, therefore means a movement within a caste toward Christianity, even among those considered below caste by orthodox Hinduism.

An Historical Survey. The Methodist Episcopal Church has had a number of mass movements. We, in

common with other missions, had no knowledge of the oncoming mass movements, but now find ourselves without having planned it working in practically every section of India in which there are these movements. That is, we work in and around the following places : Lahore, Bhitinda and Hissar in the Panjab ; Delhi ; Meerut, Bulandshahr, Ghaziabad, Aligarh, Moradabad, Budaon and Ballia in the United Provinces ; Gujarat and Belgaum in the Bombay Presidency ; Raichur, Hyderabad and Vickarabad in Southern India. In these different parts of India we have had several movements. Our experience in each movement has prepared us to meet more wisely the larger obligation but we feel there is yet much to learn. May I briefly outline movements within our Church ?

The first mass movement began about 1860, and was a gradual one among a class of people called Mazabhi Sikhs, numbering about 5000, whose ancestors some two hundred years ago moved from the Panjab to the Moradabad district. Mazabhi Sikh means a Sikh by religion and not by birth. Some of them were farmers, some of them thieves, and some were both ; but they were a vigorous people with a fine physique. The first year only a few families became Christian but a few more followed each year. This gradual movement gave opportunity for education and training, therefore these first converts furnished many workers. The caste community idea, which we now recognize as fundamental in a mass movement, soon appeared, for the first converts from the caste prayed and worked so effectively that practically the whole community became Christian. A goodly number of our first converts felt called to preach, and were trained, and became the leaders in our second mass movement.

This was among the Sweeper caste, numbering over 1,500,000 in this northern country. The movement began to appear among them as early as 1866, but our missionaries were afraid to baptize large numbers of such poor and ignorant people, so they baptized very slowly. More

workers were trained and the very slowness of the movement now seems truly providential. The movement began to take on proportions during 1889, for in the Budaon Zilla in that year there were 585 baptisms, in 1889 there were 1008, in 1890, 1961, and in 1891, 3054. By this time the movement had spread to Bijnor and the opposition on the part of some of the missionaries had broken down. Soon the movement went across the Ganges, and since then a new Conference has been formed, in which there is now a Christian community of over 130,000. The movement still continues among the Sweepers and breaks out every now and then in a new place.

In Gujarat, about twenty years ago, there began another mass movement among the Weaver class, and here we have now a Christian community of over 20,000. This movement began before the great famine of 1899 and 1900, and then for several years because of famine conditions all baptizing was suspended. But after the close of the famine over 9000 were baptized in two years, and annually ever since about 1700. For a number of years after the famine it was difficult to remove from the minds of the villagers the thought that they should receive help from the mission. However, as the years have gone by, more and more have they come to see that the church is theirs and will be what they make it, with the result that the offerings for self-support have steadily increased. In the year 1909 we received Rs.3890 from the Christian community, last year Rs.11,029, and we expect this to continue increasing. At the beginning this movement was possibly more social than religious. However, it is more and more becoming a spiritual movement.

About 1908 a mass movement began in the Deccan around Vickarabad and Hyderabad. This was preceded by fifteen years of seed sowing. During this time the people had learned what was expected of Christians. One worker said, 'I have beaten and beaten my head against this old wall of caste but it will not fall. Please transfer me.' This was

a few months before the mass movement began, and the missionary writes that he was not transferred but he was transformed, and he and his son are now leaders in the work. In 1908, after fifteen years of work in that field, we had a Christian community of 716, in 1913 one of 9320, and in 1916 one of 27,107. There is no sign of abatement, and there are in this field ten thousand names recorded as inquirers who are kept waiting for lack of workers.

One of our latest mass movements is in Ballia district in the United Provinces; it is similar to the others. Within ten years in and around that district we have had 10,000 in our baptized community and thousands on the waiting list in the midst of fearful persecution.

More recently we have had a movement on a much larger scale and with much greater power, because of the larger numbers, among a caste called Chamars. The government census gives their number at over 11,000,000. The caste name implies that they are leather workers but in fact a very large percentage of them are tillers of the soil and labourers.

Our mission was founded in 1857, and the fact that there has never been a falling off but a continuous and cumulative growth reveals the genuineness of the movements. From 1857 to 1890 we slowly gained a Christian community of 19,000. In 1898 it rose to 109,000, in 1905 to 146,000, and in 1911 to 261,000. In October 1915, our last compilation, there were 346,000 Christians. At the same ratio of increase we have now a baptized community of 386,000, with a waiting list of 150,000. So much for an historical review. May I next outline some of our problems?

Mass Movement Problems. Among these are the social life or that which pertains to caste and marriage customs and the subjection of the lower castes to the landlords—how to lift them up out of the pit of poverty and oppression into which the caste system has thrust them bristles with problems. Then there is the problem of imparting religious

instruction to these thousands, and of getting shepherds to care for the helpless sheep that have just come into the fold.

The scarcity of teachers is one phase of the problem of secular education. Another is the indifference of the parents. It is not easy to create a desire among the parents to have their children taught. 'We were never taught, why should they be?' is their query. The little the children earn by working in the fields or by herding the cattle looms up larger than the much they would earn later were they educated. The parents lack vision, and without their backing the education of the children is indeed a difficult one. But we try to solve both these problems by providing for our Christian community, as far as we are able, elementary, middle and high schools, and we have two colleges. In addition, many boys, notwithstanding all the caste difficulties, are attending state-provided schools. We have 150,000 registered pupils in our Sunday schools, and thousands more under religious instruction who cannot be included in Sunday school statistical reports. But with all this we fall far short of being able to make provision for many thousands of our children, and this explains the keeping of such large numbers on the waiting list.

When to baptize and when not to baptize, or how to avoid going either too quickly or too slowly, is another most perplexing problem, and one on which there is great division of opinion among missions. At one time, by refusing to baptize when we felt we could not care for the converts as fast as they wanted to come, we had the sore experience of having thousands turn away from us, remaining in heathenism and becoming our bitterest enemies. A district superintendent in one of our largest districts writes: 'For five years I held steadily to the idea of not baptizing more people but to putting all my strength on developing the Christian community, and then found that I had made a mistake. I came to the deliberate conclusion,

after persisting in my theory for five years, that baptizing new converts and building up the Christian community go together and cannot be separated without loss to the Christians.' This I firmly believe.

Still further, in mass movements as in victorious campaigns there comes a time when there must be a halt to train and strengthen the forces for further advance. Mass movements not only call for recruits for advances but every new convert has to be shepherded, and in this is found perhaps the greatest problem of a sustained mass movement. To this may be added the fact that in mass movements education is always in danger of being overshadowed by evangelization.

The problem of persecution is explained in part by the fact that both priest and landlord have oppressed and made profit from the lower castes for ages past and neither want them to have the education and freedom and manhood that Christianity brings. So urged on by the Arya Samajists both priest and landlord join hands in persecution. New converts practically everywhere have to stand the test of bitter persecution.

Method of Training Indian Workers. To provide an Indian body of organized workers is the first necessity for coping with such problems. In the education of our Indian Christian community, our village, boarding, middle and high schools and colleges are similar to those of other missions and need no comment. In selecting, training and appointing ministerial workers our mission has a method all its own. We work on the principle that no one can start as a paid worker in any grade until he has made for himself in his local church or village such a record as to 'gifts and graces' that those who know him best will recommend him. We have regular provision for testing our workers, who begin as exhorters. Each exhorter is given a preparatory examination and a four years' course of study to be pursued side by side with his work. When he has passed, he may, if competent, take another prescribed

course of four years and become a local preacher. All workers of these two grades hold their membership in District Conferences. After completing eight years of experience in work and courses of study, if a man has promise or ability for further advancement, he may be sent to our theological school and take an additional three years' course, and then may be received on trial in our Annual Conference. But even after all this he is tested throughout another four years in work, character and study before he is finally graduated into a fully fledged ordained Indian minister. Hence, before a man reaches the standing of full Annual Conference membership, his character, work and studies have been tested annually for fifteen years or more. Therefore he understands the policy and methods of our mission.

District Conference members are on salaries ranging from about ten to twenty rupees a month. Annual Conference members receive salaries graded according to education and ability, from about twenty rupees all the way up to our college men, who receive much more. The position and authority our Indian ministers gain after attaining Annual Conference membership are in outline as follows. We have in our church in India a Central Conference, Annual Conferences and District Conferences. Our Central Conference is a delegated body of missionaries, Indian ministers and laymen from all sections of our work; this body has authority to guide the policy of our mission in India. This practically complete church organization on the field is, we think, helpful. Next come our Annual Conferences, of which we have seven in India. They are composed of our missionaries and of Indian ministers who have passed beyond District Conference membership; in some of our larger Annual Conferences there are five Indian ministers to one missionary; they are on all committees, including finance, and speak and vote on absolute equality with our missionaries. This gives our Indian ministers an overwhelming majority vote in our Annual

Conferences and also makes them largely responsible for the work of the Conferences ; they have not disappointed us and greatly appreciate their equality in authority.

Our District Conferences, of which we have over thirty, come next in order. The territory of each Annual Conference is divided into districts. At the head of each district there is a superintendent, who may be either a missionary or one of our most efficient Indian ministers. The district is subdivided into circuits ; in each circuit there are a number of workers and at its head there is an Indian minister who usually holds Annual Conference membership. The district superintendents and these heads of the circuits form our district cabinet, with appointing power and with authority to change the appointment of any worker within the district. These conferences range in membership from one hundred to over two hundred, and there is usually only one missionary, seldom more than two. Hence practically all the voting power of our District Conferences is in the hands of Indian ministers and laymen.

Questions Concerning Baptism. Formerly we baptized individuals, families or a few persons when they were ready in a village, without estimating as we now do the value of the community idea. Hence sometimes, from a particular caste among which we were working, there would only be a few Christian persons or families in a village community. In such cases the Christians were not only subject to all the persecution and oppression that came from the castes above them, but they were also persecuted by their fellow caste people. It sometimes happened that the owner of the community idol remained a non-Christian and maintained his right to keep the village idol in its place. Now, in villages where we open new work, when individuals from a caste are ready and ask for baptism, they are asked to teach and prepare for baptism, with the help of the mission worker, all who are left in the village of the same caste. In this new method we baptize

together the whole village community belonging to that particular caste, and this makes it easier to remove from the community all symbols of idolatry and idolatrous customs, and to have Christian marriages, burials and other Christian ceremonies introduced. Such new converts are not only free from persecution by their own community but they stand together as a community to overcome persecution from without. We have found that it is easier to lead such a community into a real Christian experience and shepherd them than to do this with isolated individuals, where even their own caste community opposes them.

As a rule candidates for baptism are under instruction not less than six months and often for several years. We do not baptize until the candidates are willing to forsake all forms of idolatry and destroy their heathen shrines, and until the men are ready to part with their *chutiyas*. All are expected to understand, even if not able to repeat, the Ten Commandments, the Lord's Prayer and the Apostles' Creed; each one must profess faith in Jesus Christ as a personal Saviour, face the possibility of having to endure such persecution as others have had to withstand, and promise according to his ability to give for the spread of the Gospel. This represents only the teaching that precedes baptism. Our experience has been that only in places where after baptism we have been unable to provide proper teachers and workers, and where the persecution has been too terrible, have the people gone back; even then it has only been for a short time, as they say, 'From fear, but not from the heart.'

Underlying Motives. The question is often asked: 'Are the motives in the movement social, secular or spiritual?' Doubtless there is a mixture of all three. But even so, did not James, and John the Beloved, after three years of personal contact with Jesus, ask just before His crucifixion for the chief places in His kingdom? And did it not require Pentecost to purify their motives wholly? I asked an experienced missionary who for some years has

been in the very heart of the movement, 'What is the underlying and all-compelling motive?' The answer so entirely corresponds with my own convictions that I quote it:

> If these poor people would but refuse to become Christians, the Arya Samajists, the landlords and the Brahmins promise to give them land, schools, temples, and help them in all their troubles. The Arya Samajists say, 'We are the lawyers of the land, are we not the ones to help you? We will save you from the money-lender, the landlord, and help you in the courts, and will even take you into caste.' But instead of accepting all this, while we make them no such promises, they become Christians and out of their poverty give of their time, food and money, and endure being cruelly beaten, turned out of their humble homes, having their work taken from them, their wells closed, and, in India's awful heat, the denial of good water. If they do not get spiritual comfort I am utterly unable to explain why they become Christians; but I believe the Holy Spirit, who is not limited by circumstances nor appalled by numbers nor dependent upon any particular form of service, does satisfy their spiritual hunger and puts into their lives a joy that is divine; I know of no other explanation for India's mass movements.

As a further illustration of what many suffer for Christ, one missionary testifies:

> I have seen the blood stream down the bodies of many who had been beaten without cause; I have seen others incarcerated under false charges; I have seen a village school unroofed, books torn, slates broken, scholars and teachers driven off amid threats; I have seen nearly every form of persecution that devilry could devise tried on these Christians, and not one turned back.

THE PEOPLE REACHED BY THE MOVEMENT. The movement is among people having the physique of outdoor labourers. The mothers are not shut up in zenanas, as among the higher castes, the children are therefore healthy and robust. They are, physically speaking, to the rest of India what the country people are to any country. This physique implies most encouraging intellectual possibilities. Our senior missionary says: 'They have mental calibre that compares very favourably with that of their neighbours who are higher in the social scale. Many of them have become able spiritual leaders and strong gospel preachers. Given the advantages that higher castes enjoy, they would not be their inferiors.' Here is a case in point.

At a recent conference I heard one of our Indian ministers, who is the pastor of a self-supporting Indian church, give a series of addresses that in mastery of the Bible teachings on his subject, in the ingenuity of his outline, the aptness of his illustrations, the beauty of his expression, his eloquent delivery and spiritual power with it all, would do credit to the strongest missionaries that I have ever heard of any denomination in India. One of our missionaries said to me, 'I baptized him as a little boy, from among one of India's lowest castes, in one of the poorest villages, when he had not a rag on him. I gave a teacher one rupee a month to start a night school in his village, and from that he has pressed on and has taken all the courses of study our church provides.' He is an outcome of the movement, and there are many other cases.

Prayer in Relation to the Movement. The mass movement in our mission is the fruit of much prayer and Bible study. I have been sending letters to our home church for years asking Christians to pray that this movement might begin among the Chamars, and in answer to prayer the movement is now on in its greatest force among the people of the Chamar caste. Our Indian workers and village Christians have so keenly felt the magnitude of the opportunities and the desperateness of the opposition that it has driven them to their knees. In one district, now divided, in which there have been over fifty thousand baptisms, there has been a daily covenant of prayer among the workers for over twelve years. They daily pray for one another, for the people who are becoming Christians and for openings among the higher castes. In the beginning of the great advance in the movement our people came to us saying, 'We are discouraged because we are but a little company in the midst of millions of non-Christians who overshadow and overwhelm us. What shall we do?' We answered, 'Study with care, in St John's gospel, Christ's promises concerning what would be accomplished after His ascension through the outpouring of the Holy

Spirit upon His followers. Then study the Acts of the Apostles, and mark the outcome.' After such a study of the Word and much prayer, they began to say, 'We understand now; we see that we are like the early Christians, a little company in the heart of the great non-Christian world. We see what they did, and we are going to pray as they did.' Therefore the chief secret of the mass movement is found in the volume of prayer that preceded it and has continued with it through days, weeks, months and years, which has been answered in as wonderful a manner as is recorded concerning the early Church.

The Chaudhri Movement. This is a voluntary laymen's movement. In the Hindustani-speaking country there is in each caste community in each village a headman who is called a *chaudhri*. The *chaudhris* have long been the representatives of their communities as non-Christians, and on their becoming Christians we take them over as leaders if they are suitable men, if not, the Christians elect other men. These are all unpaid workers and their numbers run into thousands. Our missionaries and Indian ministers now make a specialty of teaching the *chaudhris* that they may teach their people.

One of the greatest elements in the *chaudhri* movement is that it has largely enabled us to transfer, from the paid worker to the *chaudhri*, the responsibility of changing social customs as to marriage, burial and feasts, and the removal of idolatrous practices. A paid Indian preacher, be he ever so good, has little authority and power over the social life of a village Christian community as compared to the *chaudhri*. Our experience is that when the responsibility for the social and religious life and the instruction of his community has been taken over by the *chaudhri*, he works at the problem and from a new point of view welcomes the help of the preacher. In some places we do not baptize any converts until recommended by their *chaudhris*, nor baptize any in a new village until the Christian *chaudhris* of the surrounding village communities

have recommended their baptism and to some extent have made themselves responsible for their conduct. The *chaudhri* movement has enabled us to transfer much responsibility that was formerly thought to belong to the pastor to the *chaudhri*, and he appreciates the honour and assumes much of the responsibility for the conduct of his people and for a goodly measure of religious instruction and the gathering of the offerings of the people. In short, it in a goodly measure secures for the Christian religion the support formerly given to indigenous religions.

A fundamental principle in all our *chaudhri* work is that there is to be no mission pay, but that all their work must be voluntary. We could have had a *chaudhri* movement much sooner but we made the mistake of thinking that such poor people should be paid for service, and we gave the *chaudhris* who worked part of their time a small salary. This did two things: it changed the work from the realm of voluntary to paid service, and it limited the number of workers to those who received part salary. Since *chaudhri* work has been made voluntary, and they also help to support their pastors, voluntary workers are not counted by hundreds but by thousands. We consider this the most hopeful development to be found in all our mass movement work.

Summer Schools. In our best work each year we bring all our district workers for several weeks to the centre of the district for a summer school for Bible study, the deepening of the spiritual life, and instruction in the best methods to be used in all our work. The most advanced workers are our teachers. I think I cannot do better than to let one of our district superintendents tell something of his last summer school.

During our last summer school we allowed no preaching but gave up the whole time to Bible story-telling and to learning Bible story-songs. One of our helpers has composed twelve Bible songs and our workers are teaching the *chaudhris* and other village Christians to sing the Gospel through the means of these Bible story-songs set to village tunes. This is a method

largely used by the Hindus and we find it well adapted to village people who cannot read.

The village people love singing and know the village airs, but have sung them to songs vile beyond description. Our Indian preachers have put into popular rhyme the story of the incarnation, crucifixion, resurrection, ascension, the parables and the miracles, and have set them to tunes known by the people. One might designate the mass movement as a singing movement. Recently I was at a *chaudhri* meeting where five hundred men were present who had walked many miles. With them also came about one hundred women, and the women sang those gospel songs literally by the hour. Their singing filled my heart with joy and expectation that the story of Jesus—His love, teaching, purity, power, crucifixion, resurrection, ascension, present reigning and future return —would be sung into the life of millions of the warm-hearted religious people of India.

Our second great aim in our summer schools is to give practice in telling Bible stories for our village people. Each man and woman is given a story to prepare and tell. Here are but a few of the many stories taught : the story of the creation, of Adam and Eve, of Cain and Abel, of the prodigal son, the lost sheep, the birth of Christ and Christ's example in temptation. All tell the story, but do not preach. Thus hundreds go out and in song and story present these truths and get hundreds of others to repeat the stories and sing the songs. In these forms the message is being carried to the common people of India.

Some Fruits among Mass Movement Christians. (1) Many have a real Christian experience. Men and women have been transformed. Men who were robbers yesterday are good evangelists to-day. I saw the other day a woman of sixty-five years of age who had walked hundreds of miles to lead people to Christ. In some places farmers work all day in their fields, and then go out in the evenings and teach the people what they have

learned of Him. (2) There is in many places a praying church. To hear the testimony of humble village Christians to answered prayer is always an inspiration. The supernatural is very real to them ; they talk with God in such a simple, beautiful way ; and God honours their faith as in the days of the early Church. (3) The movement has transformed many workers. Some who were discouraged before they saw the movement and rather hopeless are now laughing at ' impossibilities ' and saying ' It shall be done.' I was recently touched to hear concerning several of our Indian ministers that for years, unannounced to anyone, they had fasted one day out of the week. Needless to say they are leaders in the very heart of the movement. (4) It has taught the people to give. Our Indian church is largely, though not wholly, the outcome of these mass movements, but a goodly number have been educated and have moved up into positions among the educated of India and are getting fair Indian salaries. They give, the poor give, and altogether for the past four years our Indian church has given an annual average of $142,000. (5) The spirit of sacrifice for Jesus' sake is abroad among them. This suffering for Christ's sake is found in all new movements. Let one story illustrate : A young man, Nagappa, while holding family prayer, was taken by the hair of his head and dragged out to the police station and cruelly beaten. When asked why he did not write to the missionary and let him report this injustice, he said, ' They have not nailed me to the cross yet, and my Jesus was nailed to the cross for me. He did not save me that I might have an easy time ; I am willing to suffer for His sake, that I may lead those who persecute me to Christ.' Such stories could be duplicated indefinitely.

There is a larger and longer outlook. The present movement is among the depressed outcastes, numbering 50,000,000 souls. A little above them in the social scale are the great middle castes, forming the greater part of the nation, the ' voiceless millions,' in whose hands to a

large extent is the future of the Indian empire. These castes are already in many places being mightily influenced ; among them in some places mass movements have already begun, and it would seem that it is here that the next great movement will occur. Above these again are the higher castes among whom educational, zenana and other missionary agencies are preparing the way of the Lord. The Mohammedan population is also being permeated with gospel truth.

In conclusion, one may say that few had the vision to see that so early in this century missions generally in India would be offered such unparalleled opportunities among both Hindus and Mohammedans for extending the empire of Christ. India's mass movements, in my judgment, if they can be shepherded and guided by the various missions, will spread yet more rapidly among the many millions of the castes already touched and then move up gradually through the great middle castes, until ultimately, along caste lines, they will reach the highest castes. I confidently expect that the time hastens when there will be a mass movement among the Brahmins toward Christianity. That is, mass movements have brought to light the unexpected fact that the caste system, Satan's masterstroke among the Christless nations, is being overruled and used by the great Head of the Church as a pathway into India's social citadel, and that it will help rather than hinder the establishment of Christ's kingdom among India's caste people, and ultimately aid in the evangelization of one-sixth of the human race.

FRANK W. WARNE

GOVERNMENT, ISLAM AND MISSIONS IN THE DUTCH EAST INDIES

By J. W. GUNNING, D.D.

The attitude of the Netherlands East India Company (1602–1798) towards Islam was on the whole that of toleration. Indeed the Mohammedan inhabitants of Amboina in 1600 appealed to the Netherlanders against the Portuguese. However, when the latter had been driven away and Dutch rule was firmly established, they discovered, as their predecessors had done before them, that the native Christians (who had been easily persuaded to exchange the Roman Catholic for the Protestant religion) were more likely to be loyal subjects than the Mohammedans. They therefore favoured the spread of Christianity and endeavoured to check that of Islam. This, however, is almost the only instance of anti-Islamic action on the part of the East India Company.

Elsewhere more circumspection was demanded by commercial interests. An agreement was even made with the Sultan of Ternate in 1607 which obliged the Company to hand over to him any of his subjects who embraced Christianity, while he would reciprocate by giving up any Christians who might adopt the Mohammedan religion. As soon as this agreement became known in Holland, it aroused well-deserved indignation and was at once cancelled.

The East India Company were obliged to uphold their rule by force in Mohammedan Java till the eighteenth century was far advanced. As missions were at that time considered to devolve on government and consequently

followed the flag, there could be no question of missionary work in Java as long as Dutch rule was still opposed. It is, however, doubtful whether it was initiated after this had ceased to be the case.

When the Netherlands government was restored in the Indian Archipelago early in the nineteenth century, the tie between church and state had previously been severed in the mother country, and, although this did not take place in the Dutch Indies, yet missionary work was from that time left entirely to religious denominations and private societies. Missions to the heathen were regarded with favour by government, while those to Mohammedans were hampered as far as possible. This condition of things continued till the middle of the last century.

This attitude towards Islam was part of the government policy of that time, and was due to ignorance of its true nature. Also Holland still lacked the sense of her mission to prepare the peoples of the Archipelago for ultimately sharing in modern civilized life so far as is consonant with their national genius. An 'ethical colonial policy,' as it is called in this country, has now been definitely adopted and its results are becoming apparent. The appointment of the eminent Islamic scholar, Dr C. Snouck Hurgronje, in a consultative capacity to the Netherlands Indian government has proved of extreme significance in all its relations with Islam. He has indicated the right principles on which its action should be based and given his aid in carrying them out. Part of what follows in these pages on the subject of the government's policy towards Islam is taken verbally from his book, *Nederland en de Islam*.[1]

The writer points out that 35,000,000 of the inhabitants of the Indian Archipelago—the total number being more than 40,000,000—profess the Islamic religion, and that their number is continually added to both by natural increase of the population and by fresh adherents from

[1] Leiden. 2e druk. 1915.

heathenism. It is estimated that Holland bears rule over one-seventh of the supposed total of Moslems on the globe.

Their religion was at first of a very simple nature, but soon expanded into an elaborate system of doctrine and morals. The latter covers the whole domain of private, social and political life, and, although clearly bearing the impress of the era of its completion (about three centuries after the Hegira), is considered binding for all times and places.

Government is, of course, mainly concerned with political considerations. Islam, as is well known, divides the world into its own territory and that of the enemy. The Dutch Indies belong to the former and as such are considered to be under the rule of the caliph, in which capacity the Sultan of Turkey is known in the Far East as 'Radja Roem' or 'Sultan Istamboel.' Whatever centralized organization Islam has ever possessed or yet possesses is not of a spiritual but of a political nature. Purely spiritual matters have for thirteen centuries been managed by doctors of law who may, if they choose, seek enlightenment from their colleagues in other countries, but are not bound in any respect by an ecumenical representative body of Moslems. Islam has nothing answering to either the papacy or general church councils. Although the caliphate finds it expedient to don the robes of a spiritual power, it is and remains a purely political institution. It is known as such in the Dutch Indian Archipelago. Disturbances occasionally take place, principally in out-of-the-way districts among an ignorant population, which can be traced to certain expectations of action on the part of the Sultan of Turkey. Better educated Moslems are annoyed at these outbreaks, and tacitly ignore those portions of Mohammedan law which concern the sacred war and kindred subjects. Yet even these men sometimes show a suspicious tendency to look upon Dutch rule as abnormal (which it certainly is from the Moham-

medan standpoint) and as transient. They interpret the caliphate as denoting a confederacy of all Moslems under the leadership of the most influential Mohammedan prince.

It is evident that even this modernized view is quite inadmissible by a non-Moslem government. 'To compromise in any degree with a similar tendency would signify toleration of foreign interference between the state and its subjects, and that not merely of a spiritual power on behalf of the religious interests of its co-religionists, but of *a foreign state which decidedly has not discarded those antiquated aspirations of a political nature which are inherent in the Mohammedan religion.*' [1]

Therefore, although the most complete religious liberty is guaranteed by the Dutch government to its Mohammedan subjects, every Turkish or other foreign interference with their concerns is most decidedly opposed. Turkish consuls are not suffered to act as agents of the caliphate and protectors of Mohammedan natives; nor may money be collected for railroads in the Hedjâz, for soldiers impoverished in Turkish warfare, or for the widows and orphans of men killed in action. Prayers for the Sultan in public worship are discouraged. Mohammedan religious instruction is supervised, and watchfulness is practised with regard to the propaganda of pan-Islamic ideas, such as those connected with the sacred war and eschatological predictions. So far this has not been attended with special difficulties.

Eschatology introduces the subject of doctrinal theology upon which government has no business to encroach in any degree. Nor may they impede certain acts which the Moslem considers to belong to his religion in the narrower sense. Yet scrupulous faithfulness in religious observance, especially in places where Islam is no longer paramount, often brings the Moslem into difficulties. On the other hand, every direct or indirect effort on the part of govern-

[1] The italics are mine.—J. W. G.

ment to further laxity in these observances would be unwise and produce the opposite from the desired effect. For instance, the so-called *Zakât* is looked upon as a purely voluntary gift.

Pilgrimages to Mecca are a matter of great popular interest in the Dutch Indies. Every year thousands undertake the journey, which signifies a loss to the country of at least five million florins, spent principally in travelling expenses, residence at Mecca and pious offerings. Besides these economic consequences there is a political aspect of the matter, not indeed as regards the majority of the returning pilgrims, who remain much what they were previously and whose importance steadily diminishes as their numbers grow, but for the reason that within the last two centuries a certain number of pilgrims have remained at Mecca. These have formed a colony of so-called *Djawas*, mostly young or middle-aged men intellectually above the average of other people. They spend years of strenuous labour in mastering the entire cycle of medieval Mohammedan learning and acquiring those ideas peculiar to their faith—generally very narrow ones—which have found a kind of refuge in the sacred city of Islam since European influences have increased in other Moslem centres. This environment moulds the men who are afterwards most sought after as religious teachers. As preachers of infallible truth, they then render their pupils impervious to modern civilization. Those who remain for any time at Mecca are exposed to pan-Islamic influences, and when these take effect (which happily is not always the case) they return filled with hopes of political changes which will realize the dormant aspirations briefly noticed in another connexion. Hence it is not so much the pilgrimage itself as this spiritual interaction between India and Mecca which is apt to be dangerous.

Yet it would be an unjustifiable infringement of religious liberty to take direct measures against these tendencies. Only indirect means are permissible, which

will lead the people themselves to see that Mecca's spiritual influence is not in their own interest.[1]

Meanwhile it is of considerable importance that all pilgrims must be supplied with a passport, which must be endorsed by the Netherlands consul at Djiddah. Thus they remain in touch with a representative of their government. The consul exercises some judicial authority over them and they can claim his help in time of need.

For the first time for many centuries no pilgrims left the Dutch Indies for Mecca in 1915, as the shipping companies decided not to send steamers to Djiddah on account of the extraordinary risks involved. The late attitude of the Turkish government indeed gives rise to serious questionings as to future action. The withdrawal of the well-known capitulations has entirely altered the position of the consuls, particularly at Djiddah. Ignorant pilgrims have been led to believe that the Netherlands government was forced to acquiesce in very humiliating measures. No guarantee now exists that pilgrims will not be exposed in the sacred city to attempts to set them against their own government. On the contrary, there is every reason to fear this being actually done, to judge from the attitude of the Turkish government to the activities of the Turkish Committee for National Defence, which very distinctly proclaims infidel rule over Mohammedans to be an anomaly and considers the time to have come 'now or never' to put an end to it. It is true that an exception was subsequently made for Moslems under Dutch rule, because the government is on a correct footing with that of Turkey. But this is not sufficient. The Turkish government must deliberately disown the opinions professed by the said committee and give proper guarantees that the Dutch consul at Djiddah shall again protect and control the pilgrims without interference on the part of local authorities. Till

[1] For some time the government by checking the pilgrims' finances endeavoured to make sure they were able to go to Mecca, and by a kind of cross-examination that they had actually been there. However, the obstacles thus raised proved quite unavailing. Happily this line of conduct has been given up after far too long continuance.

this is the case, pilgrimages from the Dutch Indies to Mecca will be opposed.

No part of Mohammedan law is so generally accepted as that which concerns marriage, the family, personal rights and matters of inheritance. Like other European powers with Moslem subjects, the Netherlands government respects the customs based on this law, which of course does not in the least signify approval. 'Polygamy, the easy dissolution of marriage, woman's helplessness in case of arbitrary conduct or injustice on her husband's part—to name only some outstanding features—impede the normal development of family life; on many minor points as well changes would be very desirable.' A government which desires to rule on sound ethical principles may not blind itself to these grave evils. 'While making every allowance for the sanctity of individual and family customs rooted in religious convictions, it is the duty of government to keep open the way of desirable evolution, taking the lead if necessary, and, where possible, encouraging the people to enter upon it.'

Hence some interference on the part of the authorities is indispensable. The Netherlands government did not take this view till the year 1882. Religious liberty was interpreted in such a manner that all kinds of abuses were ignored, such as the misappropriation of funds belonging to mosques, shocking exactions on the part of the Mohammedan lawyers (*panghoeloes*), who had legal powers to conclude and annul marriages, act as executors and so on. It was even considered questionable for European officials to visit native schools of religion.

This system of non-intervention was abandoned in the above-named year. But the first step taken in a new direction was not fortunate. The independent jurisdiction of the *panghoeloe* was ended and he was given a seat in tribunals to which his former subordinates were also admitted. It was a foolish but harmless mistake to call these tribunals 'priests' courts of justice.' It was a more

serious matter that all superintendence was withdrawn, even that of the native regent, and especially that these judges, to whom were entrusted the most vital interests of the population, were not salaried, their sole reward being ill-defined emoluments. Abuses rather increased than decreased. It is desirable that these priests' courts should be abolished as soon as possible and their judicial functions transferred to the ordinary native tribunal, i.e., the land court, composed of natives under European control. In that case it will be needful to allow the *panghoeloe* more influence than he exercises at present in those bodies.

If this solution is adopted, it is probable that the European presiding judges will insist on codifying this acknowledged portion of Mohammedan law. Fortunately the nature of that law precludes this procedure, for it would be a serious mistake. The very things one wishes to alter would be fixed for an indefinite period.

Much, however, can be done without codification to remove abuses, and this has taken place in the Dutch Indies. The management of funds belonging to mosques has been regulated and is duly supervised. The ancient expert advice in marriage contracts and divorces has been fixed on a more definite basis in order to prevent ambiguity and to obviate abuses. Finally, Mohammedan religious teaching is being controlled, without interference with religion itself, in such a manner that public order is not endangered, while it is thus made possible for government to become cognizant of the mental influences to which many of their subjects are exposed. It must, however, be stated that these measures are comparatively recent and that in many places they are very imperfectly carried out.

So much as regards the direct action of the government towards Islam. As will be admitted, this line of action takes into consideration both the religious liberty which every citizen should enjoy and the duty of the state to

safeguard his interests in matters not pertaining to religion. Islam, besides being a religion, is a very defective system of legislation; the Dutch government tolerates the latter as long as the population from religious motives desires it, but is careful to minimize its evils and to keep the way open for evolution as soon as desired.

Government does more, for all measures that promote social progress inevitably result in the Islamic system becoming obsolete. A native who takes his part in modern life not only finds himself in opposition to the special claims of his law, but—this is the main point—he no longer feels at home within the narrow bounds of Islamic thought. All that conduces to social progress therefore fosters mental tendencies of the desired kind.

Education is the most powerful factor in this respect. Its cause should be promoted as well from political motives as in the interest of the population. There is no better means of attaching the Dutch Indies to the Netherlands. If indeed it becomes possible to fit the peoples of the Indian Archipelago for such a degree of participation in modern civilization and international relations as is consonant with their natural genius — to form connecting links between East and West—the Netherlands will have rendered the best service to her colonies, and possibly have so won their attachment as, at the same time, to clear the political horizon.

We have now clearly reached the point where missions have a word to say. No objection can reasonably be made by missionaries to the principles and practices mentioned above. This has sometimes been done and still occurs, but, in my opinion, on mistaken grounds. It is true that about sixty years ago missionary work among Mohammedans was several times obstructed, and that, even now, it would probably be objected to if attempted in Atjeh,[1] also that a subordinate official will occasionally carry neutrality so

[1] This would not even be advisable from the missionary point of view, when many more promising fields are neglected for lack of workers.

far as virtually to favour Islam. On the other hand, the highest authorities clearly recognize that it is in the interests of Dutch rule if possible to prevent the conversion of heathen peoples to Islam and they act accordingly. Want of space forbids further details. It may be said incidentally that where missionary work is carried on in heathen districts, government schools are left entirely in missionary hands, and that certain facilities are bestowed on the Protestant Indian State Church to enable it to Christianize heathen tribes which appear accessible to the Gospel. Government has in fact adopted a perfectly correct attitude towards Islam, which gives missionaries no just cause of complaint.[1]

It is with regard to education that difficulty begins. Government recognizes it as the chief means of drawing East and West together. It does not in the least despise missionary aid and is willing to subsidize missionary schools largely, on condition that attendance at directly religious instruction shall be optional; at the same time liberty is given to determine the general character of the teaching.[2] Missionary effort is, however, very inadequate, and government establishes schools of its own which are entirely devoid of religion.

The objections raised by missionaries to these schools need not be dwelt on; they may easily be imagined. I would, however, mention three points in this connexion.

Government, as has been repeatedly said, aims at drawing East and West together. If this is to become a reality, there must be an approach from both sides. And the West should bear in mind that religion is far more a part of public life in the East than it is in Europe, particularly in the Netherlands. A non-religious educational establishment (every school must of course be regarded in that light) certainly does not appeal to the native population.

[1] The utterances of some unwise defenders of missions need not be discussed in this place.

[2] See IRM, 1916 (Jan.), pp. 32–3.

Again, the contribution of the West to eastern life cannot be dissociated from the religion professed by the West. It is surely not desired merely to introduce certain outward aspects of civilization, but civilization itself. How is the latter to be understood without some knowledge of Christianity ? It is possible to justify the action of the government in not allowing propaganda for the Gospel in its schools, but it cannot be conducive to the object it has in view to abstain from every effort to give even a surface knowledge of Christianity, not to speak of a deeper acquaintance with it.

My third point is that in whatever light the matter be viewed, government is undermining Islam by the ends it is pursuing. Dr Snouck Hurgronje, in the lectures from which I have quoted, says emphatically that Islam is indissolubly linked with Mohammedan law. Now the action of government is directed against that law and of course not less against the views of life which correspond with it. And yet it is assumed in perfect good faith that Moslems are not being robbed of anything essential to their faith. The more intelligent Moslems support this idea. They loudly proclaim their desire to participate in European civilization while remaining Moslems. The total impossibility of doing so is, however, quite patent. Modernized Mohammedans no longer deserve that name. Their religious teachers, and the multitudes which instinctively follow those teachers, will perceive this with ever-increasing clearness.

The objections of the latter are not imaginary. It is not true that you are not depriving them of anything of essential value by slowly estranging them from their law. In place of divine authority you give them rational thought. The difference is far from trifling.

Missionaries lay great stress on this point. They do not desire that government should support missions by official authority, as in the days of the East India Company, but they do wish to obtain recognition for the fact

that government is not giving the Mohammedans any equivalent for what it is depriving them of, that it is impossible for government to do so and that only Christian missions can fill the gap.

Of course the latter assertion can only be admitted by those who acknowledge the unique significance of the person of Jesus Christ and know themselves reconciled to God through Him. This cannot be amplified in these pages, but I would draw attention to a feature of Christian missions that renders them peculiarly fit for supplying the want created by government action. Many who do not share the missionary point of view are yet alive to the imperfect nature of the civilizing process carried on by government. They will readily admit that an equivalent for what is taken away by government can only be supplied by religious denominations or private associations which have only spiritual means at their disposal. Of course private associations with this object may arise which are not based on any positive Christian creed, but so far they do not exist. Whether any will be founded, and, if so, maintained, may be doubted on reasonable grounds. And certainly, since so far missions alone answer the acknowledged need, there is no reason for government to regard them with suspicion on account of their pronounced Christian character. On the contrary, it enhances their value.

Frank co-operation between government and missions should be the aim of both, with on both sides the maintenance of complete independence.

J. W. Gunning

THE GOD THAT MUST NEEDS BE CHRIST JESUS

FOUR STUDIES

By PROFESSOR A. G. HOGG

II

Introduction

The broad characterization attempted in the first article of this series of those features of Christianity which are thrown into relief by contrast with Hinduism is to be worked out more fully in this and the succeeding studies, with special reference, first, to a problem on which the mind of India has been seriously exercised—the problem of suffering, and then to problems with which that mind has concerned itself little or not at all, but with which it is vitally necessary that it should concern itself—the problems of guilt and moral impotence. In accordance with the principle on which stress was laid in the introductory discussion of the requisites of an effective presentation of Christianity to India, the emphasis throughout will fall on that in which Christianity differs from or makes an advance upon Hinduism. At the same time, however, it was pointed out that, while there must be this emphasis on the features in which, as a matter of fact, Christianity does differ most fundamentally from Hinduism, nevertheless to remind an audience that the emphasized features constitute points of difference often does not conduce to an unprejudiced hearing. Consequently, in these illustrations of a way of presenting our Christian faith to Hindus I propose to keep each study free as far as possible from

explicit references to such Hindu beliefs as it may, directly or indirectly, tend to invalidate, and to confine to an introductory paragraph prefixed to each study such references to Hindu thought as may be necessary to enable those readers of this Review who may be unfamiliar with Hinduism to appreciate the significance of the particular mode of presentation adopted.

The problem presented by the fact of suffering and of its unequal distribution affords an excellent example of the sense in which it is true to claim that the task of evangelizing India entails upon the Church the duty of fresh doctrinal formulation. For the plain facts of the case are, on the one hand, that the Church has no carefully considered and authoritatively formulated doctrine on this subject and, on the other hand, that Hinduism has such a doctrine and one of a kind which Christianity is bound to reject, or at least to transform beyond recognition. Every Hindu has in his mind a theory of why it is right and just that there should be no visible connexion between a man's good or evil deserts and his experiences of joy or sorrow. Many a modern educated Hindu may have his doubts about the truth of this theory ; but if he is to surrender it he at least wishes to be offered a better theory in exchange, and if the Church is so far from being able to supply this that she has no authoritative view at all to point to, of a systematically formulated kind, the Hindu is not likely to think the better of Christianity. For present purposes it is enough to say, very roughly, that the popular Hindu view is that there exists, and in justice must exist, a relative proportionment between the joys or sorrows of each individual and his good or evil deserts, but that this proportionment need not be visible to the eye, because every man has passed through thousands of previous embodiments, so that his actual deserts may be very different from those which one would infer by observation of his conduct in his present embodiment. In this conception two elements must be distinguished—the hypothesis of transmigration,

and the presupposition that no world-order can be just which distributes joys and sorrows otherwise than in proportion to individual merit. It appears to me that the Christian attack must concentrate upon the second of these elements. As regards the question whether Christianity can, without being false to itself, make room for some modified kind of belief in transmigration I have not myself reached a final opinion. But even if the idea is inadmissible, the obvious way to loosen its hold on the Hindu mind is by calling in question the presupposition on which, as has been stated, the hypothesis rests. Moreover, this presupposition is one which in any case, and quite apart from its connexion with the transmigration hypothesis, Christianity is bound to impugn. It has its roots in an individualism which is radically alien to the Christian standpoint, and it tends to issue in a legalism of which authentic Christianity has been the agelong foe. And besides thus running counter to what is fundamental in Christianity the presupposition has, through its embodiment in the ideas of *karma* and transmigration, been one of the main factors in determining the direction of Indian religious speculation. We have here, therefore, one of those fundamental and determinative points of contrast on which it has been urged that Christian preachers and teachers in India should concentrate. To call in question this presupposition, then—that it is impossible to regard either the world-order or its Creator as just, unless one can postulate in it a proportionment between individual joy or sorrow and individual merit or demerit—is one principal objective of the following study.

The Incarnation and the Problem of Suffering

Essential Christianity, it has been said, is the mind, heart and will of the man who cannot help worshipping Jesus as God and who feels that no Deity who could refrain from incarnating Himself as a ' Christ ' (that is, a Redeemer of the whole of our world-order) would be completely

worthy of worship. In our present study we are to see one of the ways in which the Christian may be led to this conviction. This particular way is through contemplation of the facts of suffering. Even apart from any belief in an incarnation a great deal can be done to lessen the enigma presented by these facts, and we shall begin our study by considering how far the problem which they create can be solved through the simple belief shared by many who are unable to accept any doctrine of Incarnation —the belief that God must be like Jesus Christ in character. Then we shall be in a position to realize the additional relief of mind in face of the facts of suffering which comes to the man who is able to believe not only that God must be like Jesus Christ, but that Jesus Christ is actually God incarnate.

It must appear strange to many that Christianity has given so little systematic attention to the problem of suffering that it has never worked out any complete and authoritative doctrine on the subject. As to the ultimate cause of the presence of suffering in the world it has definite teaching to offer, for it accepts the Biblical view that this ultimate cause is sin. But as regards the question of the distribution of suffering among individuals the position is different. On this point Christian thought does indeed possess the elements of a satisfying theory, but it has not worked them together into a coherent and authoritative statement. These elements of a solution are the ideas (1) that sometimes individual suffering is due to individual sin ; (2) that sometimes the individual's suffering is due to his individual need for discipline which could be afforded in no other way ; (3) that no one need suffer uselessly, since in answer to prayer God will always remove any suffering that serves no good purpose ; (4) that to be called upon to suffer for a good purpose is no hardship but an honour, since to be permitted to suffer in that way is to be permitted to follow in the footsteps of God incarnate. Perhaps it has partly been because these most important

elements of a solution lay ready to its hand from the first in the pages of the New Testament that the Church has never felt the problem of individual suffering oppressive enough to render a systematic definition of its attitude in the matter an imperative necessity. But there was another very honourable reason why the Church should feel no consuming interest in the problem of the unequal distribution of suffering, unless the question was forced upon it by the demands of outsiders. For the Church has been inspired with the corporate spirit and enthusiasm of an army marching confidently to a glorious future, and when an army is marching to victory its soldiers, so far from feeling inclined to demand an explanation why one should suffer more than another, are disposed to vie with each other for the biggest share of danger and hardship. They know that the commander who assigns them their posts is himself carrying the heaviest burden of all, and so they would be ashamed to shrink from the smaller demand which he makes of each of them. Very like this is the attitude of the Christian Church. For she believes that her commander, Jesus Christ, who suffered more than any man, is Himself God, the dispenser of all suffering. Thus belief in the Incarnation is the ultimate reason why the Christian Church as a Church has been so little disturbed by the problem of suffering, and in that belief there must lie implicit the Christian solution of this problem, so that all one has to do is to disentangle it and set it in full view.

It is better to begin, however, by seeing how far the problem can be lessened without the help of the belief in incarnation. Let us make a start by considering what kind of a world-order we should ourselves be disposed to consider more just than the one we actually find in existence. If we ourselves had the power to refashion the system of the universe, what alteration would we proceed to introduce ?

Many may be prepared to concede at once that in a

world in which there is sin it is right that there should be suffering also. But they feel that it ought to be distributed in exact proportion to each man's personal guilt, and that no one should be called upon to suffer more than he has individually deserved. Let us examine, therefore, whether such a world-order as that would indeed be satisfactory. What would be the consequences of making it a rule of the universe that a man's experiences should correspond exactly to his merits? Under what new conditions would I find myself if I were transported into such a world-order as that? In the first place I should henceforth feel assured that I could never suffer through another man's sins unless I myself had independently merited that amount of suffering. The consequences of the other man's sins might still, indeed, be the instrument employed by destiny to bring on me the pain I deserved, but they would be only the instrument and not the real cause of my suffering. But, in the second place, the very same rule of this new universe would make me certain that I could never benefit through another man's good deeds unless I had myself independently merited that degree of benefit. For if this new system of nature is not to be indifferent to individual deserts, as our present system of nature so largely seems to be, it must take account of the absence of merit quite as much as of the presence of demerit. Am I likely, then, to be the gainer by this change of universe? Is it worth my while to have purchased immunity from undeserved suffering at the cost of knowing that I can never receive any blessing that is beyond my poor deserts?

If I am a self-confident man, perhaps I may be willing to face cheerfully this consequence of the universe into which I am supposed to have entered. But this consequence has another side which, to any man of right feeling, must appear far worse. For, by the very same rule of this new universe, I find myself debarred from earning for others any surplus of benefit above their deserts. All the joy must go out of any services I may render to others, because

I cannot help remembering that, by the laws of this new universe, it is certain that I could not have succeeded in rendering this service unless the recipient had deserved the amount of benefit which my service has conferred—certain also that, had the other person not received this service at my hands, he must necessarily, by the operation of the same laws of this universe, have been assigned the deserved amount of benefit in some other way. Any service I may render can thus be only apparent; it cannot possibly make the other person better off in the long run.

Enough has been said to show that, to any man of right feeling, a universe where every man's experiences were determined by his individual merits would be intolerable. If the choice lay between such a universe and the one which we actually inhabit, where we are indeed liable to unmerited suffering but are able to carry real help to others and to reclaim the undeserving, any wise man would choose the latter. But need the choice lie between these two? Is not some other type of universe conceivable, better both than the actual world-order and than the universe of our imaginary hypothesis?

To satisfy our minds on this point let us try to conceive the necessary conditions of a world-order which, without being built upon the principle of individual merit, would yet conform perfectly to our ideas of what is worthy of a good and wise Creator. None of us would think very highly of a Creator who did not purpose for man a spiritual destiny. Of all spiritual values, however, that we know anything about and are able to desire—such valuable possessions, for instance, as character, interpretative insight, artistic creation—it is characteristic that their very essence consists in activity, not necessarily, indeed, in toilsome effort but at any rate in living endeavour. Accordingly a Creator who purposed for man a spiritual life would necessarily require to provide him with problems, both mental and practical, to puzzle out for himself. And this would mean, among other things, that man would

need to be placed in an environment the nature of which he had largely to find out for himself, but which, when he did begin to find out its characteristics, would prove sufficiently unchanging for him to be able to count upon the fixity of its laws in forming and carrying out his purposes.

Such is our first conclusion. The ideal universe of our supposition would need to resemble our actual world-order in this, that man would find himself in an environment which to a very large extent exhibited those uniformities of behaviour which we call natural laws. We may very naturally surmise, however, that the particular laws and properties characterizing this ideal universe would differ very considerably from those to be found in our actual world-order. We would not, indeed, insist that its properties and laws of change must be such as to enable man by their means to gratify every possible whim of his conceiving, but we would expect them to place within the reach of his achievement, without excessive toil, all imaginable worthy ends. So be it, then, let the demand be conceded. Let us grant that, in any ideally planned universe, not only must man find himself in an environment compacted into a system by uniformities or laws which, by ramifying throughout its whole texture, render possible for him far-reaching designs and widely efficacious activity, but also that the particular laws constituting this environment must have been so contrived by its Creator as to make it possible for man, by turning them to use, to attain for himself every worthy object.

We have thus established a second requirement of our imaginary construction. But now we arrive at a crucial question. What use is man to be conceived as making of the environment so placed at his disposal ? Will he treat it solely according to its design, or also otherwise ? We must remember that precisely to the extent in which man's environment, by exhibiting uniformities or conforming to laws, makes possible for him intelligent planning and

wide achievement, in the very same degree that environment becomes neither more nor less than an elaborate machine, a machine, too, of a most intricate and delicate kind since it must, according to our hypothesis, be capable under proper handling of turning out every possible variety of worthy object. Now the more delicate a piece of machinery is, the more liable is it to go wrong if used contrary to its design. The more perfectly adjusted it is to achieve harmoniously the ends for which it is intended, the more ill-fitted it is for the achievement of other ends. If a physical environment designed for the execution of worthy ends is made use of by man in an attempt to secure unworthy ends, it is certain, precisely in proportion to the perfection of its adaptation to worthy ends alone, to disappoint his endeavour and to produce unwelcome results. And similar consequences must ensue when, even in the pursuit of worthy ends, an ignorant and mistaken use is made of its properties and forces. Moreover, exactly in the degree in which it is bound together by widely ramifying uniformities or laws enabling his finite activities to have far-reaching effects, the consequences of either an ignorant or an evilly-intentioned use of its forces must necessarily be far-reaching and involve other people than the person guilty of the ignorance or the wrong intention.

Thus it appears that even our supposed ideally planned universe must contain suffering—at least the suffering that consists in disappointed efforts and unwelcome consequences—and suffering that falls upon individuals who do not deserve it as well as upon those directly responsible. It must contain this unless man is guaranteed against using the perfectly designed environment, either through ignorance or desire of unworthy objects, in a manner contrary to its plan. But to guarantee man against entering upon such ignorant or unworthy activities would be to give up at once the whole idea of a perfect universe, for it would exclude man from any possibility of a spiritual destiny. Only in two ways could such a guarantee be

provided. It might be secured by making man himself just another part of the machinery of the universe, unable to will to act in any but the intended ways; but the inconsistency of this with all possibility of spiritual values is too obvious to require pointing out. Or perhaps it might be secured if the physical environment were contrived after the fashion of certain instruments of human invention, such as railway signalling apparatus, which are so constructed that they cannot be operated at all except in accordance with their proper intention. But this, too, would degrade our supposed universe by frustrating its spiritual design. For if man is to have as his essence that spiritual endeavour which we call character, his affirming of the true and willing of the good must be grounded in a hatred of the false and the bad. But in order that the false and the bad may be hated, they must have a meaning. And if the environment were so contrived that both to interpret mistakenly and to use with evil intention were acts which one could not perform even if one tried, then both the false and the bad would sink to the level of the merely impossible, and the impossible is not hated but ignored. It is quite clear, therefore, that no universe can be ideally adapted to a spiritual end unless it contains the possibility of both error and wickedness. And we have seen that if the Creator is to leave room in His perfectly designed universe for the possibility of error and wickedness, He cannot keep out of it either suffering itself or a distribution of that suffering among those who are not responsible for occasioning it as well as among the directly guilty.

What, now, is the significance of the result at which we have arrived? We embarked upon an endeavour to conceive an ideally planned universe, and our voyage of exploration has landed us in a universe containing those very features of the actual world which at first sight appear so unworthy of God, namely, the presence of suffering and its distribution without reference to merit. Does it not

follow that, after all, these features are not unworthy of a kind and omnipotent Creator, since they seem to be logically necessary consequences of the only kind of world-purpose that could commend itself to a God who was like Jesus Christ in character ? Such a Deity could never be content with anything less than a spiritual destiny for man, and the price which He has to pay for this is that He cannot exclude from His universe either merited or unmerited suffering. Does not such a discovery greatly lighten the problem of suffering ? It is true that we have not proved that an ideally planned universe must contain the same amount and kind of suffering that our world contains; in particular, we have not shown that it must contain physical pain. Nor has there been any intention of implying that the existing universe actually began, like our hypothetical universe, with the planting of man in a ready-made and unspoiled environment. Yet what we have proved is none the less valuable. We have shown that even the most ideally planned universe that we can imagine would present its inhabitants with the same general type of problem, in respect of suffering, as that with which the actual world presents ourselves. Such a demonstration is surely a great alleviation of the problem of suffering, and it is an alleviation arrived at without any appeal to the idea of incarnation—in fact without any other assumption than that God must be sufficiently like Jesus Christ in character to be unwilling to purpose for mankind anything less than a spiritual destiny.

Why, then, cannot we be content with this alleviation ? By what thoughts is there provoked in us the feeling that God is not fully vindicated from blame for permitting the suffering that we see, unless His heart constrains Him to enter the world by an incarnation ?

To appreciate this feeling let us leave cold theorizing and get down into the heart of the world's tragedy. Let us watch the awful price which the conditions we have seen to be necessary to the possibility of a spiritual destiny

are exacting of multitudes to-day. Let us realize how many of those who are paying this cost seem unlikely to share in the future destiny because, not being heroic enough to meet misery, want and temptation uncowed, they are sinking into slaves and brutes. Let us gaze on all this and then ask ourselves whether we can still recognize a divineness of love in a Creator who could plan a glorious and costly destiny for human nature and then leave it to men and women to face the cost and risk of working it out, while He Himself, seated above the field of struggle, does no more than exhort and encourage and superintend. Such a Creator might perhaps feel love for these toiling and suffering creatures. But would it not be a greater love if He felt constrained to assume human form in order to enter the arena of toil and risk and suffering Himself, and to let men feel that He could not have called them to work for a destiny from the costliness of which they might well have shrunk if He had not Himself meant to take a share in the labour, risk and pain of winning it? Now, if a love that cannot remain outside the struggle is a greater love, then nothing less than it could be a divine love. The Creator would not be utterly God unless He loved in this way. He would not be God unless He so loved the world that He could not help becoming the kind of man that Jesus was—One who suffered and toiled and risked Himself as a participator in the human task of trying to win for mankind the spiritual destiny designed by man's Creator. Only when we believe in a God who must needs be Christ Jesus are we fully armed against the doubts about divine love that are awakened by the facts of suffering.

A. G. Hogg

NOTES ON BARTER AND KEEPING A BARTER STORE

By JOHN H. WEEKS

The missionary should avoid every appearance of trading, not because trading proper is dishonourable—far from that—but because he is in a country for other reasons than personal profit. His aims are spiritual and should not be confused with commercial aims in the minds of the natives among whom he labours. If I had to make my choice between being a missionary who had to trade in order to meet the expenses of his mission, and a Christian trader who employed his spare time in spiritual work among the natives in the neighbourhood of his factory, then I would choose the latter rather than the former. By trading as a missionary I should degrade my calling, confuse the minds of my parishioners, and thus hinder the progress of the Kingdom among them; but by being a trader doing Christian work as I had opportunity I should exalt my calling, do much by example to purify the business methods of the people, and show to the natives by my life that the white trader can believe, fear and serve God. I have seen examples of the missionary engaged in trading, and of the trader seizing every occasion to do Christian work, and my choice is founded upon what I have observed. The native has no conception of our social life and mode of thought, and cannot understand how a white man can live in his country for the good of the natives and make a profit out of them at the same time.

Barter in present-day usage in Africa is that method of exchanging commodities by which a person gives something he does not want, or of which he has a superfluity, for

something he needs for his personal use, not either to sell again or to export for profit. Trade is the exchange of articles not necessarily to supply personal needs but to resell at a profit. Both of these methods of exchange are employed by foreigners among primitive peoples.

In ninety per cent of the transactions that the African has with the white man he barters that he may trade, i.e., he gives, say, a tusk of ivory that he does not want in exchange for some pieces of cloth a little only of which he requires for personal use and the rest he will exchange at a profit for other commodities that he may sell them again at a profit. For example, a native takes a heavy tusk of ivory to the white trader and exchanges it, say, for 10 pieces of cloth and 5 tins of gunpowder. On returning to his town he may take 1 piece of cloth for his personal needs and 1 tin of powder for hunting, another piece of cloth he may lay aside for his family to wrap round his body when he dies, and a tin of powder to fire off at his funeral obsequies (a well-to-do man always puts a certain proportion of his trade gains away for these purposes); and the remainder he will sell in the most profitable manner for his own advantage. He may buy pigs to breed, fatten and sell, or he may buy up all the little lots of rubber found on the native markets, and when he has sufficient he takes it to the white trader to exchange for more goods to trade away again on the native markets. From the profits he pays his expenses—the hire of men as carriers, keeps himself in food, etc., puts away part towards his future grand funeral, and the rest of his profits forms the nucleus of his wealth by which he buys more wives and slaves and thus maintains his position in the town as a man of wealth. The native must be smart at carrying a hundred details of prices, costs and expenses in his head (he does not know how to read or write), or he will find his capital gradually melt away. This is a mixture of bartering and trading.

The white trader barters with the natives to procure the food necessary for himself and those dependent on him;

but the sole purpose of his presence in the country is to trade, i.e., to exchange powder, rum, cloth, gin, beads, etc., in his store for native produce—ivory, rubber, palm-oils, palm-kernels, skins, etc., and to export them to the markets in Europe and America.

The missionary barters pure and simple. He needs to buy local kinds of food—fowls, goats, fish, vegetables—for himself, and cassava food, beans, fish and suchlike for his school boys and girls, for his carriers and for his work-people. He never buys native produce, such as rubber or ivory, to sell again in the country or to export to Europe.

The missionary living among raw natives is in a country where the people have no money, consequently he must have with him such articles of manufacture, called barter goods, as will tempt the natives to exchange their meats, poultry, fish and vegetables for them.

All primitive peoples with whom I have had to do in Africa have had some one article that has become the medium of exchange and the thing by which all kinds of barter goods may be valued and priced. It may be blue pipe beads (*nzimbu*), or brass rods (*ntaku*), or pieces of iron roughly fashioned into spear heads (*shoka*). One district will have one thing and another district something else.

How did any one article become of such general use in a tribe or district that it was easily employed as a basis of value for the exchange of commodities and other articles of barter ? So far as my experience goes it is the article that was worn for personal adornment that has become the medium of valuation. In a large district of the Lower Congo of which San Salvador is the centre the blue pipe bead is the money of the natives. These beads were introduced by white traders at the coast and carried into the hinterland by native traders more than forty years ago : they were in general use when the Baptist mission started in 1878. These blue pipe beads were worn as necklaces and wristlets, a loop of them was tied on baskets, on musical instruments, or anything that could be adorned by a string

or two of beads. It was no uncommon thing for the corpse of a wealthy person to be encased in blue pipe beads, for they were supposed to be the currency in the spirit land. Everyone used these blue pipe beads as an ornament at that time so everybody wanted them, hence when a person was travelling it was easy to take off some beads and sell them for food. Consequently the natives became familiar with them as a means of exchange; and although later more showy and expensive beads were introduced and worn, yet the gaudy beads never supplanted their plainer brothers as the medium of exchange. Any other kind of bead afterwards placed on the market was always reckoned as worth so many strings of blue pipe beads for one, or so many for one string of blue beads according to their value or the demand made for them.

These blue beads were threaded 100 on a string (*sanga*), 10 strings (*kulaji* = 1000) were tied together, and 60 strings were done into a packet (*efunda*). They cost one farthing per string invoice price, but what with railway carriage, ocean freightage and overland porterage, by the time they reached us at San Salvador they were worth nearly one penny per string. For a considerable time the string of beads was the unit of valuation. As these beads were so comparatively cheap that large numbers were used in business transactions—hundreds of thousands of them and even millions—it was only in this part of the Congo that I found the word for million (*efuku*) fairly well understood by the natives.

As the people became more wealthy and the white traders introduced more costly goods it became necessary to find another unit of value. It was inconvenient to speak of an article as worth so many hundreds of thousands of beads. Among the first things that the European traders brought into that part of the country was a cheap flint lock gun; the barrel was made of old gas piping, and the whole gun—lock, stock, flint and barrel—cost about 1s. 6d. or 2s. It could be put on the market as the equivalent of a dollar's

worth of cloth. By and by the people had as many guns as they wanted; the markets were glutted; but in the meantime the gun (*nkele*) had become a standard of value—a slave or a pig was exchanged for so many guns and so on. A piece of cloth invoiced at 1s. 6d. or 2s. was given as equal to 1 gun, a dearer cloth at 1½ or 2 guns or even 4 guns, according to the invoice cost of the cloth and the demands made for it on the markets. For instance, turkey red twill cost only 2s. 8d. per piece, but such was the demand for it as trimmings for other cloths that it always changed hands as equal to 3 guns. Hence we had in that district the string of beads as the unit of value for all small articles, such as eggs =1 string each, a fowl = 10 strings, etc., and for large things the gun was the unit of value: a pig cost from 5 to 10 guns according to size; goats from 2 to 5 guns; the pay of a man per month was from 2 to 4 guns according to skill; and the pay of a porter for carrying a 70 lb. load from the base station at Tunduwa to San Salvador was 2 guns per man. Every article of barter goods in our store had a price on it that the natives understood and were able to appreciate. Hence when a woman brought a fowl for sale its price would be discussed in strings of beads, then she could take cottons, spoons, knives, brass chair nails up to the agreed number of strings of beads; and when a man brought a pig for sale its price would be talked in guns, and the price agreed taken in shirts, soldiers' coats and so on.

In the districts where pieces of iron are the currency the iron itself is indigenous. It is found on or near the surface as ore, is smelted and used to ornament their spear and knife handles in the form of narrow decorated ribbon and embossed discs. It was worked into necklets, armlets and leglets—sometimes plain but heavy, at other times thin, twisted and beaten into various shapes. Hoes, axes, spears, knives, etc., were made of the native iron, and it was sometimes tempered into keen-edged steel razors of a small cheese-cutter shape. The iron when first smelted was

worked for convenience (not necessarily to be made into weapons of war) into rough spear heads of approximate shape and weight, and these pieces became the unit of value for the district. They were called *shokas* and were worth about 5d. The iron ornament could be taken from the neck or other part of the body and easily exchanged for the commodities needed at the moment in any part of the district. Thus iron became recognized as a medium of exchange, the money, the currency of that part of the country. When white men opened a store in that district every article put in it was priced at one or more *shokas*, or, if small, so many for one *shoka*.

Over a very large part of the Congo soft brass wire of thirty-four gauge has been for many years the currency and the standard of value among the natives. This wire was most probably, in the first instance, introduced and used for ornamental purposes. At first the wire was bought in long lengths of so many fathoms, according to the needs of the buyer and the purchasing power of the article he offered the trader in exchange for it. Later they found it more convenient to have it in lengths of thirty inches, and these were shortened by cutting off a half-inch from each one and melting the small pieces down for brass anklets, necklets and bracelets, thus procuring their brass for nothing and passing the rods again into circulation at their normal value.

This process of snipping off little pieces has gone on for thirty-five years, and the result is that the brass rod has gradually decreased in length until now, on the Lower Congo, it is scarcely five inches long, and among the Boloki of Bangala district it is only eleven inches, and if the introduction of money, European money, does not displace the rod it will soon become only four or five inches in that part also. Of course, as the rod lessens in length the seller of an article demands more of them for his goods. Thus an article that once cost three rods of thirty-inch wire now costs thirty of the five-inch rods. My point is this, that whatever

I found as the money of the district—beads, iron or brass wire—it was then or had been the article used in some form or other for personal adornment and for decorating those things most prized by the natives.

I want now to deal with a barter store in a district where brass rods are in use as the money of the people. When the mission station was first opened in the early eighties the people were wild, rowdy and quarrelsome—absolutely savage in all their tastes and desires—consequently many common cloths, a few of better quality, some cheap looking-glasses, spear-point knives, machetes, different coloured beads, iron spoons, tin plates and brass chair nails were the only kind of things that were in demand among them in exchange for their fowls, goats and other kinds of native food, as well as in payment for their labour as workmen and porters. Now that the station has been established over thirty years there are over seventy articles of barter in the store, among which are to be found soap, candles, matches, lamps, chimneys, lamp wicks, enamel ware of all kinds, wire nails of various sizes, hinges, padlocks, corned beef, small tins of tea, coffee and condensed milk, shirts, straw hats, good quality calico, oxford shirting and stout cloth; in fact the store is a combination of an ironmonger's, oil shop and draper's. Very little brass wire is now used in the district. Nothing in the store is sold for money, i.e., neither for brass rods or francs (only recently introduced), but only in barter for food, or the articles are given in payment of workmen and carriers. Everything in the store has a price in brass rods—soap, so many brass rods per bar; nails, so many brass rods per pound. Here is a man who has a number of fowls for sale. After a time he agrees to accept 500 brass rods for the lot. He is then taken over to the barter store, where he selects the things he wants up to the required amount. He may take a bar of soap, 1 lb. of two-inch nails, a pair of hinges with screws, a padlock, four yards of oxford shirting, some candles and matches, quarter of a pound of tea, a cartoon of sugar, and so on

until the 500 rods are finished; not a single brass rod may have changed hands and yet the entire affair will be carried through on the basis of the brass rod currency.

We never allow alcohol in any form in our barter store, nor have we ever used it at any time as a medium of exchange. We are always ready to order any article except alcoholic drinks, guns and gunpowder. For example, a man would ask us to order a sewing-machine for him. He would select a suitable machine from a catalogue, the number of fowls it would cost was then plainly stated, and it was arranged that when he had paid half the agreed number of fowls the order was to be sent—only then and not before, as we did not want a sewing-machine deteriorating on our hands and it would not be fair to let the mission pay for it. On the order being sent the man would go on collecting and paying in fowls to his account, and by the time the machine arrived the required number of fowls was usually completed. I have ordered galvanized iron sheets, doors and windows for a chief in the same way—he paying half the cost in fowls before the order was sent. It did not matter to us what a man ordered—galvanized sheets, sewing-machines, carpenter's tools or cloth—so long as we were able to procure fowls, goats, etc., to supply our table with fresh food. It is wise never to let an ordinary native have an article on credit. For generations they have trained their memories to remember only what is owing to them and not what they owe to others, and not only so, but the native thinks that if he receives an article after he has paid only a part of the price that the seller has really received the full price or he would not part with it; hence there is no need for him to trouble to pay any more.

It is difficult to state in a general way what articles should be used for barter and what should be left severely alone. There can be no doubt regarding alcoholic drinks, gunpowder, guns and ammunition of every sort. It is possible that guns and cartridges in large quantities are employed for hunting; but in order to avoid every appear-

ance of evil, it is better for the missionary to have nothing to do with barter goods that can be used for purposes of warfare. Tawdry rings and flash jewellery should also be eschewed, neither should the missionary's barter store contain either native brass rings or the British imitations of the heavy brass rings worn by native women. I have taken as much as 60 lbs. of brass off one woman's legs, and I have seen necklets weighing 28 lbs. of brass—such customs should not be bolstered up by the barter store of any mission. It is more difficult to lay down a rule about the introduction of European ready-made clothes, especially among a people scantily clothed in their primitive state. Such a question must be left to the general good taste of the mission, and to the peculiarities and needs of the locality in which the mission is situated. Again, in some districts it would be disastrous to have in the store dolls or toy animals as a part of the barter stock. I have known such to be regarded as fetishes, and to exchange hands on the native markets at exorbitant prices as they were thought to be the white man's powerful fetishes. We should jealously guard our mission barter store from containing any article that will minister to the superstition, vanity and bad customs of our parishioners.

There are fashions in native taste and it is wise and economical to study them, and, when legitimate, to meet their demands. These fashions fluctuate, hence it is necessary to keep an eye keenly watchful of the market and an ear alert to the talk of those natives who come about the store. In ordering goods for a station not only should the tastes of the natives be fully appraised, but two or three other matters should be carefully considered. With regard to the needs of the station, we have seen that barter goods are required to buy food for the missionaries and the natives dependent on them—either school children or work-people or both—and to pay for native labour and materials. It will obviously be well not to order for a small station the same quantities as for a large one. Moreover, when the

missionary has the article on the station that will attract owners, say of fowls, he should not buy *ad libitum* but expend his fowl-buying article to meet only the needs of his station. For example, a case containing seventy-two machetes arrived on our station. We decided to exchange them (they cost 1s. 9d. per dozen) at one fowl each. Directly the natives heard the price they rushed for their fowls, and we could have bought seventy-two fowls in less than an hour. We were only two white men on the station, and we should thus have had over two months' supply of fowls. We should have had to house and feed the fowls for weeks, and in the meantime some would have died and others would have been stolen. 'No,' we said, 'we will buy only ten or twelve fowls now, and when they are eaten we will buy some more.' The natives who wanted to exchange their fowls for machetes often came to see how many fowls were left and laughingly urged us to eat more. Again, in ordering goods the possible demands of the district should be weighed. It is no use ordering large quantities of such things as only men use and of which they will not need more than one in a lifetime.

Stock should be taken periodically, say every six months, and the barter goods that have gone out of fashion, i.e., for which there is no further demand, should be disposed of to the best advantage either to the natives or to another station. What has fallen out of fashion in one district has often become the rage in another. In one case an iron axe that was in great demand at one station of which I had charge lost its attractiveness after a time. I offered the axes to a station higher up the river, and after they had tried a sample case they were glad to take all our surplus stock, and thus we saved the mission a considerable sum.

If the market is occasionally tested it is sometimes possible to please the natives with a lower priced article instead of a high priced one that has become a drug in the market. For many years we had, as a mission, to work our own transport for 240 miles on the Lower Congo between

Tunduwa and Stanley Pool. We paid the porters in cloth of a certain pattern, colour and quality at Tunduwa for about one-third of the journey ; the cost came to 8s. per man, invoice price. As porterage became more popular and the difficulties of the road decreased, we tried to reduce the cost per carrier. We could not give less cloth nor offer a poorer quality of the same pattern and colour, for the porters would have lost when they came to exchange the cloth on the native markets. We sent for some bales of samples and at last found a cloth that the natives would take which cost us only 6s. per man each journey ; and for this six shillings' worth of cloth on the market the natives were able to buy the same amount as with the 8s. cloth. In due time the demand for this particular cloth began to abate ; but in the meantime we had been experimenting and had introduced a good quilt at 2s. 8d. each and some other cloth worth about 2s. a piece, which could be exchanged—the quilt and the piece of cloth—on the market for the equivalent of the 8s. cloth. These quilts became very popular and thousands were taken by the natives in payment for their porterage. They had what they wanted, what they could sell easily on the native markets at a good price, and we saved our mission three-fourths of the cost of every load carried from our station. The value of an article in Africa is not what it cost at invoice price in Europe but what it can buy in labour or native food on an African market. A golden sovereign worth 20s. in England is not the equivalent of a penny looking-glass in primitive Africa, for with the looking-glass a hungry man can buy a fowl or fish for his dinner—because the native knows and wants the glass ; of a sovereign he knows nothing and has no use for it, and will not therefore exchange his fowl or fish for it.

JOHN H. WEEKS

A STUDY OF MISSIONARY VOCATION

By RUTH ROUSE

In preparing a study of missionary vocation the writer has examined considerably over three hundred accounts of calls to the mission field. The majority of these were taken from the published lives of missionaries. The writer has had access to several valuable collections of missionary biographies. In Halle, for example, the entire collection of missionary biographies in the library of the Frankesche Stiftung, including all the biographical material available concerning the Danish Halle Mission, was examined. Invaluable material about early American missions was furnished by the biographies collected in the library of Mount Holyoke College, Massachusetts. Other important evidence was obtained as the result of a *questionnaire* on the subject of missionary vocation answered by a large number of missionaries on the field, and much material of the same personal kind was available through the permission given by one or two missionary societies to examine their records of the answers given by their candidates on the subject of their call. In this article no attempt is made at a complete study of missionary vocation: it is merely a record of a few salient points resulting from a study of missionary lives. The illustrations given are for the most part abstracts rather than quotations.

Childhood Calls. Decisions in childhood are very numerous. In the biographies examined about one-third of the missionaries distinctly attribute their first interest in missions to impressions received as children. In about half these cases, the impressions seem to amount to a distinct call. The roll of missionaries impressed or called in childhood includes Zinzendorf, founder of Moravian

missions, Paton of the New Hebrides, Coleridge Patteson, Bishop Steere, Gützlaff, Gundert and Krapf and Pfander, Mackay of Formosa, Mackay of Uganda, Cyrus Hamlin of Turkey, Verbeck of Japan, Chalmers of New Guinea, and Eugène Casalis, amongst many others.

A child's missionary purpose is sometimes the result of a passing fancy: its motive is often trifling or fantastic, a desire to travel, or 'to see wild beasts and bright birds.' In many instances, however, the call is from the beginning a serious one, which is never doubted or set aside. In other cases a forgotten early impression, suddenly revived with strength, has been the final means of call.

Robert Moffat was converted at the age of twenty, while working as a gardener in Cheshire. One day, not long after, while walking into Warrington, he was meditating on a future position of honour and trust. Suddenly he caught sight of a placard announcing a missionary meeting. Immediately stories of Moravian missionaries in Greenland and Labrador, read to him by his mother, came back vividly, though forgotten for many years. He was thrown into a tumult of mind. The power of earthly prospects at once vanished: from that time his thoughts were entirely occupied with how to serve the missionary cause.

Many and various are the means by which the missionary call comes home to children. Comber of the Congo, Chalmers of New Guinea and others responded to a direct appeal made by a Sunday school teacher to his class; Isenberg, Pfander and many another German boy to the reading of the Basel *Missionsmagazin*, Robert Noble of Masulipatam and Roberts of Tientsin, while boys at school, to personal appeals from their sisters. Missionary stories, missionary pictures and games and missionary boxes, have all played their part. But investigation of missionary calls in childhood brings out more than anything else the supreme influence of father and mother. Instance after instance occurs of parents who have dedicated their children to the mission field, but have never revealed the fact till God gave the call.

Hudson Taylor's father, James Taylor, was for many years an earnest evangelist. Through reading an account of the travels of Captain Basil Hall

in China, he was much impressed with the spiritual destitution of China. As he could not go himself, he prayed that his son might be called to devote his life to China's millions. This was two years before Hudson Taylor was born. All hope of his being a missionary was given up on account of his extreme delicacy. Yet, when a boy of sixteen, he received a distinct call to China, and was strengthened in body, mind and spirit for the wonderful work of founding the China Inland Mission, with its more than one thousand missionaries.

It is the missionary atmosphere which counts with a child. Investigation of the history of great missionary families is an interesting study in spiritual heredity. America has not a few such missionary clans, the Scudders, the Humes, the Gulicks. South German pietism too gave rise to such families.

Ludwig Gundert, Stuttgart, 1780–1850, was the first editor of a German missionary paper, and the first secretary of the Württemberg Bible Society. Of his direct descendants, two children, three grandchildren and three great-grandchildren became missionaries, and one son and one grandson became officials of missionary societies at home. The study of their marriages introduces us to other German or Swiss families with almost as strong a missionary bent in successive generations, the Isenbergs, the Pfleiderers and the Hochs.

Call before Conversion. It is startling to find how frequently the missionary call seems to be given prior and often long prior to the definite turning of the soul to God. David Scudder, Bishop Thoburn, Krapf, Pfander, Weitbrecht, Gundert, Aaron Buzzacott, James Chalmers and not a few others, date their missionary call considerably earlier than their conversion. It is most often to children that such vocations are given, though interesting cases occur in later life. Such preconversion calls almost always play a large part in the growth of the spiritual life, sometimes as a strong incentive to seeking God, sometimes as a cause of long resistance to the Spirit, through fear of the missionary vocation. We give three widely differing records, all of them typical.

James Chalmers says in his *Autobiography and Letters*: 'I remember it well. The Sunday school lesson was finished and we had marched back into the

chapel to listen to a short address. I even now see Mr Meikle taking from his breast pocket a copy of the United Presbyterian *Record*, and hear him say that he was going to read an interesting letter to us from a missionary in Fiji. It spoke of cannibalism and of the power of the Gospel, and at the close, looking over his spectacles, and with wet eyes, he said: "I wonder if there is a boy here this afternoon who will yet become a missionary and by and by bring the Gospel to cannibals?" And the response of my heart was "Yes, God helping me, and I will." So impressed was I that I spoke to no one, but went right away towards home. The impression became greater the further I went, and kneeling down I prayed to God to make me a missionary to the heathen. For some time I was greatly impressed: but at last I forgot all about it. . . . After my conversion at the age of twenty-one, I soon remembered my vow in the Sunday school years before, to bring the knowledge of Christ to the heathen, and never again was it forgotten.'

Ludwig Krapf, as a boy at school in Germany, in studying a map of Africa, was much struck by the bareness of the eastern side. He read Bruce's travels, and longed to go to sea, but his father could not afford it. Later on the headmaster of the school gave a reading and set an essay on a foreign missionary subject, and Krapf heard of missions for the first time and developed a strong desire to be a missionary. This led him to long for a personal knowledge of God. At the age of sixteen he went to Basel to offer himself as a missionary, and was converted during his visit to the missionary college there. Though refused at the time he was later accepted. (There are many such stories of conversion subsequent to call in the Basel mission records.)

James Liddell Phillips, for years the Sunday school missionary in India, was the son of a missionary in Orissa. When at school in America, a mission was held in the church at which many were brought to Christ. James was held back from decision for Christ by the inward conviction that if he became a Christian he would ultimately feel bound to go back to India as a missionary. He had other objects and ambitions. After a great struggle, 'At last,' he says, 'I told the Lord that I would go anywhere or do anything if He would save me. From that night, I began to think of India's needs and children, and gave myself up to India's God and to them.'

CALL THROUGH LITERATURE. In very nearly half the cases in which the medium by which the call came home is stated, literature of one kind or another plays an important, and quite frequently a decisive part. This fact holds good right down the history of modern missions, from the time that the reading of *Novissima Sinica*, a collection of letters from Roman Catholic missions in China, stimulated Leibnitz and through him Francke to the foundation of the Danish Halle Mission, down to recent

times. To-day, however, the influence of missionary reading has been almost eclipsed by the still more powerful influence of missionary study. Accounts given by modern student volunteers of their call to the mission field prove beyond all shadow of doubt the efficacy of the mission study text book as a medium of call. For one student who writes, 'At the time of my call, I knew nothing of missions and missionaries,' many scores tell us that when they came to college they knew nothing of missions, but that having been induced (often against their will) to enter a mission study class the facts learnt there wrought in them till they were driven to a missionary decision.

As regards the kinds of literature most effectual in rousing desire to be a missionary, it is curious to note that the Bible itself is scarcely ever mentioned as the medium of call. This singular phenomenon is probably accounted for by the fact that the missionary teaching of the Bible is presupposed or emphasized in the books to which the call is actually attributed. Elmslie of Kashmir is the only missionary who directly attributes his call to a missionary study of the Bible.

Books of secular travel were fruitful in missionary inspiration in earlier days. Hans Egede, the eighteenth-century apostle of Greenland, was roused to go by reading of the discovery of Greenland by Norwegian sailors, the founding of a church there and its subsequent isolation for three centuries by the breaking off of communications. Captain Cook's voyages played a part in Carey's call; Krapf, the missionary explorer, was fired as a boy by reading Bruce's travels in Abyssinia. Buchanan's *Christian Researches in the East*, published in London in 1811, was given by Steinkopf to Blumhardt and translated by the latter and did much to awaken missionary interest in German lands and helped in the foundation of the Basel Mission House. Letters from missionaries in the field, that much criticized form of missionary literature, have been exceedingly fruitful; witness the incalculable

results in early nineteenth-century Germany of such reports, published in the Basel *Missionsmagazin*. Gützlaff, Rhenius, Isenberg, Pfander, Josenhaus, Gossner and many others all speak of the call they received from this source. 'One stumbles on this magazine wherever there is a trace of awakened missionary life in the home-land,' writes Eppler.[1]

Biography, however, is more fruitful than any other kind of literature in calling out missionaries. Carey, Emily Judson, Fidelia Fiske, John Kenneth Mackenzie, Harold Schofield, are but a few examples of those whose call came through reading a missionary biography. In several cases it has been possible to trace the far-reaching effects of some one such God-inspired book. Take, for example, the results of the reading of Jonathan Edwards' life of David Brainerd. William Carey at his cobbler's bench read the book, and formed his plan for spreading the Gospel amongst the heathen. His inspiration meant the founding of the Baptist Missionary Society, with all its wide work in India, China and the Congo, and a powerful stimulus towards the founding of other great British missionary societies. Samuel Marsden, on his voyage to New South Wales to become chaplain to the convicts, read Brainerd's life, and was called to take up work amongst the Maories—result, the New Zealand mission of the Church Missionary Society and the conversion of a heathen nation within a generation. Thomas Chalmers read Brainerd's life, and developed the missionary enthusiasm which he communicated to the three hundred students of St Andrews who passed under him. A sort of Student Volunteer Movement resulted; six of these men became missionaries, amongst them Alexander Duff, whose life meant the foundation of the great missionary colleges of India and the calling out of Somerville and McCheyne, J. Murray Mitchell and other famous Scottish missioners and missionaries. Henry Martyn was called through reading the life of Brainerd, and through the example of

[1] *Geschichte der Basler Mission*, 1815–1899. Von Paul Eppler. Basel, 1900, p. 53.

Carey. Martyn's biography, again, has called many into the mission field. John Wilson read it, as also Brainerd's life, was moved thereby and the Wilson College and all the United Free Church missionary work in Western India resulted. John Wilson's biography greatly influenced Keith-Falconer to that decision for missionary work which has meant the pioneer attack on Arabia from Aden. Henry Martyn's life again gave the finishing stroke to Bishop Mackenzie's hesitation about missionary service; he became the pioneer missionary of the Universities' Mission to Central Africa. Henry W. Fox, a boy at Rugby in 1835, read Martyn's life and began to think seriously of mission work. He became a missionary to the Telugus: his personality, his personal appeal and his early death were the means of calling Bishop French to India, as also several others: his son became the Honorary Secretary of the Church Missionary Society, and not a few of his grandchildren are in the mission field. The genealogy of the spiritual children of Brainerd's biography contains many of the greatest names in missionary history.

Special Calls. In quite a number of instances the medium of the missionary call has been the direct invitation to undertake a particular piece of work. Generally speaking such special calls are found amongst those who hold a high doctrine of the Church. Roman Catholics and High Anglicans, in contrast with Evangelicals, furnish by far the larger number of examples. Methodists seem to be an exception in the ranks of the Evangelicals and provide a good many instances of special calls. Certain considerations, however, would seem to indicate that the special call appeals to a particular temperament rather than to a particular type of churchmen. The large majority of Roman Catholics and High Churchmen seem to receive their vocation apart from any special call, while a number of missionaries quite uninfluenced by any high doctrine of the Church are in the mission field because of a particular call to a particular work.

The High Churchman's conception of a call is well given by George Selwyn, when answering Bishop Blomfield's invitation to the New Zealand bishopric :

> My Lord: Whatever part in the work of the ministry the Church of England, as represented by her Archbishops and Bishops, may call upon me to undertake, I trust I shall be willing to accept with all obedience and humility. The same reasons which would prevent me from seeking the office of a bishop forbid me to decline an authoritative invitation to a post so full of responsibility. It has never seemed to me to lie in the power of an individual to choose the field of labour most suited to his own powers. Those who are the eyes of the Church, and have seen him acting, are the best judges of whether he ought 'to go up higher.' Whether that advancement be at home or abroad is a consideration which, as regards the work to be done, must rest with those who best know what that work is, and how many and of what kind are the labourers. The only course seems to be to undertake it at the bidding of the proper authority.

Bishop Thoburn of the Methodist Episcopal Church, when deliberating whether to offer himself for India, writes :

> I might be mistaking my own convictions. I had promised to obey the voice of the Church, and if God spoke to me directly, He would also speak to me through the Church . . . my presiding elder was the immediate channel through which I received the commands of the Church, and hence I resolved to seek his advice.

He met the presiding elder and found him already determined to give him a call to India.

In German missions the same division appears. The eighteenth-century Danish Halle Mission, though a fruit of pietism, was essentially a church mission. Francke, its leader, used the method of special call exclusively. Numerous young men, Fabricius, Kiernander, Zeglin, Schwartz for example, passed through his hands in his various institutions at Halle ; he watched them in their subsequent work as clergy and tutors, and when a missionary was needed, extended a direct call to the man whom he considered best fitted for the post. About sixty missionaries went out during the century, and most of them, in Francke's time at least, received their call this way.

In the Basel Mission, on the other hand, with its firm belief in the priesthood of all believers and its employment of laymen, this method was never used; the mission considered the application of such men as had come to believe themselves called quite apart from any special invitation. The Moravian Church never issued special calls, for in that church there were always more offers of service than posts to be filled. The Moravians did, however, employ a peculiar kind of special call, in that they after prayer chose amongst those who offered by means of the lot.

Dreams and Visions. Dreams and visions as a factor in missionary vocation form a curious study. The phenomenon is not infrequent, and has influenced some of the greatest missionaries, and one may add, some of the sanest. The case of St Paul and the man of Macedonia does not stand alone. St Patrick sees a man coming from Ireland with letters, and giving him one headed, 'The Voice of the Irish'; while reading it, he heard the Irish, who lived in Fochit, calling with one voice, 'We beseech thee, child of God, come again and work amongst us.' St François Xavier dreamed again and again of carrying an Indian on his back up a steep hill. Raymond Lull, Francis of Assisi, Peter Nolasco, all have remarkable missionary visions.

Medieval and Roman Catholic records teem with such stories, but it does not do to set them all aside as the natural product of a credulous age, for the same phenomenon not seldom appears in the biographies of modern missionaries. The Professor of Missions at Yale records that while struggling with the missionary question he had a dream, the framework of which was undoubtedly suggested by Plato's cave illustration.

> I was in a vast cave and saw there a group of people living in darkness illumined only by candles. I asked them why they chose to live in so dark a cave. They did not even know what the word cave meant, and I pointed to a glimmer of light showing the way of exit, and told them about the bright-

ness of the outer world. All my exhortations, however, did not move them to leave their home. Proceeding to another village, I found the inhabitants living with oil lamps for their only light. When I spoke to them of the brightness without, they refused to leave their home, boasted of their present light, and compared it with that of the candles in the first village. Two other villages were visited, their light being respectively gas and electric light. My experience in those places was precisely the same as in the first two. As the gloom of this cavern grew upon me, and the fact that I was the only one of all those multitudes who realized what the upper world meant, I was so impressed that I awoke.

This dream partly decided him for a missionary life. Such stories would probably be more frequently recorded were it not for a shame bred of modern scepticism on such points.

The Motive Power. Statements, even when autobiographical, concerning the motives which have sent a man to the mission field require to be scrutinized with peculiar care to determine the real dynamic. A man who enumerates seventeen reasons which have made him a missionary is necessarily suspect. The actual dynamic has sometimes little relation to the prevailing form of appeal. At the time when, in one large section of Christendom, men were constantly pressed to become missionaries in view of the Return of our Lord, only three records mention the thought of the Second Advent as having anything to do with their decision. Again, during the period when the watchword of the Student Volunteer Missionary Union was exceedingly prominent in missionary appeals, it is only once mentioned in a record of missionary decision. What is still more remarkable in view of the fact that missionary appeals to women are almost always partly based on the social needs and disabilities or sufferings of non-Christian women, women missionaries hardly ever mention these in recording their motives. Indeed throughout the records the social service appeal seems to meet with singularly little response, as a thing in itself, unless backed by a stronger dynamic.

What then is the prevailing missionary motive and does this motive vary ?

Within the limits of this article it is impossible to analyse effectively the missionary motive throughout Christian history, but a lengthy biographical study has led the writer to exactly the same conclusions as the historical study of which the results were given two years ago in *The Missionary Motive.*[1] Both history and biography show that the main missionary motive does not vary, and is unaffected by the period in which the missionary lives, or by his race or church. This constant motive is loyalty to the person of Jesus Christ and to His will for the world. Dig below the surface into the meaning of each record and the personal relationship between the Lord and His servant always appears.

Apparent exceptions are not really such. It is often supposed, for example, that the dynamic of the early missionary movement was the belief in the eternal perdition of the heathen. Curiously enough, the early continental missionaries hardly ever mention such a belief. The American and British do so, but far less often than might be thought, though the doctrine was unquestionably held by many of the earlier missionaries. What can be questioned is that this belief furnished their motive power. There are few who explicitly state, as does Elnathan Gridley :

> I would rather be made the instrument of rescuing one fellow mortal from eternal death than be put in possession of all the wealth this world can bestow. What are wealth and honour when put into competition with a soul—a soul which is destined, through eternity, to happiness more exalted or misery more intense than it is in the power of man to conceive?

Most content themselves with a reference to the ' perishing heathen.' The constant repetition of this phrase stamps it as the expected missionary commonplace. It is significant of what really moves men that, when wishing to make vivid the belief that the heathen are damned and to enforce action, early missionaries invite their hearers to consider

[1] *The Missionary Motive.* Student Christian Movement, 93 Chancery Lane, W.C. 1913.

the incalculable worth of Christ to their own souls, and how infinite would be their loss without Him. It was by such an appeal that Mary Lyon was wont to rouse the Mount Holyoke students.

Similarly in the modern period 'desire to invest life to the best advantage' is often stated as a missionary motive, but is never mentioned apart from the thought of the advantage of Christ's kingdom. One missionary gives the following typical statement as to his motives:

> First, a desire to put my life in touch with the largest opportunity. I am going to China because I want my life to be successful. Second, a feeling that if Jesus were to return to the earth as it is to-day to minister in person to the needs of men, He would go at once to these great neglected fields. I need no further motive. What joy to be permitted to work with Him!

One apparent exception to the universality of the central motive is provided by a certain number of missionaries, especially amongst Roman Catholics, who declare their missionary motive to be a desire for their own personal salvation or holiness. Peter Claver is ambitious 'to be a saint, a great saint and to save many souls.'

> John Wesley, in a letter to his father, sums up his reasons for remaining at Oxford by saying: 'I can be holier here than anywhere else.' Later, when sailing for Georgia as a missionary, he says explicitly: 'My chief motive is the hope of saving my own soul.' With the eighteenth-century notion of the noble red man, he hoped to learn the purity of the Christian faith by seeing its effects on the untutored minds of the Indians.

But Wesley is no real exception, for if we may believe his own view, he did not until years later, and after many struggles, reach a personal faith in Christ. Nor again can we consider as real exceptions the early Christians and Roman Catholic missionaries, whose motive was an eager desire for the martyr's death: their thirst for martyrdom may have been morbid, but it arose from devotion to Him for whose sake they died.

The central motive is constant. What, however, does vary and vary enormously, is the setting of the central motive. Loyalty to Jesus Christ always is the dynamic,

but very varied are the statements as to the needs of man, to relieve which that dynamic drives men forth.

With what factors does the setting of the central motive vary ?

It is at first sight surprising to find that it varies scarcely at all with nationality, usually so fruitful a source of psychological difference. German, French, British and Americans of the same period express their missionary motives in very much the same terms. The probable explanation of this curious fact is the internationalism of pietism. Revivals have always tended to be international, as may easily be seen by studying the close connexion between Württemberg pietism and the evangelical revival in Britain at the beginning of the nineteenth century. Where the parent is international, the child will be international also. A revival reproduces itself in land after land in the same form and using the same phrases.

Again there is little variation in the setting of the missionary motive expressed by the members of different churches, save in the above-mentioned tendency on the part of the Roman Catholics to dwell on a desire for personal salvation or martyrdom.

The prime cause of variation is the period in which the missionary lives. The psychological climate at the beginning of the nineteenth century leads men to dwell constantly on ' their love and gratitude to Christ ' as their motive—few men at the end of the nineteenth or the beginning of the twentieth century speak of ' love '—they talk of ' duty ' : ' There's nothing else to be done.' But love and a sense of duty are both alike loyalty, though seen through a different psychological medium.

Changing knowledge of the condition of the non-Christian world influences the conception of the needs of the non-Christian world powerfully. Eighteenth-century Christians in Denmark, Holland and Britain awoke to the need of missions when the developing colonial life of those countries brought home to their imaginations for the first

time the very existence of the heathen. In the early nineteenth century the heathen were full in view, theology taught that they were 'perishing' and missionaries went to 'save them.' Mid-nineteenth century exploration and discovery in Asia and Africa revealed the social conditions of the non-Christian world—the heathen are no longer thought of as 'perishing,' but as 'suffering' and 'neglected' —men go abroad to 'heal the open sore of Africa.' Political changes open up fresh lands and immense heathen populations become accessible; men are moved by the thought of 'open doors' and 'untouched millions.' At the beginning of the twentieth century we hear less of 'numbers' and more of 'crises': Africa no longer 'waits,' but 'moves towards' Islam; China is 'choosing between materialism and Christianity'; Japan is 'leading the Orient—whither?'

But from Zinzendorf down to the newest missionary candidate, the real passion is one and the same, 'Him, and Him only.'

RUTH ROUSE

REALITIES OF MISSIONARY LIFE

II. PIONEERING IN JAPAN

By W. MERRELL VORIES

'PIONEERING in Japan?'—so you ask—'that civilized, educated, modern nation, already sixty years under Christian influences and largely a finished task as to missions!' Yes, *pioneering* in Japan is what we mean. And it is the purpose of this little narrative of personal experience to justify the title.

Up to ten years ago the theory upon which missionary efforts were conducted in Japan was that if churches were established in the principal cities they would reach out to the masses of the population in the villages, and the missionary was therefore for the most part only indirectly concerned about rural evangelization. When the writer reached Japan twelve years ago, he was frankly told by city missionaries that the country districts were unripe for harvest, and upon his setting out, within a few days of landing at Yokohama, for a teaching post in the interior province of Omi—in a small town at that—he was commiserated by sympathetic friends, who foretold two long discouraging years of hopes deferred and efforts evaporated under the scorching heat of conservatism, the rural social solidarity, and the last frantic stand of Buddhism among the rustic population. 'We have tried it, and know,' declared these city workers who made periodic bicycle tours into country towns to preach and retreat city-ward.

So the green young college boy—setting his face toward an unknown region, with none of his own race or language within the same province, thinking of these realities, as compared to his dreams as a student volunteer of some

day entering a field where the natives would crowd around to hear the Wonderful Story—felt indeed like a pioneer on a trackless quest. And the farther the train carried me, the worse grew the outlook: all night in a day-coach full of close air and tobacco stench; cold relieved only by hot-water cans set in at occasional stations (it was the dead of winter); inability to ask information; uncertainty as to the time of arrival at my destination (it was during the Russo-Japanese war, and train service was at the disposal of the army).

Arrived at the little station of Hachiman late in the afternoon, I stood upon a wind-swept and desolate-looking platform, and all the sign of a settlement I could see was a cluster of a dozen very poor houses near the station. The town was, I soon learned, a mile distant. Across the intervening plain, accompanied by a native fellow-teacher who thought he was speaking English, bitten through by the east wind, with enthusiasm rapidly oozing out of every pore and a growing impulse to fly for home, I at last reached the ruinous old cottage that was to be my home for the next two years—a house in the typical rural style, so constructed that the minimum of light, and no sunshine at all, should enter. It is impossible to describe the first few days of unmitigated home-sickness.

Surely my kindly advisers had been right. I was an ass to rush into such a position.

Buried alive and alone, one must either dig out or be suffocated. Pioneering in mission work is just that. The earliest missionaries were all pioneers. For some decades now the usual thing has been the fitting into established centres of work. But the rural districts of many lands—including Japan—still call for pioneers: not only because they are new and untried as to location and people, but even more so because new methods of work adapted to the untried conditions must be evolved on the spot. No arm-chair directions from a half-hemisphere-distant head-quarters will avail here.

The first problem was to get a start. The entering wedge was soon discovered. Its thin edge was friendship. Unfeigned goodwill toward the students to whom I had to teach English in the government academies established a confidence that not only cured my loneliness but recruited the astonishing enrolment at the earliest Bible classes. Within a year 322 young men were attending four weekly Bible study groups, and in only a few months nearly thirty were baptized.

If the love-motive was the thin edge, and the Bible classes and Student Young Men's Christian Association which resulted represented the gradual widening, the broad end was undoubtedly the taking of young men into my house to share the atmosphere of Christian home-life, as nearly as we could imitate it in a bachelor's quarters in the midst of oriental surroundings. This was the wedge that split the barricades.

The smouldering sparks of a church that had been founded long before by native evangelists, but now had only a tiny group of shepherdless believers, were kindled into a flame that lighted the way to a permanent organization, supported by local contributions, with its own pastor and edifice and no debt, through the simple expedient of my remaining in town over Sundays and acting as preacher for the first two years, in spite of the invitations of foreign friends in Kyoto to enjoy week-end fellowship among my 'own kind,' and their warnings that failure to do so would result in physical break-down. I found my 'own kind' under the slightly darker skins about me. I got sick—Oh yes, they were partly right !—I got sick several times. But those seasons of enforced idleness, sometimes in bed, were the opportunities for the dreaming of dreams and the planning of ways and means, the realizations of which are still being worked out.

Even worse than their prophecies came to pass. The activities of the foreign teacher and the sweeping spread of Christianity frightened local conservatives, headed by

their Buddhist priests, till they forced the provincial government to discharge me from the schools, after having given me a fair chance to give up the missionary activities, which I refused to accept. But here again—as in everything else—the calamity was the greatest of blessings. Freed from routine teaching duties, I was able to redouble the mission efforts. Food and clothes? Yes, it was a problem how to live. The last of my savings had already gone into a building to house my student friends and myself with our growing work. We had a roof over us, but there the financial side came to an abrupt end; and I was several thousand miles from home and friends who might help.

Again it was necessary to experiment. We experimented with prayer. It worked. Help came from even anonymous sources, by letter and by direct gifts. We never lacked food, although for a while we had to prepare it ourselves, not being able to employ a cook. Further, we experimented with self-support by reviving my abandoned profession of architecture. Of course no architectural business was available locally, but from the cities where missions had grown to the proportions of churches, schools and foreign residences, we began to receive commissions. In a few years this department of our work had grown so that it required a separate building, and it now employs fifteen men, who give most of their days to this work, but help in the evangelistic work on Sundays and in the evenings. This department has not only helped to finance the growing mission but has served two other definite purposes. It has helped the whole mission cause by services that meant better buildings at less cost, and it has provided a training school for young men who have become valued workers of our mission.

We had to buy a large piece of land for new buildings. We had neither the money nor an available site. We prayed for the money—and it came. We sought the land by the usual method here of having a third party secretly bargain for a suitable place at a suitable price—and it did

not come. Experiment was again necessary. Pioneering still! Breaking all precedents and horrifying our cautious friends, we had the town-crier, with his big brass drum, shout forth at every corner that we wanted a certain amount of land and would pay only so much for it. More than twenty plots were offered us, and we got the best one at a remarkably low figure.

We wanted to reach the farmers. It was thought next to impossible, because of their long working hours which made attendance at meetings most difficult. So as they would not come to us we attempted to go to them. We got a little farm—by their standards a big one—and set out to become one of them. Being green as the crops as to farming made less difference than might have seemed probable, because we could ask our farmer neighbours for advice, instead of giving it to them—which opened conversation, contact, and a way to preach Christ to them, all the same.

We noted scores of pedestrians daily tramping the road that passed our farm, and wished to touch them too. So a little Rest House was built by the roadside. Most gladly do the passers-by use it. Already a Buddhist priest, attracted by the Scripture verse framed on the wall, and the invitation, on another tablet, to call upon us in town, has been brought to Christ and a would-be suicide has been started in a new life by means of this 'silent evangelist.'

The success of our architectural department led us to seek a further means of training young men for useful careers. The need of evangelistic workers, and our growing conviction that the fundamental task of the foreign missionary is to seek, enlist, train, inspire and lead native workers—not merely to make wholesale converts—led to the combining of an industrial department with the training of evangelists. Again the impossible had to be experimented with, for everyone declared that the student, the educated man and the well-born would never consent to physical labour, which is orientally despised. We

felt that a Christian is no longer oriental or occidental, but a citizen of the kingdom of God. This we practise in our interrelations between the 'foreign' and 'native' workers of our group. Why not practise it in respect to the Christian ideal of the dignity of labour? So the industrial department was begun, and into it entered the young men who were candidates for theological seminary, or for office work, or farm work—indiscriminately. Soft hands were at once blistered by digging; backs and arms ached under the strain of carrying; enthusiasm waned at times. Nevertheless actual work is being done. Men are learning the exhilaration of strong bodies and out-of-door toil. And as we watch them, or take a hand with them, we can pick the stuff that pioneers are made of. For not only must the missionaries to the vast unbroken rural fields of the Orient be pioneers but so must be their fellow-workers, and the men they prepare for evangelists and pastors during the next generation of this new phase of world evangelization. The idea that rural evangelization is merely city evangelization on a small scale—or is a side-issue of the city worker's job—must give place before any perceptible impression can be made upon three-fourths of the oriental population, the part that tills the soil and that inhabits the villages.

We climbed Hachiman mountain and gazed across Lake Biwa, the beautiful. It presented a vast forty-mile barrier of wind-tossed waves between us and the great section of the province on the west side. The pioneering spirit whispered, 'Make the barrier serve the Cause.' So was born the idea of a gospel launch to carry our Lord's message far and wide to these shore-dwellers across the lake. And after some years of planning and of seeking for the means, a friend offered the necessary money and the qualified workers appeared. To-day the *Galilee-Maru*—a trim white launch with cabin room for a half-dozen men to live aboard her—is cruising Lake Biwa with the good news. Captain Paul B. Waterhouse, Evangelist Takeda

and Engineer Nishizawa, with generally an understudy or two besides—for the boat, like the other departments of Omi Mission, is always aiming at the development of new workers—spend four days each week on the great lake of Japan, preaching to the villagers in a hundred towns and hamlets along the west and north shores that are unreached by railway. They meet with storms that toss the little craft like a cork; they eat the native fare cooked under disadvantages in the tiny galley; they enjoy the rough work and exposure of true pioneers; and once they were mobbed by angry villagers whose Buddhist priest had been converted to Christ as one of the first-fruits of the boat-campaign. But mostly they are welcomed by throngs of listeners wherever they anchor, their attendances ranging from one hundred to one thousand each voyage.

Nothing could be more important to the work of foreign missions than ideal relations between the foreign and the native workers. The objective in view is the establishment of the kingdom of God, where there is neither Barbarian nor Greek; and to illustrate a brotherhood of mutual goodwill and forbearance is far more indispensable to the spread of the Kingdom than all the eloquent preaching about it. To have absolute equality of responsibility and of remuneration, of standards and of authority, was once considered dangerous if not impossible. The pioneer spirit must seek a way to realize this ideal. It has been found in the intimate fellowship of raising up young men like sons within the household that workers with like ideals and aims and consecration can be produced and retained, in spite of inducements to leave for personal advantage; and that with such workers absolutely equal standing can be maintained, and, indeed, must be maintained if phenomenal progress is to be made. (And what ought we to expect of Christianity less than a phenomenal effect upon mankind?) Nothing that this little backwoods mission has been able to accomplish in twelve years of obstacle-beset effort counts ahead of its nearly ideal relationship between its

two races of workers. No discussion has ever turned upon national lines, nor have the two sides of any argument ever mustered with only one race represented on a side. The highest salary passing through the mission's treasury goes to a Japanese, not a foreigner. The executive committee is practically equally divided. And it works.

That the kingdom of God is wider than the content of any single sect of the church is preached, and the rivalry of denominations over single communities is deplored everywhere. But that a real interdenominational basis could be found and practised seemed improbable to most of our advisers. Yet we have come together, and have chosen our workers, from six different denominational connexions, and our united pioneering for a basis that we can unite upon, and on which we can together work out the kingdom of God in Omi, has produced our mission platform, in seven simple planks : (1) To preach the Gospel of Christ in the province of Omi, Japan, without reference to denominations. There being no 'Omi Mission Church,' converts to be organized into self-supporting congregations of the denomination of their own choice. (2) To practise the complete unifying of the work and the fellowship of Japanese and foreign workers. (3) To evangelize communities unoccupied by any Protestant mission, and under no circumstances to overlap with the work of such missions. (4) To evangelize rural communities, as the most conservative element of the nation and the most probable source of leadership. (5) To seek, enlist and train leaders and workers. (6) To work for social reforms, including temperance, social purity, marriage customs, physical and sanitary betterment and definite efforts for the poor and the outcastes. (7) To study and experiment with new methods of evangelization.

The days of pioneering in missions are not yet over. The vast rural regions have only been touched at the fringe. The best ways to evangelize these masses are still to be worked out by those volunteers, with vision and faith and

endurance, who are yet to come. The wars of nations appeal to the adventurous and the heroic of us who are young. Here is a campaign calling for all that linked with a deeper purpose, a more complete consecration, a more enduring courage. The days of mobs, of newspaper libels and the scandal of gossips, of callers with concealed weapons, of intrigue and of open opposition on the part of jealous priests—all the insidious obstacles that pioneers and prophets of all ages have had to overcome are still to be met with in these new fields. They have been part of our actual experience. The cause of Christ is calling to-day for men, and for a special type of men. Shall we respond less freely and fully than some of us have responded to our earthly rulers' calls to arms ?

As I read over this attempt to condense into a single article the experiences and convictions of years, I can see a chance for the reader to suspect a tendency to boastfulness. My only defence is that whatever of boasting there may be is of the power of Christ—not of the personnel of Omi Mission. From whatever angle we view the record and recall the events, we must say absolutely that it has been providential leading, first and last, that has availed in every crisis, and the whole story has been a succession of crises. It is because we have proved to ourselves by experimentation the 'power of God unto salvation' and unto the accomplishing of the reputed 'impossible,' that we are able to preach it to those about us.

In this consists the message of Omi Mission.

W. Merrell Vories

SOME TRIBES OF SOUTH-WEST CHINA

By MARSHALL BROOMHALL

'WHATEVER the pure Chinaman may have been five thousand years ago,' writes Major H. R. Davies in his able monograph on Yunnan,[1] 'it seems historically certain that the Chinaman of the present day has grown up out of the gradual welding into one empire of Tartar tribes from the north, and the Mon-Khmer, Shan, and possibly to some extent Tibeto-Burman races who were originally in occupation of much of the country which has grown into China.' So thoroughly has this assimilation taken place that no traces of a foreign element are now to be found in north-east China and only a few aborigines remain among the hills in the south-eastern provinces. In western China, however, it is far otherwise. Here, probably in consequence of powerful contiguous nations and the more mountainous country, there is a large population still retaining their own languages and customs and in some cases even their independence of the Chinese government.

In west Szechwan and south-west Kansu there are fairly extensive regions where the Chinese have little or no control and where a Chinese passport would provoke the people rather than assist the traveller. Of these regions we do not propose to treat, but rather to confine attention to the south-western provinces. Here fully half the population is composed of unabsorbed non-Chinese tribes, though the process of absorption can be seen in every possible stage. Broadly speaking the Chinese have occupied the fertile valleys, have seized the roads, have driven the original inhabitants into the hills or sweltering

[1] *Yunnan.* By Major H. R. Davies. Cambridge University Press. 16s. net.

beds of the low-lying rivers and then, where necessary, isolated them by a system of fortresses. The majority of these tribes-people now acknowledge the supremacy of their conquerors while retaining their distinctive speech and dress, but there is at least one area of eleven thousand square miles, known as Ta-liang-shan (the Great Cold Mountain), in south Szechwan, where the independent Nosu actually exact tribute from the Chinese and hold Chinese captured in border raids in captivity as slaves.

It will require many more years of study of the languages, the writings and inscriptions—where these exist [1]—and traditions of these people ere anything approximating to finality can be written about them. The Chinese books, which on this point are quite unreliable, assert that there are more than eighty tribes in Kweichow and more than a hundred in Yunnan. One experienced missionary stated his belief that there are more than one hundred mutually unintelligible dialects in Yunnan alone, and Major Davies, quoted above, thinks it is safe to say that in hardly any other part of the world is there such a large variety of languages and dialects, this being occasioned by the physical conditions of the country with its high mountain ranges and deep, swift-flowing rivers. In the Wutingchow district, for example, within an area of one hundred miles square worked by the China Inland Mission, there are known to be more than fifteen dialects. So mixed are the villages of the different tribes that they have been likened to a chess-board in a well-advanced game, and so isolated are they that one valley was found with only four villages, aggregating a total of seventy-five families, where the people never married outside the circle of their own hills.

There is a fairly strong concensus of opinion, on the part of those who have studied the problems locally, that this babel of languages and dialects can be grouped into

[1] A movement is now on foot to collect all the Nosu books available and, before the race of *Peh-mo* (or *Pi-mo*, wizards) dies out, have them translated into Chinese and edited at leisure.

four families, viz. : the Shan family, known also as the Tai ; the Tibeto-Burman family, which embraces Tibetan, the Sifan group, the Lolo or Nosu group, Burmese and Kachin ; the Mon-Khmer family, which includes the Miao and possibly the Min-kia ; and the Chinese. These four families have been well classified under the title of ' Sinitic ' languages,[1] though the census of Burma for 1891 used the term ' Polytonic,' which is not strictly accurate since the Cambodian and Talain languages are said to have no tones. The term ' Monosyllabic ' has been suggested and would be correct, but it does not give that clue to the identity of the languages which the term ' Sinitic ' does.

The Shan Family. From the eighth to the thirteenth centuries the Shans constituted a mighty kingdom in Yunnan known to the Chinese as the *Nan Chao*, but they were finally conquered by Kublai Khan, the founder of the Yüan or Mongol dynasty. They are the same as the Tai or Lao of Burma. The Chung-kia of China, sometimes called by the Chinese Pai-i, are of the same stock. There are probably from six to seven millions of Chung-kia in the four provinces of Yunnan, Kweichow, Kwangsi and Kwangtung. They hold a middle position socially between the Chinese and the Miao, and have freely intermarried with the Chinese. So largely have they adopted the language of their conquerors that it is said that one out of every three words they now use is Chinese. They have no written language other than Chinese. They are not divided into tribes as is the case with the Miao, and though their dialects vary considerably they are mutually intelligible. Practically nothing has been done for these people in China, but there are signs of a movement among them.

The Tibeto-Burman Family. Of this large family we are only concerned here with the Lolo or Nosu group. The word ' Lolo ' refers to a little basket containing short bamboo tubes in which the ancestral spirits are supposed to reside.[2] This is to them a sacred object, and they bitterly

[1] See Davies' *Yunnan*. [2] For photograph, see Clarke's *Among the Tribes*, p. 112.

resent the contemptuous way in which the Chinese employ the word as a nickname. It is, therefore, desirable that they should be known as Nosu. Apart from the Nosu proper, the Lisu, Laka, Kang-i or Kopu[1] and Bapu all belong to this group; they speak the same language, though the dialects vary considerably and are often mutually unintelligible. Thus, for instance, the Lisu near Tengyueh cannot understand the Lisu of Wutingchow, and the Scriptures prepared for the one are useless to the other. The Nosu group belongs to the Aryan race. Major Davies thinks their original home was among the Himalayan ranges.[2]

Speaking more especially of the independent Nosu of the Ta-liang-shan, it may be said that they are probably taller than any European people, straight built, deep-chested mountaineers with handsome oval faces. Vicomte d'Ollone records that of his respondents, when he crossed their country, one was over 6 feet 6 inches in height with fine reflective features and another was 6 feet 2 inches with one of the finest heads imaginable. He speaks of the women as 'handsome' and 'of a noble and regular type of beauty.'[3] Baber gives the following pleasing description of their women: 'Joyous, timid, natural, open-aired, neatly dressed, barefooted honest girls, devoid of all that prurient mock modesty of the club-footed Chinese women.'[4]

These Nosu are descendants of the ancient kings of Yunnan, and retain their independence among the mountain fastnesses of south Szechwan. They were first conquered by the Chinese in the Ming dynasty and probably

[1] Kang-i is the Chinese appellation, but they call themselves Kopu.

[2] Many interesting similarities can be traced between the Nosu speech and the dialects of the provinces of Fukien and Chekiang, as for instance the use of *sie-sae* (Mandarin *sien-seng*) for teacher or sir. What is more noteworthy is the v sound, as in Va and other words. The speech of the residents of K'uenminghsien, the original town around which Yunnanfu is built, is a mixture of Nosu and Chinese, almost unintelligible to many of the Chinese. Here they say *Va* or *Vo* for *Wa*, as in *Von-fan* for *Wan-fan*, 'the evening meal,' etc.

[3] *In Forbidden China*, by Vicomte d'Ollone. Fisher Unwin. The scientific documents of the d'Ollone Mission are being published by the French Government in nine volumes. For three of these see reviews in IRM, 1912 (July), p. 539; 1913 (Oct.), p. 808.

[4] Royal Geographical Society, *Supplementary Papers*. Vol. 1.

fled to their present mountain home in 1727 when the Manchus subdued the country. Few foreigners have entered this territory, and they have only done so at the peril of their lives.[1] They have a writing of their own which is jealously guarded by the *Peh-mo*, who is a kind of combined wizard and tutor. Specimens of this writing have been published by Baber and d'Ollone, and one converted Nosu began a translation of the Scriptures in this ancient script. They are allowed to enter Chinese cities, but are compelled to leave hostages for their good conduct with the Chinese officials. The Chinese, on the other hand, do not enjoy a reciprocal advantage, but instead pay a yearly tribute varying from 75 taels to 150 taels for the privilege of entering the independent territory that they may obtain the special insect—in appearance like a lady-bird—employed in securing wax from certain trees grown in the hot plains of Szechwan.

These independent Nosu have a complete hierarchy of four castes : princes, nobles known as Black-bones, serfs known as White-bones, and slaves. Intermarriage between the nobles and the serfs is most jealously forbidden. They still practise cremation in their independent state, though elsewhere they follow the Chinese custom of burial. Buddhism has no converts among them. They are worshippers of ancestors, of spirits, hills, trees and water. They have no temples. They worship two chief spirits ; one *Mü-p'ü-mö* the spirit of Heaven, and the other, strange to say, is called *Ie-su* (the Chinese for Jesus) Lord of life and happiness, whose festival coincides with harvest home.[2]

[1] Lieut. Brooke was killed a few years ago when attempting to do so. See also Pollard's *Tight Corners in China*. London : United Methodist Book Room. 1s. One of the most graphic missionary books for children ever published.

[2] Mr C. G. Gowman, referring to the Lisu, calls attention to the close similarity between the rites performed in the worship of the demons and those given in the book of Leviticus. The idea of blood pervades almost all their sacrifices. The two goats of Leviticus xvi have their parallel in two chickens offered to the demons. One is slain and the blood offered up and the other is chased into the mountains. There is this difference, however, that frequently some one surreptitiously hunts for the scape-chicken and if the evil spirits have not devoured it, he does.

The Nosu of Yunnan vary considerably from the independent type and are thought by some to be descendants, in the main, of the lower castes. As a people they are given to hospitality, and when their confidence is won they reveal many generous traits in which the Chinese are deficient. They claim that the land originally belonged to them and that the Chinese are usurpers. In a deeply moving address recently presented by the Nosu Church to the United Methodist Conference these words occur: 'We are by no means a few people in China, *we are the old possessors of the land.*' [1] To understand the people this proud claim must be realized.

THE MON-KHMER FAMILY. Of this family we are only concerned with the Miao, though it may be mentioned that the Min-kia, should they belong to this family, which is open to question,[2] constitute about half the population of the Talifu plain. The Miao are probably the most widely scattered of all the tribes and next to the Chung-kia are the most numerous. They claim Kiangsi as their original home and the Chinese *Book of History* gives some support to this. They live on the summit of the hills as the poorest of the tribes; the Nosu reside on the lower heights (except in the independent country); the Chinese occupy the fertile table-lands or valleys; while the Chung-kia inhabit the oppressive river-basins. It should perhaps be mentioned that all south-west China is high land, the Yunnanfu plain being 6400 feet above sea-level and the great rivers run in deep corrosions.

The Miao are subdivided into many tribes distinguished by their dress and head-gear, the women retaining

[1] See *The Missionary Echo*, May 1916.

[2] There are a number of Min-kia settled in the United Methodist mission district where there is also a small Christian community. Rev. C. N. Mylne of that mission states that they speak Nosu and use the Nosu books. He thinks they have no affinity with the Miao. They claim to have come from Fukien, and it is noteworthy that they always use the character *Min*, which is the classical name for Fukien, the name of the province's principal river and of the hsien city which forms part of the prefectural city of Foochow. The words 'the seven min' in Fukien means 'the old tribes of Fukien.' Cf. also footnote [2], p. 270.

these distinctive marks long after the men have surrendered to the Chinese dress. There are the Black Miao, the most intelligent and numerous of all, who wear a dark chocolate-coloured embroidered costume; the Magpie Miao, who are clad in a dark blue and white garb suggesting their soubriquet; the Hwa or Flowery Miao, so called from their parti-coloured garments; and the Great Flowery Miao, so designated because of their number and wide dispersion. Their language, though differing widely from the Chinese, has much in common with it in its syntax. The dialects vary considerably, yet the variations are only those of a common language and are probably occasioned by long geographical separation. They have no literature and, were it not that Vicomte d'Ollone obtained a vocabulary of four hundred characters and discovered an inscription near Yungning Sze., both of which were said to be Miao, we should say that they have no written language. Though they have no literature they certainly have many interesting legends,[1] which they chant at their festivals. The metric versions of these legends have five syllables to the line with stanzas of unequal length, one stanza interrogative the other responsive, and groups of young men and women take the respective parts.

Until recently the Miao had their own hereditary chiefs, but their headmen are now appointed by the Chinese officials. The last vestige of their independence passed away about fifty years ago. In character they are open and hospitable, with no seclusion of the sexes. In business they are no match for the pushing Chinese who have done them out of their land and driven them to the hills. Though they discourage intermarriage with the Chinese, the process of assimilation is taking place, and there is little doubt but that ultimately they will be absorbed into the Chinese race, as so many other tribes have been.

From these wholly inadequate references to the tribes

[1] For some of these see *Among the Tribes in South-West China*, by S. R. Clarke. London: Morgan & Scott.

themselves we must pass to the great work of grace which has taken place among them. In the early eighties three converts from among the Miao were baptized by Mr J. F. Broumton of the China Inland Mission, who was the first Protestant missionary to settle in Kweichow.[1] It was not, however, until 1889 that definite work among them commenced. This was undertaken by Mr J. R. Adam of the China Inland Mission, who settled at Anshunfu in Kweichow. The giving of simple remedies for skin diseases and for malaria was largely instrumental in opening the way. The magic lantern also proved helpful. No converts for baptism were enrolled, however, before 1898, and yet when the Boxer outbreak interrupted the work there were inquirers at some two hundred and fifty villages and hamlets.

The real movement among the Flowery Miao developed after the resumption of work subsequent to the Boxer crisis. Then thousands upon thousands of Miao, from villages many days' journey from the mission station, came to Mr Adam for instruction. With great rapidity this spiritual awakening spread, extending to districts nine days' journey away. At length, in the summer of 1904, Mr Adam, ascertaining that some of the inquirers came from villages only two days distant from the Bible Christians'[2] station of Chaotung, gave them letters of introduction to the Rev. Samuel Pollard of that mission. Here again the mass movement was repeated. During the first month one hundred came, but by December four thousand had visited and stayed at the mission house. When thirty put up on the mission compound at once it was thought a great thing, but by Christmas there were as many as six hundred together. And they were not rice-Christians, for all brought their own food and presents to pay for the cost of firing, etc.[3]

[1] One of these men, Mr P'an, a Black Miao, suffered martyrdom with Mr W. S. Fleming of the China Inland Mission in 1898.

[2] Now known as the United Methodists.

[3] Twelve graphic articles descriptive of these events by Rev. Samuel Pollard, which

This movement was naturally not without its attendant troubles and dangers. The sanitary problem became serious for small mission compounds, and there were other unhealthy symptoms connected with the congregating of so many unsophisticated hillmen in a city. Rumour also asserted that the Miao were contemplating a general rising and were to this end obtaining poison from the foreigner. Only the timely intervention of the viceroy and other civil and military officials quieted the people, and this not before many of the tribesmen had been beaten and tortured. By the close of 1904—less than six months from the arrival of the first band at Chaotung—Mr Pollard estimated that there were ten thousand persons studying the Gospel around his district, and there were of course many more engaged in the same pursuit around Anshunfu under Mr Adam's direction.[1]

Two years later an appeal reached Mr Pollard from Miao residing among the hills two or three days north of Yunnanfu. Some lepers who had visited the United Methodist hospital carried back to their tribes news of the good work they had seen at Chaotung. As Mr Pollard's hands were full he referred the appeal to the China Inland Mission in the capital Yunnanfu, with the result that Mr A. G. Nicholls, a worker from Australia, went to live for a time with Mr Pollard that he might study the language and customs of the people. In due course when he was ready to take up the new work, an interesting thing happened. Several of the best Miao evangelists at Chaotung volunteered to accompany him and eventually four of their number did so, their expenses being borne by the Miao church. The close relationship then established between the work of the United Methodists at Chaotung and the new work inaugurated by the China Inland Mission in the Wutingchow district has continued ever since. 'The

appeared in the United Methodist Magazine for 1909, are being reprinted by the United Methodist Book Room under the title of *The Story of the Miao Mission*.

[1] In this important work Mr B. Curtis Waters had a privileged part.

natives do not know,' said Mr Pollard subsequently, 'that we are two missions and never will know. We share each other's burdens, we do each other's work, we rejoice in each other's successes, we lend workers to each other, and we are one in the cause of Jesus Christ.'

This is not the place to trace the history of this movement. What had happened first around Anshunfu, then around Chaotung, also took place at Wutingchow. In districts three weeks' journey apart the same work of grace went forward. This work had, broadly speaking, three stages. First there was the sudden rush of a whole people to the mission station; then the rush turned from the city to the country centres, where sites for chapels were secured from the feudal landlords; and lastly came that longest phase, when the movement—no longer tribal, but rather within the tribe—divided the people into Christian and heathen camps. This separation caused the Christians to grasp more firmly the essential truths of the Gospel and deepened experiences which before had been more or less superficial.

Between the two Protestant missions working among the tribes there are to-day about 14,000 baptized communicants with 30,000 under instruction for baptism. There are some 220 chapels and preaching places, varying from the humblest building to edifices capable of seating from a thousand to fifteen hundred people, and the services are conducted and instruction is given by a band of not less than six hundred local preachers and helpers. These figures comprehend work among many tribes, for soon after the work of grace commenced among the Miao, the Nosu became interested, then the Lisu and Laka and more recently the Kopu, etc.[1] There has also been work among the Black Miao at Panghai, east Kweichow, and among the

[1] Around Anshunfu the work is almost entirely among the Miao; around Chaotung it is among the Miao and Nosu in the rough proportion of three to one; around Wutingchow the work is mainly among the various branches of the Great Nosu family, only one Miao tribe being so far affected.

Flowery Lisu near Tengyueh, with other smaller developments to which space will not allow reference. It should also be recorded that the Roman Catholics have for many years had work, chiefly educational, among some of the tribes, books having been printed in romanized Nosu.

That aspect of the Christian truth which has most appealed to these tribes-people, who in the past have lived in dread of evil spirits, has been the thought of a heavenly Father, a heavenly home and Christ Jesus as Friend and Saviour. The two words 'Father' ('You have a heavenly Father') and 'Brother' ('Jesus Christ is your elder Brother') acted like magic. They have united in a wonderful way a people bowed down with feudalism, burdened with terrible sins, and divided by village feuds. And the collective life of the Church has done much to raise them. It has given them strength and love for each other and, with the missionary often as peacemaker between the feudal lords and tenants, a sort of informal Magna Charta has been established. The sacrament of the Lord's Supper has been a great power in cleansing the life. The Lord's Table has been approached with almost superstitious awe, and many a cry for a clean heart has gone up from the communicants before partaking of the sacred emblems of His dying love. So great was the uplift among the Miao that the Nosu, in consequence, became inquirers.

One outstanding feature has been the place given to the Holy Scriptures. With the exception of the Nosu wizards the people have been wholly illiterate and have had no literature or written language. The missionaries have, therefore, had the heavy task not only of guiding these mass movements but of learning new languages, and of translating the Scriptures into them. Mr Adam in his district employed a romanized system for writing, but Mr Pollard invented an entirely new script which is also used by the China Inland Mission at Wutingchow. The British and Foreign Bible Society and the National Bible Society of Scotland have generously responded to the demand for

Scriptures, the former supplying those needed in the special script and the latter those printed in Roman letters.

So closely has the reading of the Scriptures been identified with Christianity that persecution has taken the form of an attack on literature. Landlords have forbidden their tenants the use of books and have, in great fury, destroyed the chapels when the prohibition was ignored. Yet so great has been the book-hunger that the converts and inquirers have thought nothing of sitting up half the night or of going without their meals that they might learn to read. When the first copies of the Gospel arrived in Yunnan—a cavalcade of twenty-nine horse-loads—every copy was sold within two hours of arrival. In scores of villages, in hundreds of rude homes where one would never have dreamed of finding either a teacher or a student, there are now to be found bundles of books and tracts preserved in roughly made boxes. Some have been sewn together between pieces of English and Australian newspapers and others tied between thin boards. These little cottage libraries, which constitute their introduction into the great realm of literature, are almost exclusively composed of parts of God's Word and hymn-books.

The whole of the New Testament has been translated into Miao, though only the gospels and Acts have been published. For the other tribes, the Nosu, Lisu and Laka, only one or two gospels are as yet available.[1] But so eager are they for instruction that a number of these poor hillmen are actually working their way through the Chinese Bible, which, for them, is a feat equal to an English agricultural labourer mastering the New Testament in Greek. No one is more welcome to their villages than the man

[1] The translators have no easy task, for these languages are poverty-stricken as compared with Chinese. No equivalent, in some cases, has been found for such words as 'grace,' 'spirit,' 'conscience.' Since none of the Miao remember a time when they had a kingdom, the words 'Thy kingdom come,' in the Lord's prayer, have had to be rendered by 'Thy heavenly-home come.' The translation of St John's Gospel was delayed for want of a word for 'Comforter.' It was a great moment when the long-looked-for word was found, a little word of only three letters meaning 'to get the heart round the corner.'

with the Book. His arrival is usually the signal for the stoppage of all work, the people—especially the young—sitting up till the early hours of the morning to take full advantage of the teacher's brief visit.

Singing and dancing have had a large place in the lives of these tribes and many hymns have been adapted to Miao chants. In scores and hundreds of villages the women and girls can be heard every day chanting to their own peculiar melodies the story of Jesus, the story of creation, or some other Bible narrative. This singing of the truth has been an important factor in spreading the Gospel. Incidentally it may be mentioned—though the Chinese are much less musical than the Miao—that Pastor Hsi laid great stress on the chanting of the gospel message.

Of all the problems that have confronted the workers none has been more serious than the question of marriage. The Miao have practically known no moral restraint and have lived almost without a marriage tie. The beauty and purity of youth and maidenhood have been unknown; grievous physical evils have afflicted the people and it is estimated that fifty per cent of their offspring die in childhood.[1] With such a past, the temptations to lapse into sin have been great and the old evils have reasserted themselves with distressing frequency. Yet it is a remarkable fact, and one that should call forth adoration and praise, that the loss by backsliding has been less than five per cent.

The political problem has also been a serious matter, for all the Miao are tenants, and Christian restrictions and moral sanctions bring them into frequent conflict with their feudal landlords. Patience and tact have, however, gained many victories. Nevertheless, there have been serious and cruel persecutions and the lives of the missionaries have, at times, been imperilled. The Nosu, who are more independent, have on their part found it hard to submit to law and restraint. To them the keeping of

[1] So far there is only one hospital for these tribes, viz., that at Anshunfu under Dr Fish of the China Inland Mission.

the Lord's day and the discipline and routine of school life, after the freedom of their hills, have been, in many cases, more than they could endure. Another pressing question has been the training of teachers to cope with so sudden and widespread a need. The United Methodists have ventured to send six of the Miao to the Chengtu Middle School. The readjustment of these youths to the rude conditions of hill life will not be easy, and this experiment will be watched with prayerful interest.[1]

Another outstanding feature of the work which calls for special recognition is that of self-support. As already mentioned, the tribes-people brought their own food when they first crowded into the mission stations. In like manner when they needed chapels, they built them themselves. The sites were sometimes given by the landlords while the Miao gladly contributed in labour and material. The cost to the missions has been small. In one of the early reports the following words occur and they are characteristic: 'During the year the Miao subscribed £100; the budget asked from the home board was £15.' In the United Methodist report for 1915, the words 'no cost' became almost a chorus. Thus, for instance, we read: 'The new chapels practically cost the missionary society nothing.' . . . 'There was no expense to the mission for these six students' (sent to Chengtu). 'There is, of course, no cost to the mission for new (industrial) work of this kind.' Probably ninety per cent of the cost of all their chapels has been borne by the people. In this the Miao have something to teach the more wealthy Chinese churches.

Upon this highly promising work searching trial has fallen. In the autumn of 1915, within six weeks, three leaders were suddenly and tragically removed; Mr Adam by lightning, Mr Pollard by typhoid and Mr Windsor by dysentery. What these successive and almost overwhelming blows have meant to these young converts can

[1] A Nosu lad has recently gone to Chengtu at his own expense. He is the first from his tribe to do so.

hardly be exaggerated, especially as lightning is regarded as a sign of divine displeasure. And it is not only leaders who have fallen, but those who were their fathers in Christ. Only a few days before his own death Mr Pollard wrote: 'I consider Adam one of the greatest missionaries China has known in this generation.' And Samuel Pollard was as generous as his testimony; a true Greatheart, an indefatigable worker, a brilliant linguist and a born leader of men, able to handle a crowd of thousands of aborigines as easily as an able speaker does an audience at home. And of Thomas Windsor, what shall we say? Gifted in no ordinary degree as a speaker, wise in counsel, humble and devout, he laid down his life through trying to comfort the bereaved tribes-people when he should have been nursing himself. The losses seem irreparable, but the Giver of every good and perfect gift is not impoverished and the work is His.

Such a work of grace has surely lessons for us all, for it is obviously of God and not of man. It has been wrought not by might, nor by power, but by the Holy Spirit. The human agents have been astonishingly few. Interest in the Gospel and enthusiasm for its propagation have been almost spontaneous.[1] It has been a revelation, on a large scale, of the quickening power of the Gospel. Large communities have passed, not by slow stages but immediately, from death to life, from a low sensual and illiterate condition to one which shows considerable spiritual and intellectual capacity. It has been a modern commentary on the words of the psalmist, He 'lifteth up the poor from the dunghill that He may set him with princes.' And have we not here a challenge to faith and a call to intercession concerning many needy and less fruitful fields?

MARSHALL BROOMHALL

[1] Mr Nicholls writes: 'One point to remember is this, that for us to seek them is practically useless; they must seek us. In every instance, I think, the tribes have come to invite us.'

THE CHRISTIAN OPPORTUNITY IN REGARD TO THE WOMEN OF CHINA

By LUELLA MINER, D.Litt.

I

Since the time when Abraham and his companions saw the civilization on the banks of the Euphrates and his eastern cousins were cultivating the fertile lands on the banks of the Yellow River there has been a force dormant in the womanhood of China. This has sometimes become a force dominant, as in the infamous Empress Wu of the seventh century, or the Empress Dowager Tzu-hsi of recent times. But it has been a force feared and so suppressed whenever possible. And how suppressed? Let the billions of tiny shoes which have been made to keep unnumbered generations of Chinese women from walking out into the broad highways of life tell their tale of force chained and tortured. Let the millions of miles of high brick walls built in China about the dwellings of women add their story. The Great Wall of China becomes a mere thread on the boundary when compared with the mountains of bricks made through the ages that men might pen up and 'protect' their women. 'For a woman to have no ability is her virtue,' said these men of old, and they sought to develop in women that which would minister to the carnal and aesthetic in man, keeping woman's intellectual and spiritual powers in abeyance. In other lands where latent power in womanhood did not make itself feared such repressive measures have been unnecessary.

Yet, just because the Chinese woman from time immemorial has possessed more power and personality than

her gentler sisters in India, Japan and Turkey, she has not in every home been either an abused slave or a petted plaything. Behind high walls, tortured by binding shoes, capable women in every generation have been the ruling power in the home, and the ruling power in the lives of husbands and sons.

This twentieth century sees a new life stirring in China. The forces producing the revolution of 1911 have not yet been measured. When Yuan Shih-kai revived the monarchy, the world of the thoughtless sneeringly said that the little farce of republicanism had been played to the end, and that China's millions would pass under the yoke of their old quiet submission to 'the powers that be.' But after only a few months of ingathering energy, the forces of democracy, starting from a remote corner of the land, have reasserted their authority. In this awakening of a nation the women are sharing, and none of the adjustments to modern life are more delicate and critical than those which affect the family and the life of women.

In ancient China the family was the foundation of the social order, and its personal relationships were expanded to form the basis for the state. The unique personality of the Chinese, their ideals and their moral sentiments, developed from a family-centred life. Dr Rudd [1] writes: 'Children grew up, not as modern western individuals but as members of a group, feeling the force of family solidarity. The *Record of Rites* (Li Chi) states "the son and his wife should have no private goods."'

But the stream of modern life has flowed into China tending to force the social consciousness into new channels. Hence the unstable equilibrium of these last decades—now a rapid swing into an extreme individualistic or socialistic position, now a reaction in which the old conservative forces assert themselves. We cannot understand the difficulties of the new adjustments without considering the development of the Chinese social con-

[1] Author of *Chinese Moral Sentiments before Confucius.*

sciousness which centred in the three family relationships —father and son, husband and wife, brother and brother —and widened into the relationships of ruler and ruled, friend and friend. In the *Book of History*, one of the oldest of China's classics, it is written : 'From Heaven are the social arrangements with their several duties ; to us it is given to enforce these five duties and then we have the five courses of generous conduct ; from Heaven are the social distinctions with their several ceremonies ; from us proceed the observances of these five ceremonies and then do they appear in regular practice.' The 'new woman' of China rejects the old view as to the 'social arrangements' and 'duties,' and if Heaven appointed them, she will have naught of Heaven.

Intoxicated by the wine of what she calls the new life many a woman in China has left her husband's roof, saying : 'The woman who is dependent upon her husband is no better than a prostitute ; like her, she must cajole and please, and she, too, is a parasite on the social body.' The child in the home imbibes the same draught and declares himself his father's equal ; wherefore, then, should he obey him ? The relation between husband and wife in old China was far from ideal, and concubinage was recognized, but it was then locked into inner precincts. Now it is paraded in the eyes of the world, seated in shiny carriages, made vociferous by wine and cigarettes in public restaurants, and it haunts the beautiful walks and shades of public parks. The innocent schoolgirl goes to the 'movies' to see pictured on the screen a wild western story of lust and lure, and seated beside her, in gay garments skintight from toe to neck and glittering with glass or jewels, may be a woman from a public brothel under the escort of a university student. The society girl of the 'smart set' calls on young men of her acquaintance in their private rooms at hotel or lodgings, ignorant of all the rules and safeguards of the best society of the West ; she meets the young man more than half-way in any

matrimonial venture, a dangerous reaction from the olden time when the mere mention of matrimony sealed a maiden's lips and bowed her head.

We have seen how the old family foundations have been shaken by modern forces and how the old conventions and safeguards have been set aside by many. We must glance briefly at one of China's old moral sentiments which adjusted the relationships and which more than any other has suffered from the changing social conditions—that which centres about the character 'li,' which Dr Legge translates 'ceremonies' and Mr Ku Hung-ming [1] 'forms and distinctions in social life,' using 'social life' in its broadest sense. True morality reaches down to respecting and obeying the usages in social life. Froude has said: 'In all long established practice or spiritual formulas there has been some living truth. Let us try to get a glimpse of the 'living truth' which has led the Chinese for over four thousand years to give more attention than any other people to ritual in religion and ceremonial in social relations.

Dr Ross [2] says: 'The word "li" was originally indicative of such ceremonial as was connected with the worship of God in sacrifice, or that of ancestors or of the subordinate deities. . . . Punctilious devotion to minutiae and strict sequence or order is reckoned to be essential to this service. This will enable us to understand how the term has come to embrace the ceremonial in social life, as well as the ritual of sacrifice, but it fails to explain adequately why it has exercised so potent an influence on the past of the Chinese people. Our word "propriety," embracing both manners and conduct, comes nearer the Chinese meaning. Reverence, sincerity and correct speech are all implied in the ritual of China, and that ceremonial is but the outward expression of these fundamental principles. . . .

[1] Mr Ku Hung-ming is a Chinese conservative, who took the degree of Master of Arts in Edinburgh.

[2] Dr Ross of Manchuria, author of *The Original Religion of China.*

"Li" controls the thoughts of the heart no less surely than the acts of the body. It outweighs the influence of laws and governments. It has, up to the present, been the police force in China. It is more important than force in the relations of mankind. In guiding the nation it is more potential than an army. It is the standard of every act, the touchstone of every principle, the measure of every word.' It has been said that if one understood the *Record of Rites* and the practical ceremonial belonging to Chinese life one would know the Chinese people; that ceremonial is the embodiment of their character, of social obligations, of religious duty, of the whole man in his public capacity and in his private life. In this 'li' is included much of that beautiful quality which President King of Oberlin College calls 'reverence for personality.' Out of it springs a love of decorum and dignity involving an aesthetic element.

To ideals like these embodied in the family life, with its filial reverence and habit of submission to authority, and to the more aesthetic ideals centring in the concept of 'propriety,' all guarded by the system of education, China owes her preservation through the ages. Her geographical isolation for centuries saved her from the coming in of leaven which would propagate life forces too strong for the 'old bottles.' But her civilization made no provision for progress or the change without which progress is impossible. Change has been forced on China by pressure on her borders from powerful neighbours, by new economic and commercial conditions, by the demand of a small but rapidly increasing part of her population which in modern schools at home and abroad has awakened to the needs of the times, and by the awakening of the upper stratum of women, now rebelling against the shoes which cramped their feet, the walls which cramped their lives and the conventions which interfere with their new ideas of freedom and equality.

But action and reaction are equal, and it was the wild extremes of young China, especially the feminine portion

of it, as well as the personal ambition of Yuan Shih-kai, which led to the monarchical movement of 1915. To some extent this movement was a reversion to type and a revolt from the extreme views of men like Dr Ch'en, K'ang Yu Wei and Dr Sun Yat-sen. Some of their sentiments are rightly interpreted as disintegrating to any society, especially to one with foundations and safeguards like those of ancient China, for which no substitute is offered except a vague general goodness which is supposed to blossom out of nothing and to spread its perfume through an attenuated atmosphere. Tens of thousands of young men and women have walked to moral ruin while supposing, or pretending, that they were attaining the ideal freedom and goodness described by Dr Ch'en. The reaction from wild excess had previously called out in 1914 from the Minister of the Interior an order, the substance of which is given here: 'Formerly grave dignity and gentleness were the ideals for Chinese women, but late in the Ch'ing dynasty the rights and freedom of women began to be advocated, and some women have been so imbued with distorted ideas that they have lost all womanly grace. As a result, at the time of the revolution women took part in military expeditions and styled themselves Amazons. Then they contended by violent means for the right to participate in political affairs, and offended against the laws of the land and the humanitarian nature of womanhood by volunteering their services as bomb-throwers and assassins, overstepping all moral bounds. More recently the Ministry is distressed to find that these radical women are going from bad to worse, mixing with actresses and women of ill-repute. Feminine virtue is declining daily, and not only is society injured but morality is dying. Therefore the Ministry of the Interior orders the police of Peking and the governors and magistrates in every province to take stern measures to repress such untoward conduct. It is necessary to train wise mothers and virtuous wives in order that morals and customs may be reformed.'

Some one has said, 'Women of the West are constrained by a mass of conventions of whose value they are perhaps unconscious. It is the existence of these conventions which makes their liberty possible.' Unfortunately, liberty in its external aspect is more easy to introduce into China than conventions which, unlike the old Chinese ceremonies, do not always manifest their presence in outward form.

II

The changing social conditions and ideals which the time has made possible, while they have brought new dangers have also brought new opportunities to the women of China. Dr Ross of the University of Wisconsin, whose book on *The Changing Chinese* is remarkable for keenness of insight, wrote: 'All the railroads that may be built, all the mines that may be opened, all the trade that may be fostered, cannot add half as much to the happiness of the Chinese people as the cultivation of the greatest of their undeveloped resources, their womanhood.' Dr Arthur H. Smith remarks: 'The potential liberation of the women of China is one of the greatest facts in contemporary history, the import of which is beyond human estimation.' The fact that the Chinese woman has such great possibilities makes it of supreme importance that her development should be in the right direction.

In these critical times of conflict between the new forces and the old conception, who can utilize the force which now impels these 'radical women' into wrong outlets for their energy and rightly direct the new thoughts of individuality, achievement and service which thrill the hearts of China's educated women? It must be one who understands the 'new woman' and sympathizes also with all that is noble in the old ideals, the grave dignity and gentleness, the affection which expressed itself in service, the modesty which shrank from the public gaze. One must bring forth things both old and new, for the

work of educating the women of China will be a failure if national characteristics are forgotten and the old culture and customs totally rejected. The task of the educator is to Christianize these conceptions and customs, not to westernize them. The world characteristics and the world temperament must be united with that which is purely national. The best which the West has must be theirs, but made theirs by a blending with the old which does no violence to the best in the Chinese culture. The college girl in China should be a new type. The breeziness and unconventionality of a certain American type would be out of place here even in republican days. There should be more of dignity in bearing, more of reserve in friendship and in all that pertains to the emotions. And it is important that leaders in the education of women have well-defined ideals before them from start to finish. After all, the best of the East and the West are not so different in essentials. Yet no western woman, however gifted in intellect and insight, can solve the problems of the new life in China. She may lead her oriental sisters up to the heights which she has attained, as far as it is given one soul to lead another upward, but on those heights it is only the woman of China, with her inheritance from the past and her endowment from the present, who can be the prophetess for the new age. She will determine the type of China's best womanhood.

The women of China have a great capacity for religion. In homes and in temples they are the daily worshippers. On great state occasions the emperors or presidents or high officials perform perfunctorily the rites of worship, as at the Temple of Heaven and in Confucian temples. But what for the average man is incidental and formal is for the woman a reality. Hence the agnosticism which threatens China is more of a menace to the life of the women than of the men. The radical woman of to-day dares to be what she is because the old religious sanctions have lost their power. Because of this nature of hers she needs

Christianity not only to inspire but to restrain. China will give the world, when religious education of the best kind has had time to achieve results, a strong, beautiful type of Christian womanhood. Education for all, higher education for the leaders, and Christ's spirit of obedience to a Father's will and service for a brother's need—this is the preparation which China's women need for the new life. We are not simply dreaming of a future woman, we are describing to some extent a woman who now exists, the product of our few advanced schools. She has not entirely freed herself from the old environment; she is too narrow in her thoughts and sympathies and too limited in her vision, and she is lacking still in the basal virtue of loyalty. The college graduate of China stands shoulder to shoulder with her sister from the West in power, efficiency and poise, in the longing for attainment, in courage to meet difficulties, in Christian consecration and in willingness to sacrifice for the sake of serving.

To be a little more practical and concrete, we should be preparing many women to work out in the homes of China those problems of hygiene and finance which will lift up the standard of living for the nation—problems upon which men may theorize but which women must solve in the practical application; to give in the schools that Christian education, for the lack of which China lies to-day a helpless giant, almost under the feet of Japan; to give to society a new atmosphere in which polygamy and its more impure twin sister can no longer breathe. To meet the great evangelistic opportunity in China we have only to educate the women, to whom speech is easier than to the western woman, and who, inspired by Christ's love, make most successful propagandists. In the homes we need doctors and nurses as well as wives and mothers; in the schools we need thousands of teachers for girls; for society we need in China more than anywhere else in the world the social service worker and philanthropist, the woman who can organize reforms, who can lecture in

public and write for the press. The doors of opportunity are flung wide open before the advancing feet of the women of China, and, strange to say, it is the fathers and husbands, who yesterday built walls around them, who to-day are opening these doors.

III

Our closing thoughts are an effort to answer the question: What is required adequately to meet the present situation? One who has caught a vision on the one hand of the true condition of China's multitudinous women, and on the other of potential power in this largely undeveloped resource, must rise high on the wings of faith even to mention adequately meeting this opportunity. To learn what is being done to-day one has only to turn to reports and statistics. In all China, government schools included, there is approximately one person in school for four hundred out of school, adults included, and the proportion of girls is pitifully small as compared with boys. Outside mission schools there are no schools for girls above middle or normal school grade, and very few of those. There are only two colleges for women in all China—the North China Union Women's College at Peking, and Ginling College at Nanking, which has matriculated its first class. The Union College in Peking has eleven years of work behind it, and though its resources, both in money and in teachers, are almost ridiculously small, the fine work done by its graduates and the great demand for their services proves what a power the college woman might be in China were she numbered by thousands instead of tens. Whence will come the great sums of money, the hundreds of gifted teachers and leaders adequately to equip and man the higher institutions and middle schools already in existence, and to give to South and West China similar colleges? From Christian colleges must come leaders of the type needed in changing China with her cultured

women of the old school, few in numbers but strong in position and influence, and her radical, half-educated women of the new school, dynamic but erratic. On some mission fields we can look to the middle school to furnish Christian leaders for women, but not in China. This does not mean that we should not multiply tenfold, nay, a hundredfold, what we are now doing in China for the girl of high school age—that plastic, potential age, so full of peril and possibility. Now is our time in China to capture this girl and prepare her for the great work to be done for the women and children of China. Non-mission schools are now giving education up to middle school grade to many girls who look in vain for schools where they can continue the education which they so deeply desire. As to the little ones of China, we can enlist them by battalions and give them a right start in life if we can train enough kindergarten teachers for our own schools and those in which our graduates are invited to teach. In Peking, mission primary schools both lower and higher may be practically self-supporting once the plant for them is provided, so here we are limited only by lack of means to provide the plant and the inadequate supply of teachers—which can only be remedied by greatly increasing our more advanced training schools. No less inadequate are our Bible training schools to furnish evangelistic and social workers. The grade of most of them is low, and the few more advanced schools share the sorry plight of the colleges. Many mission schools are helping, in a somewhat desultory way, to solve the economic problem of living. For adequate industrial training such as is being given to girls in the Philippines we must look to the government, but our part should be far larger than it is at present. And even to mention the training of physicians and nurses is to glance down an ever-widening vista of opportunity. Young women are fairly besieging the doors of our few medical colleges for women. To be sure, as the China Medical Board says, they are not, as a rule, sufficiently prepared to take this training. But

strengthen the middle schools and colleges and we have only to wait a few years for the women who are well prepared and just as eager. Those who have had to train Chinese women say that they are fine material. And where in the world are they more needed than in China, where the Rockefeller Foundation, which leaves out the education of women, is far too narrow for upbuilding the physical life of the nation.

Should not the Foreign Missions Conference of North America and suitable bodies connected with the Continuation Committee study in a more thorough and statesmanlike manner than has yet been attempted this problem of adequately meeting the great need and opportunity among the women of China? For college education for these women the writer knows of no gift from a single donor exceeding five hundred pounds, though it is possible that one or two larger gifts have come to the North China Medical College for Women, or to Ginling College. No institution has an endowment which enables it to plan effective service for to-day, much less look with any wideness of vision into the possibilities of to-morrow. Of the North China Union Women's College Dr Arthur H. Smith writes: 'The trend of opinion in the China Continuation Committee is that there is no prospect of another women's college in all the vast region north of the Yangtse River. This, of necessity, implies that this sole and representative institution shall be afforded adequate development, so that in time it may become to China what the Woman's College in Constantinople is to Turkey.' Yet the plant of this institution has been provided entirely by a group of American Congregational women, centring in Chicago, known as the Woman's Board of the Interior; after eleven years of work its annual appropriation from that body is a hundred and fifty pounds a year; its only other income is less than two hundred pounds, coming from an endowment fund of the American Board, and only five foreign teachers are furnished by the missions supporting

it. This is mentioned, not as a special plea, but as a typical illustration of the way in which we are making light of our opportunity in China. In America a gift of a million dollars to a college now hardly excites comment. Ten thousand for a men's college in China is not enough to cause a thrill, and we have our Yale in China, our Harvard, Oberlin, Grinnell; most rich in resources of all, our Rockefeller Foundation, building up medical colleges to rank with any in the world, all, all for men! 'This ought ye to have done, and not to leave the other undone.'

What might we not be doing now in leadership among the women in China had we met the opportunity which was ours in the new day that dawned after 1900? Regret for the past and the lost should not blind us to the fact that it may not yet be too late to impregnate with the leaven of Christianity and purify with the mind of Christ the new life among the women of China. Then may all the changes show us the modest, gentle face in which Chinese art has embodied its ideals of womanhood, no longer with downcast eyes but eagerly looking out upon the ever-widening path of service, and changing 'from glory unto glory' because it reflects Christ.

LUELLA MINER

MEDICAL MISSIONS AND THE PURDAH SYSTEM

By ARTHUR LANKESTER, M.D.

The purdah system in India—the custom which prevails so widely in many parts of the country of keeping the women in more or less strict seclusion in zenanas—is one which has a very special and practical interest for medical missionaries, as indeed for all who practise the art of healing. The nature of its importance, as far as they are concerned, differs according to their sex. For men doctors working in India it is the cause of limitations in their scope which are quite unknown in the West, while for women doctors it has provided the strongest of arguments for their existence. It is probably not at all generally realized how much the movement in favour of the opening of the medical profession to women owed in its early days to the purdah system. Those who were most strongly opposed to the idea of women doctors working in England or America, where the need for them was not urgently felt or expressed, could not but admit the arguments furnished by the existence in India of millions of suffering women whom men were powerless to help.

A very large proportion of the total number of women students of medicine have, until quite recent years when openings at home have been rapidly increasing, been prospective medical missionaries; further, in the days when the difficulties in the way of women obtaining a qualification were far greater than at present, a large number of ladies gained a partial though most useful medical education, and by establishing numerous zenana hospitals in

India prepared the way for the army of qualified women who have followed them.

Leaving medical work on one side for a moment, there is no doubt that women's missionary work as a whole, in the early days of the various zenana missionary organizations, derived its strongest special appeal from the needs of the women secluded in Indian homes. It was the mental and spiritual darkness of those in India and their inaccessibility to efforts by men which were made the outstanding pleas for the support of missionary work by women, far more than the evangelistic needs of the millions of women, whether in India or in other countries, who are altogether free from such restrictions. The extension of the missionary labours of women to China, Africa and other parts of the world followed for the most part after their value had been proved in India.

Such is the debt which women's missionary work, especially on its medical side, owes to the purdah system. It is a point well worth considering whether this fact has not in some degree exerted an unconscious influence upon the attitude of missionary workers towards the social custom which after all has afforded them part of their *raison d'être*.

May an outside observer be forgiven for recording what have for many years been his impressions as to the prevalent, albeit by no means universal, attitude of women missionaries in India towards the purdah? Their lives have been spent in earnest efforts to combat its effects, to bring healing to those who before were shut out from medical aid, to dispel ignorance where before their advent no teacher could come, and to use their opportunities of witnessing for Christ in homes where no word of His Gospel could otherwise penetrate. It has, however, seemed as if they regarded the system, of whose ill effects they were so sadly conscious, as in itself a great social obstacle against which it was impossible or at least impolitic to contend, as a fact almost as unalterable as the colour of the people whom it concerned.

Furthermore, I am quite sure that as a result of long-continued anxious efforts to adapt western methods of work to the requirements of the purdah system and to avoid anything which might give possible cause of offence, there has arisen a tendency in many cases to be even over-careful and to emphasize the need for seclusion more than the people themselves require. As instances of the sort of thing that is in my mind, I may mention that not unfrequently when I have been called in consultation by lady doctors to see purdah patients in zenanas, every possible precaution has been taken to observe rigid purdah, though on previous occasions when I have visited the same houses by myself a far greater degree of freedom has been permitted. It is a constant experience of men doctors who have practised for long periods in any one district in India and have thus come into somewhat close and friendly contact with the people, that in very many houses where at ordinary times purdah is maintained with considerable strictness, when need arises they are summoned and allowed to do what may be required with comparative freedom. The patient will usually be veiled at the first entrance of the doctor, but as the relatives realize for themselves the advantage of a proper examination and recognize the physician as a friend of the family, the covering will be partially or entirely removed, the action being excused by the words : ' Áp to hamáre máṇ báp haiṇ '—' You are as father and mother to us.'

The simple fact is that, as with many customs in every country, this system of purdah does to a large extent give way before necessity. While there are doubtless very many families and whole communities the members of which would allow almost no circumstances whatever to override the strict observance of purdah, yet there are very many others in which, during such emergencies as those of travel, and especially of sickness, a greater or less degree of relaxation is condoned. Such relaxation is more readily acquiesced in if it be either a matter of private

consent and not publicly known, or if it be a conjoint action on the part of many individuals, all of whom are under similar circumstances of need. Thus I am quite sure that in some hospital wards where purdah restrictions are carefully enforced a majority of the patients would agree in welcoming such a relaxation of rules as would enable their own near relatives to visit them, even if this might involve the risk of their being seen by others from whom normally they would be concealed.

Just as I believe that in many cases purdah restrictions are upheld and enforced with unnecessary strictness by foreign workers so also there is a tendency to regard the system as of far more universal application than it really is. This tendency has been more apparent in government zenana hospitals than in missionary ones. In the former it has been common for almost all the in-patient accommodation as well as the out-patient department in a hospital to be arranged as if on the assumption that the whole population were in purdah, thus bringing numbers of people under restrictions and limitations to which they have not been in the least accustomed, and by so doing inevitably narrowing the usefulness and increasing the expense of the institution. It would be very interesting, if it were possible, to ascertain the relative proportions in various parts of the country between those who do and those who do not keep their women strictly in purdah. Of course the number of those who are free is immeasurably greater than of those in purdah, the former including the great mass of the village population over almost the whole of India, the poorer classes in the cities, and a very large number of the middle and even the upper middle classes amongst Hindus and Jains, and the whole Parsi community. Those who observe the purdah are, broadly speaking, Mohammedans of Central and Northern India generally (with many exceptions in Bombay), the Hindus of the higher and ruling classes, especially in Rajputana, and the higher class of Sikhs.

I contend that by concentrating a vastly disproportionate amount of the hospital relief upon this selected part of the population and adapting hospital régime exclusively to suit their needs, there has been a tendency to perpetuate rather than to discourage a custom which we should deplore. This criticism applies more to government than to missionary hospitals, but many of the latter are also open to it.

What then should be our attitude as medical missionaries towards the purdah system ?

Let us for a moment consider some of its effects—already familiar to us by sad experience—upon the bodies and minds of those who live under its restrictions. We think, first, of the appalling amount of avoidable suffering which results from women and children being shut off from timely medical aid. I emphasize the word 'timely,' since even when—as at a zenana hospital—assistance is ultimately obtained, yet the fact that it necessitates unusual action and special preparation involves discussion and unavoidable delay. Far more serious than this are the physical consequences of the lack of exercise and of fresh air conditions due to the purdah. For those accustomed to western conditions of life it is unnecessary to labour this point ; I would only mention that these consequences are intensified by the fact that the restrictions which cause them supervene with suddenness after an early childhood of comparative freedom, just at the period of adolescence when the need of fresh air and exercise is most imperative, and secondly, that my recent inquiries into the causation of tuberculosis have furnished me with incontestable evidence, both statistical and other, as to the outstanding influence of this one cause upon the prevalence of the disease. Throughout Northern India the tuberculosis death-rate, where this is obtainable with accuracy, is found to select and indicate with almost an unerring exactness the communities amongst which the purdah system is strictly observed.

To give a single instance, I may mention the case of a

small town in Western India inhabited mainly by the families of wealthy Mohammedan merchants and of which the vital statistics have only recently reached me. Amongst the Mohammedan inhabitants the women are kept in strict seclusion, while the Hindus are quite free from purdah, and moreover are poorer and thus are living under less satisfactory conditions as regards diet and general sanitation. The figures for this town show as the tuberculosis death rate for last year—Mohammedans: males 2·15 per mille, females 6·7 (more than three times as much), while the Hindus show: males 1·05, females 1·36.

So much for the influence of the purdah upon the bodies of Indian women; what about their minds? Surely it is this and this only which accounts for the lamentable contrast existing between the intellectual development of the men and that of the women. What other effect could be expected from a custom which almost completely closes the mental vision of women to the world outside and shuts them off from nine-tenths of the educative influences available on all sides? The climax of this sterilizing influence is seen in the fact so often put forward as an argument in favour of the very system of which it is an effect, that women themselves do not desire the removal of restrictions. It is perfectly true that some women do not desire it; they look upon the purdah as a stamp of respectability and they have lost all desire for freedom. Surely as with the body so with the mind, lack of appetite denotes loss of health; there can be no high mental activity, no strong mental growth in an isolated and secluded existence, especially where the foundations of independent thought have not been laid.

As regards our attitude, then, I would say: let us as medical missionaries make all needful provision in our work for the relief of those who, owing to the purdah system, are shut out from obtaining medical treatment under ordinary conditions. Let us make it quite clear, however, both to them and to others that such a provision is of the nature of

a concession to special conditions and does not represent the normal régime of the hospital. In the face of a system whose effects are so vitally connected with our own work and interests let not there be any misunderstanding as to what our own opinions are.

It will not, as a rule, be found difficult to give practical effect to the above suggestion. The larger hospitals will have special wards for purdah *nishin* cases and others where greater freedom is permitted. In smaller hospitals, where accommodation does not permit of special wards, I would suggest that the non-purdah patients should be regarded as the ones for whom the ordinary hospital rules are framed, they being by far the more numerous. Thus on visiting days let not them be debarred from the comfort and pleasure of receiving approved men visitors—their own husbands, fathers, brothers—just because two or three patients, who could easily be screened off for the time, happen to be purdah *nishin*. I believe that if this experiment were tried in practice it would be found that the number of patients who insist on being screened off will tend to diminish.

The practice which obtains at some few zenana hospitals of having an enclosure separate from the ordinary wards with several rooms into which women may be admitted together with their families has been found to be very greatly appreciated by the people. In the hospital with which I have been connected at Peshawar we had one courtyard surrounded by twenty-five rooms (a 'serai' of an improved type) which were constantly occupied by patients who came with their families. We accepted no responsibility for the honour of the patients, that was the care of the relations; there was never any difficulty, however, on this score, and the rooms were almost never empty.

As regards the out-patient department, here too I would have the ordinary routine arranged for non-purdah patients and would permit husbands or fathers to attend together

with their sick relations, a privilege which would be immensely appreciated. For purdah patients there would be either a separate room, or they might attend on special days, or—far easiest of all—they might attend at a special time. The out-patient department might be kept strictly purdah from the commencement of work until a given hour, after which ordinary patients could come freely. Of course it would rest with the medical missionary to make such arrangements as might be necessary in order to safeguard the honour of the patients and the workers and the reputation of the institution. But I feel certain that there would be little cause for anxiety on this account. The concession to family affection above suggested would be so intensely valued that no misbehaviour would be tolerated which might endanger its continuance. The presence within the hospital of an elderly married man of irreproachable character would be an additional safeguard. The limited freedom which I am advocating is in contrast with the régime at so many zenana hospitals where no male visitor is admitted except on rare occasions and with elaborate precautions, and no husband or father is allowed to see wife or daughter except in a private room specially arranged for such interviews. Hospitals of this type are not unfrequently termed 'jail khanas' (prisons) by the people, and the injury done by lack of confidence—the inevitable sequel to mystery—is in my opinion far more than sufficient to counterbalance any attraction which the strictness of the precautions may give in the minds of those who value the observance of purdah above everything.

One advantage of the carefully secluded zenana hospital is that it enables the medical training of young Christian girls to be carried out under conditions which largely eliminate anxiety as to temptations on the moral side. Such a carefully modified régime as is suggested above could, however, easily be introduced without any serious moral risk, although it might involve arrangements to provide that the young assistants should not be on duty in the

wards during visiting hours. The difficulty, moreover, raises a further question of policy which is not an unimportant one as regards zenana hospitals. Is it wise to commence the training of assistants at such an early age as is at present frequently the custom? Girls often come to hospital for training immediately after leaving school, when their characters are as yet unformed and self-control not established. The time at hospital is, in fact, with very many a mere interval between school and marriage, the latter supervening two or three years later. It may well be asked whether, in the interests both of patients and workers, it might not be better to raise the age of probationers for training and to aim at attracting those who may expect to take up nursing as a life-work, as well as perhaps to make use of a larger number of married women or widows.

In conclusion, while I would not have women missionaries abate one iota of their sympathy for the women secluded in Indian zenanas or their efforts to bring aid to them under their special circumstances of need, yet I would wish to awaken a hatred of the system and an enthusiastic desire to co-operate with the ever-growing body of public opinion in this country which seeks to discourage it as a social custom and ultimately to compass its overthrow.

The arguments commonly adduced in favour of the continuance of the purdah in those communities where it has been most rigidly enforced demand very careful and sympathetic consideration. They are, on the one hand, that the girls are not ready for the change, that they have been used to the secluded life, and that for them to be suddenly given their freedom would mean disaster; and, on the other hand, that the state of public opinion amongst the men as to morals is such that relaxation of purdah would be unwise if not actually dangerous. The reply to both these objections is that the conditions upon which they are based—the present mental, moral and social state of the people concerned—are themselves the direct result of the purdah system. When a physician advises exercise to a

delicate child he is frequently met by the objection, 'But, doctor, he has not been used to exercise and is not strong enough for it.' The obvious course to pursue is to make the change a gradual one, strengthen the muscles by graduated exercises, call out the powers of resistance by cautious exposure to sterner climatic conditions, and then the constitution will surely respond and become in time more robust. So with a great social system such as that of the purdah ; in the communities in which it is most strictly observed change must only be made gradually and with caution, the needed self-control and moral strength will come in response to the carefully regulated reforms which call it forth.

What is needed is a gradual modification of public opinion on the subject, a change of thought working itself out in practice which will secure to children yet unborn blessings which many of the girls of to-day must long for in vain, and which will eventuate in a reform of Indian home life of inestimable value to the country at large.

ARTHUR LANKESTER

THE EDUCATION OF CHRISTIAN STUDENTS IN INDIA

By JOHN MATTHAI

I HAVE read with great interest the article by the Bishop of Madras in the October number of the *International Review of Missions* on 'The Reform of Missionary Education in India,' especially the part dealing with the education of Christian students in India. I wish as an Indian Christian to express my appreciation of the scheme. The central idea of the Bishop's proposal is the necessity of developing a distinctly Christian atmosphere in colleges intended for Christian students. From the point of view of the Indian church this idea is one of great importance. The church in India is now entering on a new phase in her history. Broadly speaking, her efforts so far have been directed towards simply securing her own existence in the country, that is, towards establishing the nucleus of a Christian church in the shape of a certain number of Christian individuals. The difficulties which have attended the achievement of this initial step have been enormous. In face of active opposition in many quarters in India, of apathy among Christians in India and abroad, of limited financial resources, and the inevitable prejudice against Christianity and the feebleness of its message when it is preached by people who represent not merely a different religion but a foreign culture, it was well-nigh impossible that anything more could have been achieved. But the position is now different. The total number of Indian Christians is now nearly four millions, of whom Protestant Christians number not much less than two millions. Their general level of education, of spiritual experience, and of

social and public influence is rising rapidly, especially in South India in the two great Christian centres of Tinnevelly and Travancore. There is also the silent growth of a vague self-consciousness among them as a community. The most important problem, therefore, at present is that the church should establish its position in the country not merely as a collection of individuals but as a society with a life, a will and an intelligent purpose of its own.

The meaning of this is obvious. First, for the work of extending the church, a society knit closely together with an organized purpose is of the greatest importance. It is clear that hereafter much of the work in this direction will have to be thought and carried out by Indians themselves. Secondly, the Nationalist movement in India is a constant challenge to the Indian church to think out its own position with reference to it. Whether or not the church will ultimately accept that movement in its present form is of less importance than that she should have a mind and an attitude of her own with regard to it. Whatever position she takes up in the long run, she must be able to say clearly why. Thirdly, there is the relation of the Indian church to the European church, which means not merely the relation of individual European missionaries to Indian Christian workers but her attitude generally to the system of beliefs and doctrines, the forms of government, the traditions, with which Christianity is identified in Europe. Fourthly, the whole question of denominational differences will have to be gone into. Before the Indian church is allowed finally to settle down into the mutually suspicious divisions which exist in Europe, she must have an opportunity of applying her own collective mind to the matter. In all these cases, what is urged is not the necessity of a concrete organization among Indian Christians but rather the development of a sense of common purpose among them.

If we are agreed about the importance of this problem, it will probably be seen that the provision of a distinctly

Christian atmosphere in colleges which train the future leaders of the church is of the essence of that problem. For a group to develop a collective personality, it is obvious that the leading minds must constantly act and react on one another; also that in the formative stage there must be a considerable degree of segregation as between one group and another. The growth of nationalities is a somewhat parallel case. Not merely must people be in touch with one another but they must have a habitat of their own which shuts them off to some extent from other people. It is not suggested for a moment that the process of segregation should continue except for a relatively short time and for certain specified purposes. Anything else would be unhealthy. The point up to which segregation of some kind will be required is till at least the roots have struck and the outline of the new personality has taken rough shape. The best period for this distinctive development is probably the time spent at a university. The possible ill effects of ' a hot-house education,' to which Dr Miller rightly draws attention in his weighty letter, are avoided, in the first instance, by the provision in the present scheme for a considerable though much reduced number of non-Christian students in missionary colleges, and secondly, by the fact that the professional colleges which a large number of Christian students may be expected to enter after their general education are maintained by government on a non-sectarian basis and will give them abundant opportunities of mixing with non-Christians and appreciating their points of view.

It may be urged that the special atmosphere which is here pleaded for is already provided by the activities of extra collegiate agencies such as the Y.M.C.A. and by the establishment of hostels for Christian students. The first of these could hardly be a suitable agency for dealing with the characteristic requirements of university students. A large number of their workers are chosen necessarily for their capacity for organization rather than for their

academic attainments and there is, therefore, an absence of common interests between them; above all, they are not organically connected with the colleges and tend to draw students into another system of group life. This may be harmful; it does in any case imply waste. The best plan is as far as possible to bring all things that interest a student in his college years under the binding and stimulating influence of the *esprit de corps* created by his college.

The case of hostels stands on a different footing. They undoubtedly form in many cases a good attempt at solving the problem of atmosphere. I have myself lived for three years in the Fenn Hostel founded by Dr Miller in connexion with the Madras Christian College, and I have very deep reason to be grateful for the experiences and associations of those years. But that must not prevent me from saying that a hostel as such falls considerably short of what the situation at the present stage requires. The case against it, in a nutshell, is that the part of the student's life which he lives in the college as distinct from the hostel absorbs much too large a portion of his time and thoughts. The atmosphere, therefore, in which the student finds himself is determined largely by what occurs in the college and relatively little by what occurs in the hostel. Let me explain this point in detail because it seems to me important. We are assuming a college of which the large majority of students are non-Christian. There is a hostel attached to the college in which the minority of Christian students reside. What we want to do is to develop a suitable atmosphere among the Christian students. An atmosphere is formed when people meet one another. It therefore depends on the opportunities of meeting. Such opportunities in the case of students arise from their intercourse in the class-room, on the playground, at meals, in the various student societies and at casual informal meetings. In the part of India that I know best, the class-room takes up practically the whole working day from ten till four. The playground, which generally is an affair

of the whole college, and not of the hostel, occupies between one hour and two in the evening. Of student societies, though there are occasionally societies run by a hostel for its own members, the most important are managed by the college and these naturally have the first claim on the student. Let us see what happens in the hostel. The chief thing is that the meals are eaten there. It must be remembered that a meal is not generally recognized in India as a suitable occasion for spiritual intercourse. Two hours at night and two in the morning before going to college the student as a rule devotes to his private study. What is thus left over of his time in the hostel is mostly the tired and listless moments of the day. These do not materially affect the atmosphere of his life. There is a sense, of course, in which the tone of one's life is affected deeply by what happens in one's hours of relaxation. But we are here speaking of an educational atmosphere which is not only a matter of feeling and disposition but also one of positive ideas.

One point more requires notice. The present main justification of missionary colleges is that they help the spread of Christianity by inculcating Christian ideals among the intellectual classes. No doubt they have been of real help in doing this, but the extent to which they have succeeded in doing it, as compared with other colleges, is, I think, probably exaggerated. If we find during the past fifty years in India among the educated classes a growing appreciation of Christian standards of conduct and a desire to provide, however unconsciously, a Christian basis for social and political institutions, it is due mainly to the eager and widespread study of English literature which embodies Christian ideals rather than to the characteristic work done in missionary colleges. It would be untrue to suggest that in the numerous social and political movements which have sprung up in the country since the establishment of universities, men educated in missionary colleges have taken a predominant share. Not merely in leadership

but in the average level of personal and public character, there is, I venture to say, little to distinguish the products of Christian colleges from those of state colleges.

Now, the characteristic work done in missionary colleges towards this end of leavening society with Christian ideals, consists chiefly of two things—first, definite instruction in the Christian scriptures, and secondly, the personal influence of the teacher. The first of these is altogether an inadequate method for the end in view. I have had some opportunity of observing the effect of teaching the scriptures, having received both my secondary and a large part of my college education in missionary institutions; and I find it difficult to support the optimistic view which is often entertained. Direct religious instruction, if it is to possess any value, requires a certain receptive attitude on the part of the pupil, not necessarily concurrence, but willingness to listen sympathetically to a spiritual message. Where this is absent, the result is often quite the contrary of what is expected. Whether you can count on a receptive attitude among your audience depends partly on the message but mainly, I think, on the circumstances. What are the circumstances in this regard in an ordinary missionary college? It contains large numbers of men in search of a cheap education leading in the shortest possible time and with a minimum of effort to a degree and a livelihood; their attitude generally is one of impatience at anything which is not reducible to value in terms of an examination; the scripture lesson is therefore a disagreeable necessity which must be accepted for the sake of the main end. To speak of an appropriate attitude under such circumstances does not seem reasonable.

I must make it clear that the position would be different if the aim was to influence the students towards Christianity by means of the general atmosphere of the college, and not by direct religious instruction. In the latter case, as I have suggested, a right attitude on the part of the pupil is essential. Either he has the right attitude or he has not.

If he has, the teaching may prove valuable in the result; if he has not, it is positively valueless. On the other hand, if we trust to the general atmosphere of the college, the question of attitude in the individual non-Christian student does not matter to anything like the same extent. Let me explain. It is possible for a man to say, if you are going to make an intellectual appeal to him, 'You are talking shop. I have no interest whatever in this subject, and I listen simply because I must. Besides, I have no time to think over what you say. I am in a great hurry. I am loaded with work and have not a moment to spare.' It is fairly obvious that an intellectual appeal under such conditions is a waste of time—probably worse. But it is open to you, if the subject of your appeal is a mode of life such as is implied by a religion, to give the intellectual appeal a lesser place in your programme and to trust to an exemplification in your life of the particular religious message. It is clear in this case that a man cannot resort beforehand to a definite attitude against you of a kind which will make your appeal inoperative, because what you do then is simply to lay yourself alongside of him in the varied experiences of his life, alike large and small. These experiences, in the practical intercourse of men with one another, are so frequent, varied and insistent in their appeal, that it lays them open to ministrations of friendship, whatever their intellectual attitudes may be. That, then, is the great difference between an intellectual appeal and a personal appeal in matters of religion. The first can be almost entirely nullified by a particular attitude assumed beforehand, while the second works in ways so subtle, so fluctuating and so powerful that no attitude assumed beforehand can be a bar against its operation.

My point here is that even for the professed object of missionary colleges at present, namely, the leavening of non-Christian society with Christian ideals, the most effective means is not direct religious instruction, though this is important, but the silent influence of a Christian

atmosphere. At present whatever Christian atmosphere there is in a missionary college depends on the existence of a small Christian staff which is often altogether out of proportion to the large number of students who attend it. One obvious means of strengthening this somewhat slender material for the creation of a Christian atmosphere is to introduce into the college a large reinforcement of Christian students whose outlook and tone would be the determining thing in the life of the college. As everybody knows who has been a member of a real college, the staff form a decidedly less effective factor in developing the college atmosphere than the students themselves. If, then, we must trust to a Christian atmosphere for the inculcation of Christian ideals, and if, as we have found, that atmosphere is determined largely by the presence of the right type of Christian students in sufficient strength in the college, we must see to it that these students get a proper chance to exert their personality and that it is not suffered to be choked by the thorns of divergent, conflicting and uncontrollable influences. The position which we reach finally is that for aiding the growth of a common life and will in the Indian church—a matter which is not sufficiently cared for at present—as well as for the leavening of non-Christian society with Christian ideals—a matter which is the avowed object of missionary colleges—a college of the kind suggested, which provides for a majority of Christian students, and at the same time for a considerable number of non-Christians, is more suitable than any system now in force.

JOHN MATTHAI

NOTEWORTHY ARTICLES IN RECENT PERIODICALS

The Spread of Islam in Togo and Kamerun

In *Die Welt des Islams* (Band II, Heft 2–4) there is published an exhaustive study by Professor Diedrich Westermann of the spread of Islam in Togo and Kamerun. The article, which extends to nearly ninety pages, presents the results of an inquiry undertaken before the war and is based on information supplied by civil and military officers and by missionaries. In both colonies Islam has penetrated as far as the coast; there is no district and no tribe and scarcely a village of any importance in which the Hausa and their religion are not known. On the other hand, throughout by far the larger part of both colonies Mohammedans are still an alien element in the pagan population; their number is insignificant and their influence is limited by the fact that they seldom make a permanent settlement.

In Togo there are no purely Mohammedan districts, nor even any in which the majority of the population is Moslem. In the district Mango-Yendi the influence of Islam is strong among the Chakossi and Dagomba, the town of Kete is a Moslem centre of some importance and there are numerous Moslems among the Ganna and Mossi peoples in the extreme north. The Dagomba and the other peoples that have been named furnish a typical picture of a people in the process of conversion from paganism to Islam. While the mass of the population is still pagan the chief town bears a Mohammedan impress, the language and habits of the people are permeated by Mohammedan ways of thought and expression, and there is no marked gulf, either racial or religious, between paganism and Islam. The new religion has become an integral part of the tribal life. The remaining districts of Togo are either pagan or under Christian influence. There are Hausa settlements in the larger towns which exert some influence on the immediate neighbourhood, but any considerable progress of Islam appears improbable.

In Kamerun there are predominantly Mohammedan districts

round Lake Chad and in Adamawa. Here the Kanuri, the Shua Arabs, the Kotoko and part of the Musgu have been Mohammedan for centuries, and the same may be said of the Fula in Adamawa. The life of these peoples has a pronounced Moslem character. The expansion of the Fula combined with the later trading incursions of the Hausa and Kanuri have given Islam a firm footing in the more southern districts of Bango and Ngaumdere, where the new religion is making considerable progress. In the southern part of the colony Hausa settlements are to be found in all the larger centres, but the mass of the population is either still pagan or influenced by Christianity.

Professor Westermann regards it as inevitable that in the northern districts of Kamerun where Mohammedan influence is already strong the spread of Islam will continue. But in the rest of Kamerun and in Togo he thinks that the influence of the Hausa people has probably reached its climax. The native population is learning to trade on its own account and is therefore becoming less dependent on the Hausa merchants. There is no evidence of any deliberate or definite missionary activity by Moslems.

Christian missions were not allowed by the government to begin work in Mohammedan districts. Professor Westermann thinks that this is a mistake and that a Christian mission conducted with tact, moderation and a real understanding of Moslem beliefs and susceptibilities would be of help to the government in promoting among the people a sympathetic understanding of western civilization. He also regards it as a serious mistake that Christian missions in non-Mohammedan districts have almost entirely ignored the Hausa element. This is partly due to the fact that the Hausa cannot be reached through schools and missionary activities directed towards the native population. But Professor Westermann holds that if missionaries would take the trouble to learn Hausa and to gain a knowledge of Islam they would find plenty of opportunities of coming into personal touch with the Hausa and gaining their sympathy and friendship.

The Gulf between the Moslem and Christianity

In the *Moslem World* for January Principal McClenahan of the American Presbyterian College at Assiut in Egypt calls upon the Christian Church to ' bear in mind, and that daily, what a tremendous problem it has in the commission to carry the Gospel to the followers

of the only really anti-Christian faith on earth,' with its intellectual and religious heritage and elaborate literature. How does the work of missions and the invitation to accept the faith of Christ appeal to the thinking Moslem? He is invited to give up his ancestral faith which he believes has sole right to every promise of the Almighty, which has an easy creed absolving him from constructive thought and which, transcending all previous revelations, is final, the very seal of all faith. He is also asked to give up his works, which are not inner fruits of the spirit but purely external meritorious acts upon which he has learned to stake his welfare. This man who is a member of what is 'not a state church but a church state' is invited to place himself in a position of absolute ostracism; change from Islam to Christianity will deprive him of all social standing and even perhaps of his own self-respect, for by his previous concept every virile and noble thing has been found in Islam alone. A Moslem contemplating conversion would expect to be reduced to the lowest possible terms as an individual. Is it not a miracle if he consents to put away these heritages and fellowships and repudiates that which he has looked on as the one final and perfect revelation of the Creator, the Koran?

But the Christian missionary offers the Moslem a substitute for Islam. This involves for him a new system of religious faith, entirely remote from his former religious system. Concepts of man's relations to God are expressed in a new terminology and new meanings are attached to traditional expressions. Christianity is found to exclude ninety-five per cent of the faith of Islam. Even if his confidence in Islam has been so shaken by new knowledge that he is prepared to repudiate it, the rearing of a structure of new faith calls for more strength, boldness and perseverance than he probably has at his disposal. Also, to him the Christian faith, with its doctrines of the atonement, the Trinity and the inspiration of the Scriptures, appears unreasonable and even absurd. Moreover, Christian missions offer him fellowship and unity with Christians, either the Oriental Churches with their ignorance and idolatry, their puerile ceremonies and customs, or with something foreign—as distasteful to him as something orientally pagan or Moslem would be to a man or woman in England or America—and not infrequently this foreign religion is offered him at arm's length. The pabulum is radically uninviting, until he has discovered what the truth of the Gospel is, and is born again of the Spirit. He is further expected to live the

life of Christ, whose vigorous ideals seem to him too severe. To him as a Moslem sin is not a sinful thing because holiness, either in God or in man's great exemplar Mohammed, is not taught. The Moslem sees sin in the false colours given to works of righteousness. When in addition to all else Christian missions thus bid the convert step into new ways of conduct, is it strange that from the standpoint of any ordinary Moslem man or woman the whole process seems either preposterous or impossible ? Until the Moslem's eyes are opened to see wondrous things in God's law he cannot step across the deep and wide chasm between Islam and Christianity, discarding his former views, repudiating his religious heritage and accepting Jesus Christ as Saviour, Master and Lord. If missions to Moslems are to have convicting, penetrating, vitalizing power, they must be borne up by the prayers of the people of God.

A Japanese Soldier on Christianity

A recent number of the *Japan Evangelist* contains a translation by Mr Galen M. Fisher of one of the tracts circulated in hundreds of thousands during the Three Years' Evangelistic Campaign. The writer is Colonel T. Oshima of the Imperial Japanese Army, who treats of Christianity as the mightiest dynamic for individual, social and national regeneration. As a student in the military staff college he was full of anti-Christian prejudices, but when, after failure to find satisfaction in Confucianism and Buddhism, he was appointed to a position in the War Department he had among his colleagues two Christian officers whose life made a deep impression on him. Gradually his prejudices were dispelled and he pledged himself to absolute loyalty to Christ. Opposition and persecution arose at home and in the War Office, but Colonel Oshima found his family life purified by Christ and, to his joy, received official promotion. His conversion took place between the war with China and the war with Russia, in both of which he took part. In the latter he proved 'the striking difference made by Christian faith on the battle field.' He found it worth while to be counted a fool for conscience' sake, because Christ had given him a foundation for character, spiritual life, purity and hope.

Colonel Oshima discusses the current objection that Christianity, while good for individual character, is bad for the state. He holds, on the contrary, that only Christianity can bring out all that is best in the ancient ideals. Christianity and Japanese national polity

harmonize because both are based on righteousness and humanity. Japan has extracted meat from Confucianism and Buddhism and has made them contribute to national greatness, but Christianity, far from being accommodated to national ideals, should develop and expand them. Instead of Japanicizing Christianity, as is sometimes proposed, Japan, if the nation is to grow and play its part in the world's arena, must be Christianized, its ancient faiths being filled out, exalted and universalized by Christianity. Further, Colonel Oshima desires to see Japanese society permeated by Christianity because, notwithstanding marks of degeneration in Europe and America, it is a powerful influence in keeping civilization pure and sound. Christianity, even in Japan, is proving itself to be like salt and oil, preventing corruption and lessening the friction arising from the complexity of modern society. Christian men—whether western or Japanese—will in different forms according to character or circumstances work out the will of God. As scientific inventions are made possible by clever combinations in obedience to natural laws, so obedience to Christianity will give Japan true morality and a sound society and state. Colonel Oshima concludes :

> Far from being destructive, Christianity is constructive. It elevates individual character, it purifies the family, it strengthens the state, it rightens society. Christianity is charged with undermining the family and blighting the state. On the contrary I assert that it upbuilds the family, removes the cancer from society, and lifts the people and state to a pitch of greatness otherwise unattainable. As a patriot I not only believe in Christianity for myself, but I pray above all things that my fellow-countrymen may follow Christ.

Preparing Indian Christian Boys to be Village Missionaries

In the January number of *The East and The West*, the Rev. C. J. G. Saunders records an interesting experiment which is being made in the S.P.G. Mission in Cawnpore with a view to training Indian Christian lads on lines which will lead them to offer for mission work in the villages, where the need is growing quickly. The Cawnpore mission industrial workshops having been closed, after twenty-four years' successful work in which they had won recognition for Indian Christians as useful and trustworthy workmen, it was decided to move St Martin's School, which had been the early home of the workshop apprentices, out of Cawnpore. In February 1915 the forty boys were transferred to a village twenty-six miles to the south.

> From the time of the change of locality many changes in the character of the school were made, mainly in two directions. In the city many western

ideas had found acceptance, but in the village a definite return to Indian ways and to an Indian standard of life was made. The cook was dispensed with and the boys learned to cook for themselves; no sweeper was employed and the boys kept their own rooms clean; they bathed in a lake near by and drank from the village well; their city boots and shoes came off as they found how much lighter bare feet are in the dust of hot weather. In dress, in dialect and in delights they rapidly changed to be country boys again and Indian boys withal. English as a subject in school was dropped, and they sat no longer on forms at tables but in country fashion on the ground and went with ailments to the local government sub-assistant surgeon, an Indian doctor. The other big changes were made in connexion with religion. A church was built to be their very own, in which everything is Indian in character, from the architecture to the customs. It has a dome like yet different from a Hindu temple and no seats, but the ground is carpeted with rush matting and printed cloth, made in a village four miles away. The worshippers kneel in Indian fashion, and they use the church every day as their place of prayer.

After a few months the expected results appeared. When the church was the centre of everyday life it became natural to speak of Christ to the Hindus in the village. On school holidays the boys, their food tied up in handkerchiefs, began to go on long tramps, sometimes visiting ten villages in a day. Soon masters and boys were preparing hymns in Hindi to sing in the villages in order to gather men for conversation. At the end of a year the change from town to village was consummated by the appointment of an Indian padre to take charge. Work with a similar aim—that of educating Indians 'to give up ordinary prosperity and in some ways even comfort in order to become efficient and useful workers in the Church' —has been carried on for a considerable period under different circumstances and environment in the Brotherhood of St Andrew at Berisal, in conjunction with the Oxford Mission to Calcutta.

REVIEWS OF BOOKS

CHRISTIANITY IN NORTH AFRICA

Le Christianisme en Afrique. Vol. i. Origines, Développements, Extension. 7 frs. 50. 1914. Vol. ii. Déclin et Extinction. 5 frs. 1915. Vol. iii. Église Mozarabe et Esclaves Chrétiens. 5 frs. 1915. Par le Père J. Mesnage, des Missionnaires d'Afrique (Pères Blancs). Alger: Adolphe Jourdan. Paris: Auguste Picard.

In these three volumes, admirably indexed and equipped with maps, Father Mesnage continues and completes the researches into North African Christianity which have already enabled him to publish his standard treatise upon *L'Afrique Chrétienne* and some smaller monographs upon the Roman civilization of the province. The occupation of Tunis and Algeria gave the French archaeological school an opportunity which they have been quick to seize. Rich materials have been accumulated and surveyed. But along with the archaeologists, historians also have reconstructed the religious situation of the country under Christianity, and Father Mesnage belongs to the group of Roman churchmen, like Audollent and Leclercq, who have accompanied practical work in the propagation of Christianity with investigation into the past history of the local mission.

The first volume covers familiar ground; it embraces the rise and development of the North African church as far as the beginning of the fifth century. This was its golden age, when Tertullian, Cyprian and Augustine had made Latin theology a power. The only original contribution which Father Mesnage makes to the study of this period is quite unconvincing. Against all historical evidence, even against historians of his own communion like Duchesne and Lejay, he argues not only that Christianity reached a place like Hadrumetum early in the first century from Palestine (which is possible), but that the *Acta Petri* tradition proves the foundation of the church of Carthage by St Peter in the fifth decade of the first century. This is a bad start. What the author says somewhere about a statement by Gibbon applies to this thesis of his own, it is 'non-sens historique.' The special pleading of the chapter on the apostolic origin of the Carthaginian church (pp. 43 f.) does not

encourage the historical student to proceed any further. But it is fair to add that Father Mesnage improves as he goes on; there is less temptation to be speculative in dealing with the extension of Christianity throughout the province, and he brings out frankly the fact that Christianity seldom if ever advanced ahead of Roman civilization. The interior of the country was hardly touched by the Gospel. When Hesychius, the Dalmatian bishop, believed that the end must be near because the faith had now been preached to every nation under heaven, Augustine informed his sanguine colleague that in Africa alone there were innumerable pagan tribes who had not yet heard of the Gospel. This was in 419, even when the North African church was at its zenith. The subsequent decline of the Christian mission was due to several reasons, partly to the previous collapse of the Roman power under the blows of the Vandals, but also to the fact that Latin was the exclusive language of the church. Hardly any attempts were made to use the vernacular. Africa has the glory of having developed, if it did not initiate, the Latin version of the Bible; it failed to do what was more important, from the standpoint of propaganda among the natives, i.e., to reach them by some version in their own tongues. The great church of North Africa contributed far more richly to the development of western theology and organization than to the mission at its own doors. It identified itself so closely with Roman civilization that it failed to launch out on the arduous sea of Berber tribes to the south. And so failing, it fell.

The melancholy story of this wreck occupies the second volume; it begins with the Vandal conquest in 439 and ends with the triumph of Islam. In 430 there were nearly 700 bishoprics, at the beginning of the eighth century there were 41, and by the middle of the twelfth century these had shrunk to about a dozen. The native Christianity, such as it was, had practically disappeared. Father Mesnage declines to accept the ordinary explanation of this decay, viz., the severe policy of Islam. He points out quite truly that Syria, Egypt and Spain did not lose their Christianity under Islam as Africa did, and that the degeneration of the church in the last-named country cannot have been due to any exceptional intolerance shown by the Moslems. Even although at three different epochs the conquerors imposed the Koran at the point of the sword on Jews and Christians alike, the local Jews did not disappear as the Christians did, the reason being not only that the strength of the African church had always

lain in its Latin or Romanized members, but that the Christianization of the natives had never been thorough. The church did not reach far enough afield, and where it reached it did not rule with sufficient power. The truth is, we are told, 'que le pays romanisé a été le seul théâtre du zèle des évêques et de leur clergé, qu'il n'y a eu dans toute notre Afrique qu'une seule liturgie: la liturgie latine.' The penalty of this neglect was paid subsequently in the apostasy of the native Christians; their wholesale conversion by the Byzantine priests was followed by an equally wholesale repudiation of their nominal faith; there was no nucleus of firm native Christians to hold out against the threats and seductions of the Moslem creed. Neither the tenacity of local paganism nor the repeated shocks of persecution broke down the glory of the North African church. It was internal moral weakness, rather even than schism, which ate away its strength of resistance. Great was the fall of this splendid church. But, like all tragedies in history, it had been prepared for by the errors of earlier ages.

The third volume, which traces the Christian or semi-Christian settlements and propaganda from the thirteenth century onwards, contains a number of fresh data reset and arranged for the historian of the church, but it is less of a unity than either of its predecessors. We get the record of a scattered and struggling series of attempts on the part of Christianity to regain a footing in Moslem Africa under changed and changing political conditions. The vital connexion now is between Africa and Spain or Portugal. Christians emerge among the traders, the mercenary troops and the transported Mozarabs, but the recrudescence of the faith is severely handicapped for centuries. A romantic episode is furnished by the mission of Raymond Lull at the beginning of the fourteenth century. It failed, but the contemporary collapse of the crusading movement led to a non-militant enterprise of missions to the Moslem East, and Africa was touched by these waves of propaganda. Father Mesnage surveys the fortunes of local Christianity down to the seventeenth century. As I have hinted, this section of his work suffers from the lack of that sustained interest which attaches to the triumph depicted in the first volume, and the long-drawn-out agony of the second. At the same time, there are gleams of promise through the mist. It is no longer possible to say, with Gibbon, that 'the long province from Tripoli to the Atlantic has lost all memory of the language and religion of Rome.' Even in the eighteenth century

this was rhetoric rather than fact, although the revival in the thirteenth and fourteenth century had proved a bright thing quickly brought to confusion, owing in part to the diversion of missionary activity elsewhere by the discovery of America and the Cape of Good Hope route, and in part to the fierce fanaticism felt by the Moors towards the Spaniards, with whom Christianity was practically identified in North Africa at this epoch.

At present, according to Father Mesnage, the French occupation of Algiers has enabled the African church to be resuscitated. But he admits that, as in the first period, it is still composed for the most part of French, Italian and Spanish colonists. 'Aujourd'hui l'évangelisation des Berbères est, il est vrai, beaucoup moins avancée qu'elle ne l'était en 430. Mais aussi, combien est-elle plus difficile aujourd'hui qu'alors!'

Which points one of the sharp morals of this history. Father Mesnage's volumes, based on the most recent archaeological research, are a sound contribution to the study of North African Christianity. Here and there, ecclesiastical prejudice deflects his historical vision, but in the main the facts speak and are allowed to speak for themselves, especially in the second volume. And their speech is to more than historians of the church. Directly and indirectly they underline three truths with regard to Christian missions. One is the danger and weakness of identifying Christianity in any foreign country with a European church; the second is the need of anticipating the wants and meeting the demands of native Christianity; and the third is the extreme difficulty of regaining ground which has been once lost to Islam.

JAMES MOFFATT

GLASGOW

THE ORIGIN OF THE CHINESE PEOPLE

THE ORIGIN OF THE CHINESE PEOPLE. By JOHN ROSS, D.D., with a Preface by Professor H. A. GILES, LL.D. London: Oliphants Ltd. 10s. 6d. net. 1916.

THE fact that this book is published after the death of Dr Ross makes it hard to criticize. To say the proper 'nothing but good' might scarcely be fair to the reader, and to point out faults is almost certainly unfair to the writer. We are told nothing of the history of the book, and so assume that some portion of it is printed from

an unrevised manuscript which would certainly have been modified in many small points if Dr Ross had lived to see it published.

There are three parts. The first gives the history of China from the beginning down to the close of the Han dynasty (*c.* A.D. 200). The last part gives a history of Chinese writing to the same date. The possible bearing of these two parts on the origin of the Chinese people is fairly obvious ; but the same cannot be said of the intermediate part on Education and Confucius. From no words that I have noticed does it even appear that Dr Ross himself supposed that these pages bore in any sense on the subject of his book. Yet they are well worth reading. Confucius and education are subjects with which Dr Ross was evidently more familiar than the origin of the Chinese people or of their script, and these carefully written and revised chapters are the result of wide reading and thought. Much has been written from the scanty materials at our disposal about Confucius, and yet we feel that we have here a real contribution to the gathering testimony to the greatness of the teacher and pattern of all the ages.

All through the book one is at a loss to know for what readers it is intended. For serious students a far more critical treatment and a far more detailed indication of original authorities seems to be needed. They will want to know why Ssŭ-ma Ch'ien is left out of the list of authorities, or why, for the purpose of studying prehistoric origins, any attention need be paid to stories which cannot be traced back further than the tenth century of the Christian era. But if the book is for the general reader with no knowledge of Chinese, many sentences might have been omitted, and many made more clear. The first chapters have the appearance of a hurried and little-revised condensation of some medieval Chinese history, and many examples might be given to show the need of revision which Dr Ross was unfortunately prevented from giving.

On p. 78 we read : ' The Confucianist deserves credit for consistently abstaining from making an image to be worshipped of their (*sic*) great teacher.' The absence of images is certainly characteristic of Confucian temples ; but it cannot be denied that all the worthies (with Confucius at their head) who are worshipped in the temple which stands next door to Confucius' old home at Ch'ü-fu are represented by images as well as by tablets, and there are other temples of which the same is true. On p. 137 *tsukia, chou yi* should read ***kiatsu, yichou*** or ***chia-tzŭ, i-ch'ou.***

A most remarkable feature of the book is the inclusion of fifty pages of examples of ancient Chinese writing. Many of these are photographs, some are copied by hand ; some are carefully described, many are not described at all. Here again the general reader will make nothing of the words beyond a vague curiosity and wonder, and the student will want to know exactly where each example comes from, and what may be its value.

And if the style is a little vague, so is the conclusion. What was the origin of the Chinese people ? Dr Ross is clear that their civilization is indigenous, having begun in what is now the north-east corner of Honan. It is interesting to note that the Chinese have anticipated by many centuries the speculations of modern evolutionists as to the probability of man having been derived from an arboreal bipedal rather than quadrupedal ancestry. It is perhaps some argument in favour of the indigenous nature of the Chinese that they possess, if not traditions, yet early and scientifically not unreasonable speculations about their own absolutely savage, almost pre-human, ancestors. But how it was that the tiny agricultural nucleus, slowly emerging from savagery, spoke a monosyllabic language, when the tongues of the surrounding nomads were polysyllabic ; whether the Chinese people are or are not homogeneous ; what exact relation the said nomads had to the original savages, or to the homogeneous (if it is homogeneous) Chinese race of which Dr Ross thinks they were largely the ancestors ;—such questions the book suggests, but does not answer. Take for instance on p. 59 : ' Except in the south-east corner of China, there is no evidence visible to the eye of any racial distinction between various parts of the Chinese empire. *All are equally the descendants of the same* Turanian race, . . . Yet the homogeneity of *so mixed* a people as the Chinese is the work of Confucius.'

The author himself concludes thus : ' We have traced the cradle of the Chinese people and the origin of the race. But the region of the origin of their Turanian predecessors remains an unknown problem.' He is no doubt right in regarding the evidence of Chinese books and relics as the only evidence yet available, and in judging that that evidence does not point to the immigration of the Chinese from the west. But perhaps the time for certainty is not yet come. ' Questions of origin,' as was once wisely said to me, ' belong not to the beginning but to the end of science.'

A. C. Moule

Brent Knoll

AN INTERPRETATION OF CHINA

CHINA: AN INTERPRETATION. By JAMES W. BASHFORD, Bishop of the Methodist Episcopal Church Resident in China. New York: The Abingdon Press. $2.50 net. 1916.

ONE anticipates much from any book or article bearing the name of Bishop Bashford. Coming to China after a successful career in America as pastor and college president he has been able to see the Orient from the point of view of a mature observer trained in another land. He has been in China twelve years, and during that time his position has given him unusual opportunities for travel and intimate knowledge of men and affairs. We expect from him then a book which combines the fresh perspective of an observant traveller, such as Professor Ross or Professor Hart, with the more accurate information of an experienced resident. On the whole one is not disappointed. In nineteen chapters the author has given us a fairly comprehensive outline of Chinese life and problems, rehearsing the facts which are familiar to all students of the Far East, but with comments and comparisons which are illuminating and stimulating. He begins with a chapter on the physical and geographical surroundings of the Chinese and follows with others on the industrial, commercial and educational life, on Chinese womanhood, literature, philosophy, religion, law and politics. He then takes up the downfall of the Manchus, the formation and history of the Chinese republic, the relations between China and Japan and China and the United States, and concludes with a chapter on China and the world, in which he gives his convictions of the relation of that land to international politics, and his own grounds of hope for world peace. In the second edition he has added a sketch of Yuan Shih-kai. One hundred and twelve of the six hundred and thirty pages are given up to fourteen appendices on subjects as diverse as edible Chinese plants, roots, vegetables, fruits and berries, documents relating to recent Chino-Japanese negotiations, and a chronological summary of Chinese history.

The book is in reality a series of interpretations. The earlier chapters seem to be made up largely of summaries of the author's notes, partly the fruits of his reading, partly of his own observations and meditations. One could not expect an exhaustive treatment in a work of its broad scope and limited pages, but one does find

some useful facts and some very suggestive generalizations. The following quotation from his comments on education (p. 108) will serve as a sample:

> In no other country has education been so conservative a force as in China. . . . The government adopted an arrangement which inevitably put almost all the recognized scholars upon the side of the existing order. With a curriculum which consisted almost wholly of the classics, and which demanded that reverence and even worship be paid to Confucius, the government has made official life dependent on scholarship; and China has had . . . an aristocracy of learning with all the honours and emoluments of the government at the disposal of this class. The strongest scholars in China have been led for centuries to uphold the existing order because their own honours and support were involved in its maintenance. . . . This exclusive exaltation of the learned class has done more to enlist the talents of China's learned men in the interest of conservatism and to check intellectual freedom than any other system of education ever devised.

Especially good, however, are the later chapters in which are taken up the last years of the Manchus and the republic. Here the author is telling what in many instances he has seen and gives occasional illuminating bits of information and interesting summaries. His characterizations of some of the leaders of the past few years, Prince Ch'un, T'ang Shao-yi, Liang Ch'i-ch'ao, Huang Hsing, Li Yuan-hung, Sun Yat-sen, and Yuan Shih-kai, are good. His discussion of Chino-Japanese relations is one of the fairest that has recently appeared from the pen of a resident of China, and portrays admirably the way in which Japan has been led, almost by the force of circumstances, to an imperialistic policy on the continent. Bishop Bashford is frankly an optimist, although not a blind one. He is also profoundly convinced that the Christian gospel is the hope of China, not only of individual Chinese but of every phase of the nation's life, political, social, economic and educational. He may at times weaken his case by an over-emphasis on the place of religion in national life. For example he seems to assign (pp. 260–1) China's backwardness in civilization primarily to her religious life, forgetting the geographic and cultural causes that handicapped her and that favoured the Occident. On the whole, however, he shows a sanity and a breadth of vision which must rank him with the Christian statesmen of the day. Could more Christians in the West and in China share his vision and his convictions the regeneration of the great republic would be hastened.

The book is marred unfortunately by some rather irritating defects and errors. In places it seems to lack organic unity and to be a collection of notes whose correlation is imperfect. In much of his material, especially in the earlier chapters, the process of digestion is incomplete. From the literary standpoint it is inferior to that work on Japan by Hearn which has a similar title. Why, for example, should we have two chapters on ' China and the World ' with such dissimilar contents ? On the thorny question of romanizing Chinese names he has laid himself open repeatedly to the charge of inconsistency. Thus on page 157 we have Kang-hsi and K'ien-lung and on page 305 Kang-hi and Kien Lung. On page 305 we have Li Hung-chang and on page 317 Li Hung Chang. On page 314 we have Hsien Feng and on the very next page Hien Feng ; on page 323 Chang Chih-tung and on page 343 Chang Chi-tung ; on page 318 Kang Yü-Wei and on the opposite page K'ang Yü-wei. And there are many others. In the excellent bibliographies which follow each chapter he has failed to give the dates and places of publication. Occasionally he is at fault as to facts. For instance it is hardly correct to speak of T'ai Tsung as the founder of the T'ang dynasty (p. 151) and it is misrepresenting the teachings of Confucius to say (p. 212) that he ' laid little emphasis on the heart and [that] all his teachings were concentrated upon outward conduct.' Once (p. 26) he is guilty of using the term ' Chinaman ' which has become so objectionable to educated Chinese. On the whole in spite of faults the book is one which well deserves a careful reading by all students of China and of missions, and is as well a good book to place in the hands of those who wish for an introduction to Chinese civilization and the China of to-day.

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FORTY-FIVE YEARS IN CHINA

Forty-five Years in China. By Timothy Richard, D.D., Litt.D. London: T. Fisher Unwin. 10s. 6d. net. 1916.

Few names in recent years have carried further than that of Dr Timothy Richard. In many an obscure city or town of China to have been a friend of ' Li-ti-mo-tai ' has sufficed to secure an entrance to the mind of scholars where no other opening was available. No

foreigner has been better beloved by the intellectuals of that land in its pre-revolution days, and no missionary has accomplished more for the uplift of China's mind than this great Christian worker. In a land where literature has been almost the whole of life his has been the hand of a master of its literary expression.

Like many autobiographical works these reminiscences of Dr Richard are somewhat unjust to the author. Perhaps no man can write fairly about himself. Dr Richard records a romantic life-story in these pages and visualizes paragraphically the conditions of missionary life in China in past years. The story of settlement in Chinanfu and the opening of work in Taiyuanfu is full of romantic interest and missionary instruction. The intelligent and wholly Christian suavity of Dr Richard's personal dealings with the Chinese officials and his close friendships with many of the gentry marked him as a unique pioneer in the sphere of social and spiritual approach, and his example is still worthy of all acceptation.

Self-denial and even self-sacrifice have seldom found a worthier or more humble exponent than the subject of this work. The record of the days of famine relief, when Dr Richard was the agent of British and American philanthropy in Shensi and Shantung, and as such had to stand between the clamour of a starving people on the one side and the suspicion and greed of dishonest officialdom on the other, is a story of Christian triumph. How much of the later success of missionary work in the whole of North China is due to the practical exposition of Christian love by the famine relief work of missionaries is hardly realized. Their works do follow them.

Dr Richard's influence upon the leaders of the reform movement and his own share in that world-changing epoch in China are set forth in terms of personal relationship of a valuable and entrancing kind. The debt of China to missionary friendship and the inspiration her leaders received from missionary activity are evidenced in the person of Dr Richard, whose advice great Chinese like Li Hung-chang and Chang Chih-tung sought even though they failed to follow its lead.

Few will read this book without repeated notes of mental interrogation. Dr Richard has always had some of the marks of the heretic upon him. Therein he stands in both a great and good succession. He has had the vision. Thirty years ago he was offering prizes to any Chinese who would help him to solve the problem of aviation.

The very spirit of prophecy starts from the pages of this great life. Yet from his presentation of the historic Jesus much of the vital heart of the Gospel seems modified almost to withdrawal. He makes, for instance, of the leader in the Si Yu Ki an allegorical figure of 'Christian,' and is apparently prepared to accept the 'Matreiya' of the Mahayana Buddhists as the historic Jesus, in order to Christianize their whole system. Points of contact of great apologetic value and interesting parallels overshadow those essentials which are the foundations of the exclusive claims of the Christian faith. Are those exclusive claims of the New Testament invalid to-day? If Christianity were simply a matter of intellectual conception then perchance they might be. But until sin has lost its character and human power suffices for human need, the only word of the Gospel that can save must surely be that word of historic atonement in the very spirit of which Dr Richard has lived and achieved and which it is his misfortune here to appear to set aside. That is why those who know and reverence the man and his life-work feel it necessary to say that the writer of this autobiography has done less than justice to himself as a sincere Christian disciple.

NELSON BITTON

LONDON

A NEW LIFE OF ST PAUL

PAUL THE DAUNTLESS. The Course of a Great Adventure. By BASIL MATHEWS. London: S. W. Partridge & Co. 10s. 6d. net. 1916.

MR MATHEWS gives us the clue to his treatment of St Paul's career in the opening sentence of his preface. 'It was at night, on the deck of a ship in the Eastern Mediterranean and watching the masts swing across the face of the moon, that I first had the feeling of really beginning to know Paul.' One is reminded of Deissmann's reference in the preface of his *Paulus* to his 'new teacher,' 'the world of the South and East, the world of Paul.' But the books are built up on totally different lines. While Deissmann uses his impressions of St Paul's environment primarily to interpret the Apostle's religious thought, Mr Mathews' aim is to provide a vivid local colour for the familiar events of what he aptly calls 'a great adventure.' To achieve this he has spared no pains. He has literally trodden in Paul's footsteps, with open eyes and a keenly

sensitive mind. He has consulted competent authorities as to historical and archaeological details. And although it is very rash, in a realm of study which bristles with problems, to claim, as he does (p. 8), that 'everything stated in the book' is 'historically true,' he has given an arresting picture of the surroundings in which the greatest of all missionaries accomplished his work.

In perusing a book like this, one is inevitably confronted by the question: To what extent does the attempted reconstruction of environment add vitality to our impression of a man who, in his letters, has given us an amazing self-revelation? And the conclusion drives home with fresh power that its function can at best be but limited. In the case of careers of smaller mould, it will count for much. A supreme spiritual genius so completely overshadows local conditions that only rarely do we become conscious that he was subject to them at all. But it is difficult to persuade people so to steep themselves in the thought of a master of the spiritual life like Paul as at length to follow with the sympathy of reverence and affection the wonderful workings of his mind. A chief reason is that they isolate him from humanity. He has become little more to them than a stereotyped voice.

Hence a book which places him, in the ships on which he voyaged on the mountain-roads which he climbed, amidst the motley crowds of Eastern cities with which he mingled, performs a valuable service. Here is a real man, wrestling with real circumstances, not a mere Bible-writer. And so the luminous descriptions which Mr Mathews gives, e.g., of Antioch in Syria (pp. 120–25), of Paul's journey across the Taurus (pp. 201–6), and of his arrival in Athens (pp. 255–63), create a background against which the Apostle of the Gentiles stands out in high relief. Of course such pictures demand a free exercise of the imagination, but how else can the past be vivified? Occasionally, suggestive passages from the epistles are skilfully worked into the narrative, passages which in their setting will help the average reader to reach a far clearer view of Paul's relations with the missionary churches which he founded. This, we think, might have been done more frequently, even though that must have involved the curtailment of descriptive paragraphs. The same thing may be said as regards references to the religion of Paul's pagan contemporaries. In the account of his visit to Philippi, we get a most interesting glimpse of the significance of the idea of salvation for the Graeco-Roman society of that epoch (pp. 224–9).

Similar emphasis might have been laid on such conceptions as communion with God, immortality, the Lordship of Christ, etc.

Obviously, in a work which surveys a period abounding in complex historical situations, for which the data are often meagre, there will be many statements that challenge criticism. Mr Mathews identifies Paul's second visit to Jerusalem as reported in Gal. ii. with that narrated in Acts xi. 27 ff., and places the Jerusalem conference after Peter's vacillating conduct at Antioch. But the majority of New Testament scholars, I believe, would dissent from these positions. He also adopts the South-Galatian theory of the destination of Paul's great epistle, without even hinting that this is a subject of the keenest controversy. But it is needless to dwell on these matters of debate further than to say that the chronology of the life of Paul, as given on the authority of Sir William Ramsay, is, like every similar scheme, entirely provisional.

The author has command of a lucid, forcible style, which makes the book attractive to read and its attractiveness is enhanced by the admirable photographs of places famous in the career of Paul.

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SAINT BONIFACE

The Life of St Boniface. By Willibald. Translated into English for the first time with introduction and notes by George W. Robinson. Cambridge, Mass.: Harvard University Press. London: H. Milford. $1.15 net; 5s. net. 1916.

Among the heroes of the mission field St Boniface occupies a very high place. The history of his work is of immense present interest, for in it are raised many of the problems that still confront missionary work. His solution of these problems may not always be the one which commends itself to every missionary of to-day: but even when his example is disapproved, it is at least full of interest. It always commands respectful attention, and it often has much power to teach as well as to inspire. The history of his work is not wholly to be found in his *Life* as written by his disciple Willibald: this needs supplementing from other sources, and especially from the rich collection of the saint's correspondence. But the *Life* is the centre of interest, and we welcome therefore the very readable English translation of it which Mr. Robinson has published.

Willibald in no way attempted a study of missionary methods: his interest is to depict his hero and to recount the distinguished deeds of the saint. But in his work we do not lose the sight of the man in being shown the saint—as is so often the case in medieval hagiology; and the light that the writer throws upon the missionary problems of the day is all the more valuable because it is incidental. Thus we have no exposition of the need of study for the missionary who is to be efficient; but the incidental references to St Boniface's box of books are more eloquent than a disquisition on the subject would have been. When St Boniface makes his preparations in view of the death that he foresaw, he orders that his shroud is to travel about with him in the chest of his books. Thus armed he goes down the Rhine to Frisia; and when he is killed we hear of the heathen plundering the camp and carrying off 'the chests in which were many volumes of books and the boxes of relics,' thinking that they had 'abundance of gold and silver.' When they broke open the chests, they threw the books away in disgust, scattering them over the meadows or hurling them into the thickets of the marsh; the volumes however were carefully collected a long time after, and returned to the central Mission House at Fulda, including the famous Gospel book with which the saint covered his head in the day of battle, 'that he might have its defence in death as he had loved its words in life.'

Again there is no disquisition on the attitude of the great missionary towards the heathenism: but we see that Boniface even when most militant, as when he cut down the sacred oak at Gaismar, relied a good deal on the counsel of his converts and acted not with blind fanaticism but after careful consideration. It was also on the advice of converts that he used the timber of this oak for building a Christian oratory, thus adopting the policy of making a recognizable transition from the old faith to the new.

There is counsel and encouragement to be derived from the account of his failures; for he too had experience of great lapses and of the adoption by some of a mixed religion half pagan and half Christian. Sometimes it is half-hearted men such as these whom the biographer designates by the term 'heretic.' But on other occasions the term seems to denote rival missionaries of the school of St Columban; for their ways were different from the Anglo-Saxon ways of Boniface; and they either knew nothing of or opposed the highly centralized and papal missionary policy of

which Boniface was so vigorous a champion. In Thuringia a church 'seduced by perverse teachers' was apparently already in possession: one sign of their perversion is indicated in the marriage of some of the clergy. Similarly in Bavaria there are found churches with bishops whom Boniface will not recognize; but he rides roughshod over them, setting up four territorial dioceses in the dukedom with the duke's concurrence. Some of the 'heretics,' however, would seem to have been less orderly reputable people than the Celtic monks. Such a figure was Aldebert who was excommunicated by Boniface and appears to have been a visionary, while his Irish companion in adversity, named Clement, is said to have been a Bible Christian of a Judaic type. Even in those days the comity of missions was an unsolved problem.

Enough has been said to show the interest of the seventy pages which form this brief biography. The little volume is expensive as compared with books produced in England; and it raises the question whether a series of such authentic biographies of the great missionaries of Europe should not be published in English at a price which would make them more accessible to British missionary students.

W. H. Frere

Mirfield

TRADE, POLITICS AND CHRISTIANITY

Trade, Politics and Christianity in Africa and the East. By A. J. Macdonald, M.A. Introduction by Sir Harry Johnston. London: Longmans, Green & Co. 6s. net. 1916.

The author of this book, which was awarded the Maitland Prize at Cambridge in 1915, has performed a very real service to all who, whether from the missionary, the sociological or the imperial point of view, seek to understand the extraordinarily urgent and complex questions which arise from the contact, social, industrial and commercial, of white with black and brown races. In Great Britain at all events the sense of the full magnitude of these problems has only gradually become widespread, while even now it is far from universal. This book may do something to extend it, but it will probably do an even greater service in bringing carefully substantiated facts before those whose interest is already awakened, but who lack time and opportunity for personal investigation and research.

It suffers, indeed, from the exceedingly wide range indicated in its title ; for it is hardly possible that the treatment of all the questions touched on should be equally full or convincing. But, except for two of the three chapters on China, it is in the main concerned with the interracial and trade relations of the British Empire, and the field is to that extent limited. In one minor respect the author deserves special commendation : he has brought together his facts from a wide field—books, periodical literature and official reports—and in every case he adds the date of publication to the reference.

Sir Harry Johnston introduces the subject in a characteristically breezy and omniscient prefatory essay, in which he pays a high tribute to the efforts of Christian missions to protect the native against harmful influences. All supporters of missionary enterprise must welcome such tribute, while they will reserve the right to scrutinize carefully the confident advice given by Sir Harry Johnston, and to a less extent by Mr Macdonald, as to the parts of the Christian message which should be omitted from its presentation in Africa or the East.

The arrangement of Mr Macdonald's chapters is geographical—South Africa, West Africa, India and Ceylon, China; but the book also divides itself according to subject matter into chapters on Native Labour, the Liquor and Drug Questions, and Educational and Political Development, with comments interspersed on the attitude of Christianity to all these problems and the contribution of missions to their right solution.

In regard to questions of labour, the fullest discussion is devoted to South Africa (chapters II, III), and a useful account is given of the recent controversies regarding the position of Indians in South Africa, most of whom were brought over as indentured labourers. Estimated by fullness of treatment and by the unfamiliarity and seriousness of the facts disclosed, the chapters on the liquor and drug questions are perhaps the most valuable in the book. Chapters VI and VII are devoted to the liquor question in Southern Nigeria and the Gold Coast, and the author analyses the evidence of the Commission on the liquor question which reported in 1909, in order to show that their conclusions minimized the seriousness of such facts as the following—many of them attested by missionaries having long and intimate acquaintance with the lives and habits of the people—that the value of spirits imported into Southern Nigeria had practically doubled between 1900 and 1907–8 ; that the imports

of liquor into Sierra Leone and the Gold Coast increased by 49 and 51 per cent between 1907 and 1912; that drinking among young people and even children is increasing fast, and that natives have been known to pawn their children in order to obtain liquor; that gin is a recognized element in the currency of Southern Nigeria, and that court fines have been accepted in gin (though this was contrary to the orders of the government of the dependency); that more than one powerful native chief has attempted to check the consumption of liquor among his people, but that the government has intervened in the interests of the liquor traffic; that the proportion of the revenue of Southern Nigeria drawn from liquor taxation was at the time of the inquiry referred to 55·9 per cent of the whole; and that this is apparently the reason why this dependency has not been placed under prohibition, as so many other portions of equatorial Africa have been, under the provisions of the Brussels General Act, 1890.

Passing to India and Ceylon, Mr Macdonald contrasts the genuine, though unfortunately not so far effective, efforts of the Indian government to check the increasing ravages of intemperance by the extension of local option and other methods (chapter IX), with the highly ambiguous course of the government of Ceylon in largely increasing the number of licences in spite of vigorous protests from representatives both of Christianity and Buddhism (chapter X). In chapter XV a clear account is given of the history of the Indo-Chinese opium traffic—a traffic now in the last year of its shameful history. Unhappily its cessation is being accompanied by a rapid increase of the morphia habit, just as drug habits are increasing in Eastern India and Burma (p. 143).

We cannot follow Mr Macdonald into his wider discussions of the development of education in the East and its bearing on the growth of democracy. Nor have we space to discuss his somewhat venturous incursion into the theory of Mendelism as applied to interracial marriage (chapter XVI); his drastic assertion that the only solution of the race problem in South Africa lies in a gradual repatriation of the Bantu races to those regions north of the Zambezi from which they came originally (p. 47); or his contention (p. 188) that the races of India vary so widely in character that 'no attempt must be made to form an œcumenical church for India.' On all these and other points his book provokes thought; but when he speaks of the need of religion to counteract the selfishness of interracial commerce (p. 10), or pleads for the application of Christian ethics in

diplomacy and the fixing of immigration laws (p. 219), we may most fully endorse his words. And most of all may we welcome his plea that the Church shall not only continue her task of reconciliation in the lands where European races are in actual contact with the more backward peoples, but shall instruct her young men at home in the great religious and moral issues involved, before the time comes for them to go out as traders, it may be, or administrators, or missionaries, but in every case as representatives of a Christian civilization which has been entrusted with a world mission.

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ORIENTAL RELIGIOUS EXPERIENCE

The Psychology of Oriental Religious Experience: A Study of some Typical Experiences of Japanese Converts to Christianity. By Katsuji Kato. Menasha, Wisconsin: George Banta Publishing Co. $1. 4s. 1915.

The author of this most interesting book is a native of Japan, was trained at home, studied in Tokyo, graduating in 1903. Passing to the United States, he entered the Divinity School of the University of Chicago, became a Master of Arts and a Bachelor of Divinity, and at last presented this as his thesis for the doctorate. We see how thoroughly he has trained himself, and we congratulate him very heartily on this most interesting and competent work.

Dr Kato, after an introduction in which he explains his problem and method, divides his matter into four chapters: The Religious Life of the Japanese, The Psychology of Conversion, Theoretical Deductions, and Practical Deductions; there is also a conclusion and summary and a very full bibliography. But the heart and kernel of the whole which gives it special value and attractiveness is a study of the experiences of a number of Japanese converts. There are thirty-four of them in all whom the author has met and questioned, or corresponded with, or whose lives he has studied in their books. He tells their story, discusses their religious training, their spiritual experiences in their old faith, their conversion to Christianity, and finally deals with the worth of this for missionaries in the days to come.

The first thing that will possibly attract the attention of the reader is the statement made by some of the converts of the spiritual worth of the ethnic religions. Take this for an example: 'My

father was a Shinto believer, pious, prayerful, faithful in observing religious ceremonies, and honest in his business.' Another speaks of his being taken to temples and adds that his 'religious inclination began to rise at that time,' so that afterwards he 'never passed a temple without having a spirit of reverence.' These men speak of gods, many gods, but like the Athenians to whom St Paul spoke, they were worshipping the One God (for there is but one) although as yet they knew Him not. This is still more marked in the narratives of those who were trained as Buddhists or Confucians. 'Thus I lived,' says one, 'in an exceedingly religious atmosphere during my early days.' Dr Kato shows how all this opens up the way for the introduction of a fuller and richer religion, if Christian teachers would believe it.

How then are the Japanese converted to Christianity? Our author returns continually to the fact that it is mainly by witnessing the effects of Christianity upon the lives of their fellow men. Or it is the marvellous story of the life and teaching and death of Jesus Christ. He makes a point of the gradual development in the moral and religious life of the converts. They are won, he maintains, not in the way of a sudden and inexplicable change from one faith to another, but rather as if under the power of contemplating Jesus the old faith opened up into the new. And here we learn the value they place on teaching both in Sunday schools and Bible classes. Nevertheless our author quotes one of the most prominent thinkers of modern Japan as saying: 'I believe nobody made a greater mistake than those Unitarian and other intellectually-minded missionaries who thought that we Orientals are intellectual peoples, and hence we must be intellectually converted to Christianity. We are poets and not scientists, and the labyrinth of syllogism is not the path by which we arrive at the truth.'

Some remarkable illustrations are given of the way in which Christianity lays hold of the young in schools and colleges, of the propaganda that the young enthusiasts carry on, and of the persecutions that spring up in behalf both of the old and of the new faith. Into this and very much more that is exceedingly attractive we cannot enter, but shall content ourselves with saying that we can hardly think of a more stimulating and instructive book for a young missionary starting for Japan or indeed for any oriental field.

EDINBURGH GEORGE STEVEN

THE PROBLEM OF THE INDIAN CHURCH

DEVOLUTION IN MISSION ADMINISTRATION. As exemplified by the Legislative History of Five American Missionary Societies in India. By DANIEL JOHNSON FLEMING, Ph.D. New York: Fleming H. Revell Company. $1.50. 1916.

THIS book is a notable contribution to missionary literature. It is important for two reasons. First, because it is concerned with the primary aim of foreign missionary work, the building up of a strong, independent indigenous church. To win the heart of a people Christianity must become indigenous; the initiative in its propagation, that is to say, must no longer rest with foreigners but must come from the people of the country. It is impossible to read Dr Fleming's book without realizing afresh how far this aim is still from being fully attained in India after more than a century of missionary work; though the author rightly calls attention to conditions in India which make the attainment of the aim more difficult than in some other mission fields, for example, Japan. Secondly, the value of Dr Fleming's contribution lies in the fact that he deals with this fundamental problem of Christian missions not as a matter of theory but on the basis of actual practice and experience. His study is limited to the history of five missionary societies and it is a serious loss that these do not include any Anglican mission. But in regard to the five American missions with which the book deals—Presbyterian, Dutch Reformed, Methodist Episcopal, American Board (Congregational) and Baptist—Dr Fleming has made a careful and exhaustive study of the records of each society and brought together everything that can shed light on the question under consideration. His book is based on the sound conviction that 'if the past were seen with greater clearness the future could be met with greater precision of adjustment, and that if each mission drew the lines of adjustment between mission and church from the beginning of its history to the present the projection of these charted lines into the future would be the easier.'

The facts which Dr Fleming brings forward show that there has been too great readiness to transplant into India western ecclesiastical politics which took shape under wholly different conditions, instead of creating new forms designed to meet the needs of a young and undeveloped church. In more than one instance we find ecclesiastical theory standing in the way of a right solution of a practical problem. The creation of a self-governing and self-sup-

porting Indian church has, as Dr Fleming shows, long been the declared policy of most of the missions whose history he relates. But while the framework of an independent Indian church has been built up, the main energy and driving power are still to be found not in the church but in the foreign mission. There is not enough vitality in the church to control the machinery which has been imposed upon it or to assume responsibility for the manifold activities of the foreign mission; in the words of an Indian Christian whom Dr Fleming quotes, the church is like David upon whom Saul's armour has been put. Hence in two very interesting experiments which Dr Fleming describes it has been found necessary to create a new organization distinct both from the church and from the mission with the object of training Indians to undertake administrative responsibility. In the Arcot mission of the Dutch Reformed Church and the Madura mission of the American Board, work formerly administered by foreign missionaries has been placed in the charge of committees on which Indians are in a majority though the chairman and treasurer are foreigners appointed by the mission. The magnitude of the interests in the administration of which Indians have thus been given a share may be judged from the fact that in the former mission some 200 Indian agents, 150 schools and an annual income of $14,000 have passed under the control of the new board.

The problem of building up an independent and self-propagating indigenous church, as Dr Fleming clearly sees, is fundamentally an educational one. 'There must be the recognition,' he says, 'in actual practice that truest growth is from within and not from absorption of ready-made ideas; that groups like individuals are to be creative and that it is activity and shouldering of responsibility that develops.' Hence personal attitude counts for more than method. A domineering spirit and the habit of doing everything oneself in place of attempting the more difficult task of patiently training others to bear responsibility will defeat the best system; while the true educator will succeed in developing initiative and independence even under unfavourable conditions. But while the spirit is the chief thing, the question of method is by no means unimportant and there is much instruction in Dr Fleming's account of the attitude and experience of the different missions in regard to the question whether missionaries can best promote the growth of a strong indigenous church by working from within as full members of that church or from without in a purely consultative capacity.

The subject with which the book deals is bound more and more to engage the earnest attention of missionaries and missionary societies, and those who have to consider it will be grateful for the guidance and suggestion which this record of actual experience provides in abundance.

EDINBURGH J. H. OLDHAM

SHORTER NOTICES

Men and World Service (New York: 1 Madison Avenue. 1916). The interest of this well-edited volume is enhanced by the occasion which gave it being. It contains the addresses delivered at the National Missionary Congress, held in Washington just a year ago, which brought to a close the Laymen's Missionary Movement campaign of sixty-nine conventions for men held in various centres in the United States during the winter of 1915–16. The topics range from the challenge of the present situation to the next steps to be taken in awakening the latent forces of the Church, dealing with conditions and movements abroad and such questions as the use of property for the extension of Christ's kingdom, the domination by Christian ideals of contacts with non-Christians in commerce, in political circles and through foreign students in America, and the development of lay initiative and a sense of responsibility for the missionary tasks of the Church. The speakers include many of the names best known in missionary circles in America, together with a fine proportion of missionary-hearted business men. While the addresses are naturally popular in character and not infrequently fail to make anything approaching an adequate presentation of the great subjects with which they deal, the volume as a whole fulfils the expectations raised by the definition of its contents on the title page—'a survey of achievement, a council of war, a summons to advance.'

The White Queen of Okoyong (Mary Slessor). By W. P. Livingstone (London: Hodder and Stoughton. 2s. 1916). Mr Livingstone's large biography of this remarkable woman, *Mary Slessor of Calabar*, published only a year ago, has already run through two editions and has taken its place in the front rank of missionary lives. Though written for adults, boys and girls have been amongst its eager readers. None the less, they will welcome a volume all for themselves. It is not easy to write a second life of the same person,

giving a view which is at once fresh and yet in every essential the same. Mr Livingstone has succeeded well in his difficult undertaking. He has not fallen into the common mistake of diluting what suits the adult to make it suit the child, nor has he yielded to the temptation to omit the best material because he had used it before. The book is a fresh and effective study of Mary Slessor, seen as a child would see her and written with an adequate apprehension of how large a part of her simple greatness and supreme courage a boy or girl can understand.

A Martyr's Heir. By Arthur S. Cripps (London: Duckworth. 2s. 6d. net. 1916). *A Martyr's Servant*, reviewed in these pages in October 1915, carried the story of John Kent to the death of his master, the Jesuit pioneer missionary Don Gonçalo da Silviera in 1561; in *A Martyr's Heir* the same faithful servant recounts his own work and that of his fellow-priests up to his death at the hands of the fierce Mazimba. The book, which is attractively written and full of suggestive thought and sincere devotion, depicts a dark and troublous period in south east Africa. Against the background of cruel and revengeful warfare (to which some of the Portuguese Jesuits were party), stands out a little group of patient and persistent men who sought with faith and vision to win the Africans from evil and plant the Cross in their midst. The book is one which leaves the spirit refreshed.

Village Evangelism. Edited by Dr H. D. Griswold (Mysore: Wesleyan Mission Press. 1916). This pamphlet contains six papers—three by American Methodists, two by American Presbyterians, and one by a C.M.S. missionary, all working in North India—read at a meeting of the North India Conference of Christian Workers at Mussoorie last June. 'The Admission of Village Christians to the Lord's Supper' and 'Woman's Work among Village Women' are the most valuable papers in the collection, but those which deal with the religion of the Chuhras and the Chamars and with the adoption of the village system of *chaudris* and *panchayats* for purposes of church organization are also good. Now that due place is at last being given in missionary policy to the needs of Indian villages these papers make an appreciable contribution to our equipment for work.

NOTES ON CONTRIBUTORS

Rev. Frank Wesley Warne, D.D., of the Methodist Episcopal Church of America, went to Calcutta as a missionary in 1887 and was appointed Missionary Bishop to Southern Asia in 1900.

Rev. J. W. Gunning, D.D., is the Director of the Netherlands Missionary Society, and an acknowledged authority on missionary work at the home base and in the Dutch East Indies. Owing to his absence at present in the East, it has not been possible to submit the translation of his article, written originally in Dutch, for the author's revision.

Professor A. G. Hogg, as stated in our last issue, is a member of the staff of the Christian College, Madras.

Rev. J. H. Weeks was for thirty years a missionary on the Congo under the Baptist Missionary Society. He is author of *Among the Primitive Bakongo* and other works.

Miss Ruth Rouse, formerly of Girton College, Cambridge, is Travelling Secretary among Women Students for the World's Student Christian Federation.

Mr W. Merrell Vories went to Japan from America as a Y.M.C.A. teacher in a government school. In 1905 he founded the mission in the province of Omi of which he writes.

Mr Marshall Broomhall is the Editorial Secretary of the China Inland Mission and author of *Islam in China*, *The Jubilee Story of the China Inland Mission* and other works.

Miss LUELLA MINER, D.Litt., Principal of the North China Union Women's College, Peking, has been a missionary in China under the American Board (A.B.C.F.M.) for twenty-nine years.

Dr ARTHUR C. LANKESTER, a missionary in India under the Church Missionary Society since 1891, is temporarily acting as Officer for Tuberculosis for the Government of India.

Mr JOHN MATTHAI, a member of the ancient Syrian Church in Southern India, was formerly a tutor at the Christian College, Madras, and has recently been studying at the London School of Economics and at Balliol College, Oxford. His book, *Village Government in British India*, was noticed in this Review in April 1916.

WRITERS OF BOOK REVIEWS

Rev. James Moffatt, D.D., D.Litt., Professor of Church History at the United Free Church College, Glasgow; Rev. A. C. Moule, formerly a missionary in Shantung under the S.P.G.; Professor Kenneth S. Latourette, Ph.D., of the Yale Mission, Changsha (at present in America); Rev. W. Nelson Bitton, Organizing Secretary of the Home Department of the London Missionary Society; Rev. H. A. A. Kennedy, D.Sc., Professor of New Testament Language, Literature and Theology at New College, Edinburgh; Rev. W. H. Frere, of the Community of the Resurrection, Mirfield; George Freeland Barbour, D.Ph., member of the Housing Commission and writer on social questions; Rev. George Steven, D.D., minister of St Bernard's United Free Church, Edinburgh.

INTERNATIONAL MISSIONARY BIBLIOGRAPHY

In the preparation of the bibliography the Editor has the advantage of the co-operation of Professor Harlan P. Beach, D.D. (Yale), Professor Marc Boegner (Paris), Mr Marshall Broomhall (London), Rev. W. A. Crabtree (London), J. N. Farquhar, D.Litt. (Calcutta), Rev. E. C. Lobenstine (Shanghai), Mr Jakob E. Lundahl (Stockholm), Professor H. M. van Nes, D.D. (Leiden), Professor D. Julius Richter (Berlin), Mr Kenneth Saunders (Rangoon), Rev. Fr. Schepelern (Aarhus), Eugene Stock, D.C.L. (London), Rev. S. H. Wainright, D.D. (Tokyo), Canon A. Lukyn Williams, D.D. (London).

While the bibliography is concerned primarily with missionary literature, published matter on other subjects closely related to the progress of Christianity is included when it is of exceptional value.

Entries of magazine articles are distinguished by †.

Abbreviations of magazine titles are explained on p. 352.

Annotations in the bibliography do not preclude a subsequent review.

MAIN HEADINGS OF THE BIBLIOGRAPHY

I. History
II. Missionary Biography
III. The Home Base
IV. The Mission Fields
V. Works of Reference
VI. Theory and Principles of Missions
VII. The Training and Qualifications of Missionaries
VIII. Missionary Methods
IX. The Church in the Mission Field
X. Comity, Co-operation and Unity
XI. Christianity and the Non-Christian Religions
XII. Social and Political Relations of Missions
XIII. Hortatory and Practical
XIV. New Missionary Magazines
XV. Missionary Education Publications

I. History

Early and Medieval

†Bonifatius und die Sachsenmission. Franz Flaskamp. ZM, 1916 (Heft 4), 273–85. *60.*

†The Conversion of North Germany. Charles H. Robinson. EW, 1917 (Jan.), 82–104. *61.*

Missions since the Reformation

†A Missionary Survey of the Year 1916. The Home Base. IRM, 1917 (April), 177–92. *62.*

History of Missionary Societies

Geschichte der Basler Mission 1815–1915. Mit besonderer Berücksichtigung der ungedruckten Quellen. II. Band. Die Geschichte der Basler Mission in Indien und China. Wilhelm Schlatter. Maps. xiii + 452 S. Basel: Miss. Buchh. M. 4; geb. M. 5.20. 1916. *63.*

The first volume was reviewed in IRM, 1916 (Oct.), p. 660. A third volume is in preparation.

See also *85, 86, 105.*

II. Missionary Biography

Rowland Bateman: Nineteenth Century Apostle. R. Maconachie. Illus. x + 208 pp. London: C.M.S. 3s. net. 1917. *64.*

A review of this book is in preparation.

†Bishop French. Eugene Stock, D.C.L. *Constructive Quarterly*, 1916 (Dec.), 843–68. *65.*

A Martyr's Heir: The Tale of John Kent, A.D. 1563–1594. Arthur Shearly Cripps.

xiv +170 pp. London : Duckworth. 2s. 6d. net. 1916. *66.*

See review, p. 341.

†SCHLEIERMACHER UND DIE HEIDENMISSION. Lic. W. Sattler. AMZ, 1916 (Sept.), 385–93 ; (Okt.), 443–53 ; (Nov.), 491–502. *67.*

THEOPHILUS WALDMEIER. R. Hingston Fox, M.D. 30 pp. London : Friends' Foreign Mission Association. 2d. 1916. *68.*

One of a number of well-written sketches of notable missionaries belonging to the Society of Friends issued in the jubilee biographical series.

See also *204, 205.*

III. The Home Base

MEN AND WORLD SERVICE. Addresses delivered at the National Missionary Congress, Washington, April 1916. 350 pp. New York : Laymen's Missionary Movement. 1916. *69.*

See review, p. 340.

THE CHURCH AND THE WORLD PAPERS. Published for the National Mission by the S.P.C.K. 1917. *70.*

The series includes 'Some Objections to Christian Missions' by Edwyn Bevan, 'Things as They Are' (based on the Survey of 1916 in IRM) by G. A. Gollock, 'Adventure for the Kingdom' by W. E. S. Holland, 'Young West and Young East' by Ruth Rouse, 'What are Foreign Missions Doing?' by Eugene Stock, 'Islam and the Gospel' by H. U. Weitbrecht, 2d. each ; 'The Church in Earnest' by C. C. B. Bardsley, and 'The National Mission and Mohammedanism' by Canon W. H. T. Gairdner, 1d. each.

†A STUDY OF MISSIONARY VOCATION. Ruth Rouse. IRM, 1917 (April), 244–57. *71.*

†THE NEW ATMOSPHERE. THE OLD MESSAGE. E. F. E. Wigram. CMR, 1916 (Oct.), 487–97 ; (Dec.), 583–94. *72.*

AN ADVANCE POLICY. 62 pp. London : Friends' Foreign Mission Association. 1916. *73.*

A statement of the openings before the Society of Friends in other lands, with an estimate of the men and means needed.

THE WHY AND HOW OF MISSIONS IN THE SUNDAY SCHOOL. William A. Brown. 127 pp. New York and London : Revell. 50 cents net ; 2s. 6d. net. 1916. *74.*

The writer of this timely book, which offers a constructive programme for spreading knowledge of missionary methods, is missionary superintendent of the International Sunday School Association.

†RUNDSCHAU. DIE MISSIONEN IM GEGENWÄRTIGEN WELTKRIEG. I. Heimatliches Missionsleben. Professor J. Schmidlin, D.Th. ZM, 1916 (Heft 4), 306–14. *75.*

See also *62* (Survey 1916) ; *116* (Panama Congress) ; *125* (Quinquennial Statistics).

Conference Reports and Year-Books

MISSIONS OVERSEAS. Ninth Annual Review. viii +170 pp. London : Central Board of Missions and S.P.C.K. 1s. 6d. net. 1916. *76.*

Attention is specially focussed on the effect of the war in Anglican dioceses overseas both materially (as regards the supply of men and means) and spiritually.

IV. The Mission Fields

Japan (including Chosen and Formosa)

JAPAN : FROM THE AGE OF THE GODS TO THE FALL OF TSINGTAU. F. Hadland Davis. The Nations' Histories Series. Illus. Maps. 323 pp. London : Jack. New York : Frederic Stokes. 2s. 6d. net. 1916. *77.*

A useful volume with good statistical appendices. The illustrations are mainly copies from originals in the British Museum.

THE NATIONAL SPIRIT OF JAPAN. A Contribution to Spiritual Understanding between Nations. S. Honaga. 110 pp. Bristol : Arrowsmith. 1s. net. 1916. *78.*

The author is professor in the Oriental College, Tokyo. Some of the contents have already appeared in *The Christian Commonwealth, The Quest* and other papers.

†SIR RABINDRANATH TAGORE IN JAPAN. L. B. Cholmondeley. EW, 1917 (Jan.), 28–35. *79.*

†REALITIES OF MISSIONARY LIFE. II. PIONEERING IN JAPAN. W. Merrell Vories. IRM, 1917 (April), 258–66. *80.*

†HINDRANCES TO THE GOSPEL IN JAPAN. S. H. Wainright, M.D., D.D. JE, 1916 (Oct.), 374–8. *81.*

FROM BUDDHIST PRIEST TO CHRISTIAN EVANGELIST. W. Merrell Vories. 51 pp. Hachiman : Omi Mission. 15 cents. 1916. *82.*

A striking record of the conversion of a young man now serving in the Japanese army.

†RELIGIOUS LIBERTY IN KOREA. Midori Komatsu. MRW, 1916 (Dec.), 891–901. *83.*

See also *121* (Guide Book) ; *127* (Preparation of Missionaries) ; *131–2* (Evangelistic) ; *136–8* (Education) ; *169–71, 178, 184* (Religions) ; *194* (International Relations).

China

RESEARCHES INTO CHINESE SUPERSTITIONS. Henry Doré, S.J. Translated from the French with notes, historical and explanatory, by M. Kennelly, S.J. Illus. Shanghai : Siccawei Press. $5 (Mex.) each vol. 1916. *84.*

The translation of a work noted in IRM, 1913 (Oct.), No. 717. The author's plan is in three parts, of which this is the first. The second part will contain a 'biography of gods and goddesses' worshipped in the provinces of Kwangsu and

Anhwei, the third will be a popular history of Confucius, Lao-tze and Buddha. Ten volumes are already complete in Chinese.

HISTOIRE DE LA MISSION DU KIANG-NAN. J. de la Servière, S.J. Vol. i, 1840–1856; vol. ii, 1856–1878. Shanghai: Siccawei Press. Each $2 (Mex.). 1916. *85.*

A study of the work of the French Jesuits by the Professor of Ecclesiastical History in the Seminary of Siccawei, Shanghai. A third volume (1879–1899) is in preparation.

†THE RUSSIAN ORTHODOX MISSION IN CHINA. Archimandrite Innocent. CR, 1916 (Oct.), 678–85. *86.*

†SOME TIBETAN ABBEYS IN CHINA. Reginald Farrer. *Quarterly Review*, 1917 (Jan.), 59–77. *87.*

†SOME TRIBES OF SOUTH-WEST CHINA. Marshall Broomhall. IRM, 1917 (April), 267–81. *88.*

†CHINA'S MARRIAGE CUSTOMS. A. I. Grainger. *West China Missionary News*, 1916 (Aug.), 5–16. *89.*

†THE CHRISTIAN OPPORTUNITY IN REGARD TO THE WOMEN OF CHINA. Luella Miner, D.Litt. IRM, 1917 (April), 282–94. *90.*

†THE POLICY OF THE BASEL MISSION AMONG THE HAKKAS. Otto Schultze. CR, 1916 (Nov.), 743–58. *91.*

See also *63* (Basel Mission); *119* (Tibet); *121* (Guide Book); *127* (Preparation of Missionaries); *133* (Evangelistic); *139–44* (Education); *151* (Medical); *157–61* (Church); *172–3*, *189* (Religions); *194* (International Relations).

British India and Ceylon

THE FOUNDATIONS OF INDIAN ECONOMICS. Radhakamal Mukerjee. Introduction by Professor Patrick Geddes. Illus. xxvii+515 pp. London: Longmans. 9s. net. 1916. *92.*

The four books of this fine work deal with the social environment, cottage and village industries, credit and trade systems, and the economic progress of India. It is largely a plea for the village and village industries.

SACRED TALES OF INDIA. Divijendra Nath Neogi. 139 pp. London: Macmillan. 2s. net. 1916. *93.*

A record of the curious legends transmitted verbally in Bengali zenanas in connexion with the religious ceremonies performed by Hindu women.

CONFESSIONS OF A THUG. Colonel Meadows Taylor. Edited with introduction and glossary by C. W. Stewart. Map. xix+552 pp. London: Milford. 1s. net. 1916. *94.*

A reprint in 'The World's Classics' of a story first published in 1839. Full of Indian atmosphere and colour.

†THE ADMINISTRATION OF JUSTICE IN ANCIENT INDIA. Dr Pramathanath Banerji. *Modern Review*, 1916 (Nov.), 510–21. *95.*

†THE IDEALS OF THE ANCIENT HINDU STATE. Narendra Nath Law. *Modern Review*, 1916 (Nov.), 521–3. *96.*

†MEETING OF THE NATIONAL MISSIONARY COUNCIL. Brenton T. Badley. *Indian Witness*, 1916 (Nov. 9), 889–90. *97.*

†SURVEY NOTES. W. H. Findlay. HF, 1916 (Aug.), 301–5; (Oct.), 371–3. *98.*

A NOTE ON FEMALE EDUCATION IN INDIA. Gopal Krishna Devadhar. 17 pp. Poona: Dnyanprakash Press. 2 annas. 1916. *99.*

Submitted to the Government of Bombay in response to their letter calling for views and suggestions on the Government of India's circular letter of Feb. 22, 1916, on the subject of the education of women.

†THE PSYCHOLOGICAL SURVEY. *The Forerunner*, 1916 (May), 69–70. *100.*

A series of papers which has appeared monthly from May to December recording the results of an investigation undertaken by members of the Friends' High School staff at Hoshangabad. The aim was to determine the stages of psychological development in the Indian child, and also to compare the religious and moral ideas of pupils in mission and secular schools. For a summary see *Our Missions* (F.F.M.A.), 1917 (Feb.), pp. 19–20.

†INDIA'S MASS MOVEMENTS IN THE METHODIST EPISCOPAL CHURCH. Bishop Frank W. Warne. IRM, 1917 (April), 193–208. *101.*

REPORT OF THE MASS MOVEMENT. C.M.S. United Provinces, India. A Survey and an Appeal. 33 pp. Agra: C.M.S. Printing Press. 1916. *102.*

The report of a survey undertaken at the request of the United Provinces Missionary Conference in Agra, carried out during March, April and July 1916, and officially endorsed by the governing body of the Mission.

†THE MASS MOVEMENT. J. Wilkie. *Indian Standard*, 1916 (Sept.), 272–7. *103.*

A friendly challenge by a Presbyterian missionary who 'claims to be an inquirer rather than a critic.'

†CHAUDHRIS AND VILLAGE PANCHAYAT. Benson Baker. *Indian Witness*, 1916 (July 20), 605–6. *104.*

A CENTURY IN CEYLON. 1816–1916. Helen I. Root. Illus. 87 pp. Boston: 14 Beacon Street. 1916. *105.*

A brief history of the fruitful work of the American Mission, with list of missionaries and Tamil pastors.

See also *63* (Basel Mission); *64–5* (Biography); *127* (Preparation of Missionaries); *134–5* (Evangelistic); *145–9* (Education); *152–3* (Medical); *154–6* (Literature); *162–5*

(Church); *166* (Comity); *174–6* (Religions); *198, 200–1* (Social and Political Relations).

Mohammedan Lands and Work among Moslems

LEAVENING THE LEVANT. Joseph K. Greene, D.D. Illus. xii+353 pp. Boston: Pilgrim Press. $1.50. 1916. *106.*

This volume, which contains chapters on Turkey and Turkish conditions and a survey of missionary work, especially in schools and colleges, is valuable as an exposition of the policy of the American Board in a Moslem land where it labours mainly for members of Oriental Churches. The writer has been a missionary of the board in Turkey for over 50 years.

†THE TURKEY OF TO-MORROW. MRW, 1916 (Dec.), 915–25. *107.*

See also *65, 68* (Biography); *127* (Preparation of Missionaries); *185–9* (Islam); *197* (War and Islam).

West Africa

(from the Senegal to the Cunene, including the West and Central Sudan)

ANTHROPOLOGICAL REPORT ON SIERRA LEONE. Part i. Law and Custom of the Timne and Other Tribes. Northcote W. Thomas. 196 pp. London: Harrison. 1916. *108.*

This scholarly volume will be of interest to all students of African peoples and of special value to missionaries in Sierra Leone. Parts ii and iii contain a Timne-English dictionary and a Timne grammar and stories.

†DIE VERBREITUNG DES ISLAMS IN TOGO UND KAMERUN. Diedrich Westermann and Eugen Mittwoch. *Die Welt des Islams,* 1914 (Band II. Heft 2–4), 188–276. *109.*

See p. 313.

†NOTES ON BARTER AND KEEPING A BARTER STORE. John H. Weeks. IRM, 1917 (April), 233–43. *110.*

See also *204* (Mary Slessor).

East Africa

(from the Zambezi to the Juba)

See *66* (Biography); *205* (Boys and Girls).

South Africa

(south of the Cunene and Zambezi rivers)

†IS OUR NATIVE EDUCATION ON RIGHT LINES? *Christian Express,* 1916 (Oct.), 151–4; (Nov.), 165–8. *111.*

An experimental inquiry into the results of education of native scholars in the higher standards of the Cape Provincial School Code, conducted by a member of the Lovedale Education Board.

†THE STUDY OF KAFIR ETYMOLOGY. Walter Bourguin. *Christian Express,* 1916 (Aug.), 125–7; (Sept.), 137–8. *112.*

THE ZULU YESTERDAY AND TO-DAY: Twenty-nine Years in South Africa. Gertrude R. Hance. Illus. 274 pp. New York and London: Revell. $1.25. 1916. *113.*

The author's horizon is not a broad one and larger issues are rarely touched, but the book is a faithful record of actual missionary experience up to the close of the nineteenth century.

America and the West Indies

†THE WORK OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS AMONG THE NEGROES IN THE COLONIES. C. E. Pierre. *Journal of Negro History,* 1916 (Oct.), 349–60. *114.*

THE LIFE AND TIMES OF BOOKER T. WASHINGTON. B. F. Riley, D.D., LL.D. Illus. 301 pp. New York and London: Revell. $1.50 net. 1916. *115.*

Contains matter not included in Dr Booker Washington's autobiography *Up from Slavery,* which was published in 1903.

†THE PANAMA MISSIONARY CONGRESS. Robert E. Speer, D.D. EW, 1916 (Oct.), 402–18. *116.*

See also *194* (International Relations); *206–8* (Boys and Girls).

Australasia and Oceania

THE MYTHOLOGY OF ALL RACES. VOL. IX. OCEANIC MYTHOLOGY. Roland B. Dixon, Ph.D. Illus. Map. xv+364 pp. Boston: Marshall Jones. $6. 1916. *117.*

This is the ninth volume in an important series edited by Dr L. H. Gray in consultation with Dr George Foot Moore. The book contains an introduction and conclusion, sections on Polynesia, Melanesia, Indonesia, Micronesia and Australia, each with a helpful summary, and notes and a bibliography.

†CHRISTIAN INFLUENCES ON A DYING RACE. R. E. Freeth. EW, 1916 (Oct.), 382–94. *118.*

See also *165a* (Church).

Other Fields

MEINE TIBETREISE. D'Albert Tafel. 2 vols. Illus. Berlin: S. Mittler. 1914. *119.*

These volumes (see also the author's *Reise in China und Tibet,* 1905–8, and *Geographische Ergebnisse,* Teil I, China, 1912) are full of information on Lamaism, religious festivals, Mongol encampments, Tibetan villages, Moslem fugitives and travel adventures. The geographical data fill lacunae in knowledge of the Yellow River, Tsaidam, and the west fringe of the Red Basin of Szechwan. The photographs and maps are excellent.

IN FAR NORTH-EAST SIBERIA. J. W. Shklovsky. Translated by L. Edwards and Z. Shklovsky. vii+264 pp. London: Macmillan. 8s. 6d. net. 1916. *120.*

A careful study of the character and customs of the Yakuts, Chooktchi, and other remote and uncivilized tribes by a Russian who spent some years among them.

See also *87, 182* (Tibet).

General

AN OFFICIAL GUIDE TO EASTERN ASIA, TRANS-CONTINENTAL CONNECTIONS BETWEEN EUROPE AND ASIA. Vol. i. MANCHURIA AND CHOSEN. With Vocabulary and Phrases in English, Russian, Chinese and Japanese. xii+lxxxvi+350 pp. £1, 1s. 1913. Vol. ii. SOUTH WESTERN JAPAN. xii+cciv+370 pp. 17s. 6d. 1914. Vol. iii. NORTH EASTERN JAPAN. x+488 pp. 17s. 6d. 1914. Vol. iv. CHINA. cxxiv+414 pp. £1, 1s. 1915. *121.*
Each volume has an index and folded coloured maps.

†THE IMMEMORIAL CONCERT OF ASIA. Professor Benoy Kumar Sarkar. *Modern Review*, 1916 (Nov.), 461–75. *122.*

†RUNDSCHAU. DIE MISSIONEN IM GEGENWÄRTIGEN WELTKRIEG. II. In den verschiedenen Missionsgebieten. III. Die protestantischen Missionen. Professor J. Schmidlin, D.Th. ZM, 1916 (Heft 4), 314–40. *123.*

HALF DONE: Some Thoughts for Women. Minna C. Gollock and G. A. Gollock. 60 pp. London: United Council Miss. Ed. 6d. net. 1916. *124.*
An effective study of the condition of women in the East and Africa, designed to deepen a sense of responsibility in women at the home base of missions.

See also *73* (Society of Friends); *76* (Anglican Missions); *150* (Medical); *168* (Religion).

V. Works of Reference

WORLD STATISTICS OF CHRISTIAN MISSIONS. Containing a Directory of Missionary Societies, a classified Summary of Statistics and an Index of Mission Stations throughout the World. Edited by Professor Harlan P. Beach, D.D., and Burton St John. New York: Committee of Reference and Counsel of Foreign Missions Conference of North America. 1916. *125.*
A review of this work is in preparation.

VI. Theory and Principles of Missions

†DER KAMPF MIT DEM HEIDENTUM IM ALTEN BUNDE. Joh. Warneck. AMZ, 1916 (Okt.), 433–43; (Nov.), 481–90. *126.*
See also *67*, *130*, *167*.

VII. The Training and Qualifications of Missionaries

THE PREPARATION OF MISSIONARIES APPOINTED TO JAPAN—TO CHINA—TO INDIA—TO THE NEAR EAST—TO PAGAN AFRICA. New York: 25 Madison Avenue. 10 cents each. 1917. *127.*
An important series of five pamphlets varying from 30 to 58 pages in length, reprinted after careful revision from the Fourth Annual Report of the Board of Missionary Preparation in North America.

THE PREPARATION OF WOMEN FOR FOREIGN MISSIONARY SERVICE. 40 pp. New York: 25 Madison Avenue. 10 cents. 1917. *128.*
Reprinted from the Third Annual Report of the Board of Missionary Preparation in North America.

†WHAT WE TEACH, AND WHAT RESULTS WE EXPECT. Percy J. Smith. CR, 1916 (Nov.), 759–68. *129.*
A plea for definiteness in conviction and in method.

†MISSION UND ASZESE. Dr P. Maurus Calm, O.S.B. ZM, 1916 (Heft 4), 285–305. *130.*
See also *71* (Vocation).

VIII. Missionary Methods

Evangelistic Work

†THE NATIONAL EVANGELISTIC CAMPAIGN—FINAL STAGE. D. R. McKenzie, D.D. AFTER THE EVANGELISTIC CAMPAIGN—WHAT? S. H. Wainright, D.D. THE NATIONAL EVANGELISTIC CAMPAIGN. William Axling. THE EVANGELISTIC CAMPAIGN. T. Miyagawa. JE, 1916 (Oct.), 371–3; (Nov.), 422–4; (Dec.), 474–6. *131.*

†THE PREACHING PROBLEM. *Korea Mission Field*, 1916 (Oct.), 259–80. *132.*
A number of short papers recording experience and giving practical suggestions.

HANDBOOK OF SUGGESTIONS TO WORKERS FOR UNION EVANGELISTIC MOVEMENTS TO REACH SPECIAL CLASSES. W. E. Taylor. Introduction by A. L. Warnshuis. 47 pp. Shanghai: Association Press. 25 cents. 1916. *133.*
Workers not only in the various mission fields but in America and Europe will profit by this lucid summary of experience gained in China. Organization for work covering a city and a province is discussed, and also for work among women.

VILLAGE EVANGELIZATION: Being papers read at the 16th Annual Meeting of the North India Conference of Christian Workers held in Mussoorie, June 27–30, 1916. Edited by H. W. Griswold. 61 pp. Mysore: Wesleyan Mission Press. 1916. *134.*
See review, p. 341.

†MISSIONARY EVANGELISM. W. Stanley Dodd. HF, 1916 (Nov.), 405–9. *135.*
See also *101–4* (India).

Christian Education

Japan

†BIBLE TEACHING IN CHRISTIAN SCHOOLS IN JAPAN. W. A. Davis. JE, 1916 (Nov.), 433–6. *136.*

†Religion in the Rikkyo Schools of the American Church Mission. A. W. Cooke. Religious Work in Tohoku Gakuin. Paul Lambert Gerhard. Christian Work in Kyushu Gakuin. A. J. Stirewalt. JE, 1916 (July), 267–8; (Nov.), 424–5; (Dec.), 470–1. *137.*

†Sunday School Finances. C. B. Olds. JE, 1916 (Oct.), 367–71. *138.*

China

†Education in Ancient China. Lewis Hodous. *Educational Review* (China), 1916 (Oct.), 288–95. *139.*

†Some Problems of Religious Education in China. Charles A. Stanley. CR, 1916 (Dec.), 811–22. *140.*

†The Next Step in Christian Education in Kwangtung. H. B. Graybill. *Educational Review* (China), 1916 (Oct.), 266–78. *141.*

†A Survey of the Boys of Shanghai. J. C. Clark. *Educational Review* (China), 1916 (Oct.), 318–23. *142.*

†Medical Inspection, Physical Examination, and the Follow-up. Daniel H. Kulp. *Educational Review* (China), 1916 (Oct.), 306–17. *143.*

†The Sunday School and Bible Study. W. F. Dawson. The Sunday School: How Best Conducted and Encouraged. W. F. Seymour. CR, 1916 (July), 441–6; 446–52. *144.*

See also *157–61* (Church).

India

†The Education of Christian Students in India. John Matthai. IRM, 1917 (April), 305–12. *145.*

†Training Indian Missionaries. C. J. G. Saunders. EW, 1917 (Jan.), 43–50. *146.*

See p. 317.

†Christian Missions and Education. *Indian Social Reformer*, 1916 (Nov. 26), 148–9. *147.*

†Some Problems of the Education of Women in India. Eleanor McDougall. HF, 1917 (Jan.), 7–15. *148.*

†The Problem of Sudra Children for the Boarding Schools. Henry R. Spangler. *Gospel Witness*, 1916 (Nov.), 54–61. *149.*

See also *99, 100.*

South Africa

See *111* (Cape Provincial School Code).

Medical Missions

The Healing Hand. The Story of the Medical Missions of the L.M.S. Edgar A. Preston. 62 pp. London: L.M.S. 6d. net. 1916. *150.*

†Medical Missions in China. J. A. Armitage, M.D. EW, 1916 (Oct.), 419–28. *151.*

†Medical Missions and the Purdah System. Arthur Lankester, M.D. IRM, 1917 (April), 295–304. *152.*

†Proposed Medical College for Women in South India. Dr Ida S. Scudder. HF, 1916 (Nov.), 421–30. *153.*

See also *143* (China).

Christian Literature

†Indian Missions and Christian Literature. Edwin Greaves. HF, 1916 (Dec.), 462–70. *154.*

†Christian Literature in India. H. U. Weitbrecht, D.D. CMR, 1916 (Nov.), 547–53. *155.*

†The Background of Christian Literature in India. J. N. Farquhar, D.Litt. CMR, 1917 (Jan.), 28–32. *156.*

IX. The Church in the Mission Field

†The Chinese Ministry. F. R. Graves. CR, 1916 (Oct.), 657–65. *157.*

†The Chinese Church, its Financial Problems. H. B. Rattenbury. EW, 1917 (Jan.), 36–42. *158.*

†The Relation of the Missionary to the Chinese Christians. C. A. Nelson. CR, 1916 (Aug.), 519–21. *159.*

†Enlisting for Service in the Churches the Graduates and Ex-Students of our Mission Schools. W. W. Lockwood. CR, 1916 (Oct.), 673–8. *160.*

†The History and Policy of the W.M.M.S. in Securing and Training Young Men for the Ministry. H. B. Rattenbury. CR, 1916 (Sept.), 629–34. *161.*

†Organization of the Church of England in India and Ceylon. W. E. S. Holland. HF, 1917 (Jan.), 15–19. *162.*

†The National Missionary Council of 1915 and the Indian Christian Community. K. T. Paul. *National Missionary Intelligencer*, 1916 (Aug.), 183–6. *163.*

†A National Church for India. J. Lazarus, D.D. HF, 1916 (Nov.), 409–15. *164.*

A paper by an Indian Christian leader, stronger in destructive criticism than in constructive policy.

†A National Church for India. Bernard Lucas, and C. H. Sathianathan. HF, 1917 (Jan.), 19–22, 23–7. *165.*

Two replies to No. *164.*

†Self-Support and Self-Control in Polynesia. A. Hough. EW, 1917 (Jan.), 58–68. *165a.*

See also *138* (Sunday Schools).

X. Comity, Co-operation and Unity

†Statement on Comity among Missions in India. HF, 1916 (Dec.), 471–6. *166.*
A document issued, after careful consideration and conference by the National Missionary Council of India, and presented to missions and churches. It is 'not a code of laws but a code of ethics.'

†Principles and Practice of Co-operation. J. H. Oldham. CMR, 1917 (Jan.), 17–27. *167.*

See also *97–8* (India); *133* (Evangelism); *153* (Women's Medical College); *163* (National Missionary Council and Indian Church).

XI. Christianity and the Non-Christian Religions

Religions of Primitive Peoples

The Drama of Savage Peoples. Loomis Havemeyer, Ph.D. 286 pp. London: Milford. 7s. 6d. net. 1916. *168.*
A study of the more primitive phases of the drama as revealed in rites, ceremonies, dances and pleasure plays, with a chapter on 'Points of Comparison between the Savage Drama, and that of the Greeks and Japanese.' The writer is instructor in anthropology in the Sheffield Scientific School at Yale.

See also *108* (Sierra Leone); *117* (Oceania); *120* (Siberia).

Religions of Japan

†The Religious Value of Shinto. Robert Cornell Armstrong. JE, 1916 (Nov.), 429–33. *169.*

†Jizo. Arthur Willis Stanford. JE, 1916 (Nov.), 408–13; (Dec.), 466–70. *170.*

†Why I am a Christian. Colonel T. Oshima. Translated by Galen M. Fisher. JE, 1916 (Oct.), 380–3. *171.*
See p. 316.

Religions of China

The Historical Development of Religion in China. Walter J. Clennell. 250 pp. London: Fisher Unwin. 6s. net. 1916. *172.*
An able and readable volume by a member of the British consular service who has an intimate and first-hand knowledge of his subject. The book contains, in an expanded and revised form, the substance of two lectures originally delivered at the Caermarthen Presbyterian College.

†The Christian Apologetic for China. III. James W. Inglis. IV. E. M. K. Thomas. CR, 1916 (Aug.), 513–8; (Nov.), 729–32. *173.*

See also *84* (Superstitions).

Religions of India

†The God that must needs be Christ Jesus. Four Studies by Professor A. G. Hogg. II. IRM, 1917 (April), 221–32. *174.*

Introduction to the Pancharatra and the Ahirbudhnya Samhita. F. Otto Schader, Ph.D. xi+178 pp. Madras: Adyar Library. 1916. *175.*
This introduction to the Pañcharātra Saṁhitas, a most important class of Vishnuite manuals, will be of signal service to all serious students of Hinduism. The text of the Ahirbudhnya Saṁhitā is also published.

Orion, or Researches into the Antiquity of the Vedas. Bal Gangadhar Tilak. vii+220 pp. Poona: Ashtekar. 1916. *176.*
A reprint of a famous essay.

See also *93* (Bengal).

Buddhism

Buddha and the Gospel of Buddhism. Ananda Coomaraswamy. With illustrations by Abanindra Nath Tagore, C.I.E., and Nanda Lal Bose. viii+369 pp. 8 coloured plates and 32 reproductions of photographs. London: Harrap. 15s. net. 1916. *177.*
This work is one of peculiar interest, for the author endeavours to view Buddhism in its relation to the Brahmanical systems and to those systems of Christian mysticism which afford the nearest analogies.

Nichiren, the Buddhist Prophet. Masaharu Anesaki, Litt.D. Illus. xi.+160 pp. Cambridge: Harvard University Press. London: Milford. $1.25; 5s. 6d. net. 1916. *178.*
An illuminating study of a Buddhist reformer of the thirteenth century. The writer is Professor of the Science of Religion at the Imperial University of Tokyo, and was Professor of Japanese Literature and Life at Harvard University, 1913–15.

An early Commentary on Mahaniddeva. L. de la Vallée Poussin and E. J. Thomas. London: Pali Text Society. 1916. *179.*

A medieval Commentary on the Sutta Nipata (Uravagga and Culavagga). Helmer Smith. London: Pali Text Society. 1916. *180.*

†The Philosophy of Relations. Ledi Sadaw. *Journal of the Pali Text Society*, 1915–16. *181.*
This shows the traditional teaching of the Sangha. The writer, philosopher though he be, is at the present time preaching a crusade against modern views of disease, maintaining that there are no 'microbes' but that disease is due to 'demons.'

†The Mahayana Buddhism of Tibet. *Buddhist Review*, 1916 (May, June, July). *182.*
Two interesting studies by European Bhikkhus; one highly appreciative, one very critical.

†Metta (benevolence). *Buddhist Review*, 1916 (May, June, July). *183.*
A sermon by a Sinhalese Bhikkhu.

†Buddhist Sunday Schools in Japan. K. Mito and Maud Bonnell. The Buddhist Sunday School Movement. H. E. Coleman. JE, 1916 (Aug.), 286–8; 317–20. *184.*

See also *87* (China).

Islam

†The Moslem's Viewpoint. R. S. McClenahan. MW, 1917 (Jan.), 65–70. *185.*

See p. 314.

†Islam at its Best. S. M. Zwemer. *Constructive Quarterly*, 1916 (Dec.), 823–42. *186.*

†Sufism in the West. Herbert E. E. Hayes. MW, 1917 (Jan.), 29–35. *187.*

†The Mysticism of the Desert. Pleasant Hurst. MW, 1917 (Jan.), 15–28. *188.*

†Present State of Mohammedanism in China. E. W. Thwing. CR, 1916 (Dec.), 825–9. *189.*

See also *109* (West Africa); *195* (Dutch East Indies).

Judaism

The Hebrew-Christian Messiah: Or the Presentation of the Messiah to the Jews in the Gospel according to Saint Matthew. The Warburton Lectures for the years 1911–1915. A. Lukyn Williams, D.D. Introductory Note by the Bishop of Ely. xxii+425 pp. London: S.P.C.K. 10s. 6d. net. 1916. *190.*

An examination of the faith of a Hebrew-Christian soon after the fall of Jerusalem. It touches on many subjects of great importance for missionary work among the Jews.

A History of Mediaeval Jewish Philosophy. Isaac Husik. li+462 pp. New York: Macmillan Co. 12s. 6d. net. 1916. *191.*

A learned treatise, valuable for the understanding of certain parts of modern Judaism.

An Introduction to the Qabbalah. L. Zeckhausen. 38 pp. London: London Jews Society. 6d. net. 1916. *192.*

For Gentile readers. Very good as far as it goes, but much too short. Mr Zeckhausen might well develop his theme into a solid work.

Zionism: Racial or Sectarian? Leon Levison. 70 pp. London: Marshall Bros. 1s. 1916. *193.*

A reply to Dr Gaster's dictum that when the Jews return to Palestine they will not recognize Christians of any kind as citizens.

XII. Social and Political Relations of Missions

Our Eastern Question. America's Contact with the Orient and the Trend of Relations with China and Japan. Thomas F. Millard. Illus. Maps. 543 pp. New York: Century Co. $3. 1916. *194.*

Written from the Chinese point of view by a former editor of the *China Press* of Shanghai. There are valuable chapters on Japan's world policy and her relations with America and Great Britain, and also appendices giving documentary evidence in support of the author's conclusions.

†Government, Islam and Missions in the Dutch East Indies. J. W. Gunning, D.D. IRM, 1917 (April), 209–20. *195.*

†Missions and the World War: A Kingdom that cannot be Shaken. Henry Churchill King. *American Journal of Theology*, 1917 (Jan.), 1–14. *196.*

†Reaction of the War upon Islam. James Barton, LL.D. JRD, 1916 (Oct.), 187–98. *197.*

†Missions and Labour. Bishop A. Hamilton Baynes. EW, 1917 (Jan.), 1–9. *198.*

†Social Reform in its Relation to Missionary Work. John Lee. EW, 1917 (Jan.), 10–17. *199.*

†Social Problems from an Indian Standpoint. N. K. Bose. EW, 1917 (Jan.), 51–7. *200.*

†Die Indische Mission in ihren nationalen Zusammenhangen: Missionsrundschau. Lic. Erich Stange. AMZ, 1916 (Nov.), 503–15. *201.*

XIV. New Missionary Magazines

The Hebrew Christian Alliance Quarterly. Edited by S. B. Rohold, F.R.G.S. Chicago: Hebrew Christian Alliance of America Literature Fund. 50 cents per annum. *202.*

See IRM, 1917 (Jan.), p. 60.

XV. Literature for Boys and Girls

The Splendid Quest: Stories of Knights on the Pilgrims' Way. Basil Mathews. 2nd edition, revised and illus. 208 pp. London: Jarrold. 2s. 6d. net. 1916. *203.*

First published in 1910 for boys and girls from twelve years of age. The followers of the quest include Sir Galahad, Abraham Lincoln, Joan of Arc, Sister Dora, James Chalmers, Columba and others. The book closes with a short life of Christ.

The White Queen of Okoyong: Mary Slessor. A True Story of Adventure, Heroism and Faith. W. P. Livingstone. xii+208 pp. London: Hodder. 2s. net. 1916. *204.*

See review, p. 340.

Mackay of the Great Lake. Constance

E. Padwick. xii+143 pp. London: Milford. 3s. net. 1917. *205.*

This, the fourth book in the 'Pathfinder' series, is quite up to the high standard of its predecessors. The story of the man whom Stanley described as 'the best missionary since Livingstone' is told with insight and in simple, direct language. Eminently a book for home and school libraries.

THE LIVING CHRIST FOR LATIN AMERICA. J. H. McLean. 198 pp. Philadelphia: Presbyterian Board of Publication. 35 cents. 1916. *206.*

A denominational text-book, issued jointly by the Assembly's and Woman's Boards of the Presbyterian Church in U.S.A.

MAKERS OF SOUTH AMERICA. Margarette Daniels. Illus. Map. vii+246 pp. New York: Miss. Ed. Movement. Cloth, 60 cents; paper, 40 cents. 1916. *207.*

Sketches of twelve men as diverse as Pizarro and Allan Gardiner, who have 'done big things' for South America.

THE LAND OF THE GOLDEN MAN. Anita B. Ferris. Illus. Map. 125 pp. New York: Miss. Ed. Movement. 50 cents. 1916. *208.*

Deals with South America and contains general and missionary information.

IN AN INDIAN HOSPITAL. London: C.E.Z.M.S. 1s. net. 1917. *209.*

Handwork for children. Walls of a room, figures, models of beds, etc., are printed on stout paper, to be cut out, coloured and made into a model of a hospital ward in North India. Full instructions are given.

See also *74.*

ABBREVIATION OF MAGAZINE TITLES

AMZ = *Allgemeine Missions-Zeitschrift*
CMR = *Church Missionary Review*
CR = *Chinese Recorder*
EM = *Die evangelischen Missionen*
EMM = *Evangelisches Missions-Magazin*
EW = *The East and The West*
HF = *Harvest Field*
IRM = *International Review of Missions*
JE = *Japan Evangelist*
JRD = *Journal of Race Development*
MNZG = *Mededeelingen van wege het Nederlandsch Zendelinggenootschap*
MRW = *Missionary Review of the World*
MW = *Moslem World*
NMT = *Nordisk Missions-Tidsskrift*
SMT = *Svensk Missionstidskrift*
ZMR = *Zeitschrift für Missionskunde und Religionswissenschaft*
ZM = *Zeitschrift für Missionswissenschaft*

When other magazines are referred to, the full title is given.

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RECENT MOVEMENTS IN JAPANESE THOUGHT

By MASUMI HINO, B.D.

It is not too much to say that hardly any country has undergone change in the past few decades so rapidly and violently as has Japan in modes of living and in ways of thinking. The social and economic changes have been great, and these have worked upon the minds of the Japanese people in such a way as to produce transformation in theoretic speculation as well as in the popular views concerning the problems of life (*Lebensanschauung*). Feudal Japan has at a bound become a constitutional monarchy. Once a Japanese samurai was expected to live within the limited geographical boundary beyond whose horizon his ancestors for centuries past had not dared to stir. In feudal Japan a man had to adjust himself to the small extent of his fief and find his work and project his plans within the limits of city or town or province, so that he was a part and parcel of the land, and had to serve his province as well as his master (daimyo) instead of using that province for his own welfare. The destruction of

When articles in the Review are an expression of the policy or views of the Continuation Committee, or of the conclusions reached by any of its Special Committees, this fact will be made clear. In all other instances the writer of the paper is alone responsible for the opinions expressed.

feudalism which took place in 1871 meant the 'open-door' policy, which admitted all sorts of people into a town or province, as well as the deliverance of the individual from provincial limitations. By the destruction of the feudal system our homes, in the strict old sense, as existing for centuries in one locality, have gone. People have had to go wherever they could find their work. The love of traditional home and of one's native place is now never so strong as in feudal times. The whole country has, so to speak, become our home. That old affection, fostered by Chinese culture and the Confucian view of life, for his native locality, which demanded that every man should return in old age or at least in death to his native town and be buried in the spot where his ancestors were, has now utterly gone. That any part of the Japanese empire, even any part of the globe, where a man can find his work must be his home is the predominant note of the thought of the young people of Japan at the present day.

The economic changes in Japan since the restoration of 1868 have been wonderful. The writer of this article remembers well in his boyhood how fire of every sort, not only the religious lights offered to the Shinto and Buddhist divinities but also even fire for culinary use, was kindled by striking flint against steel. But now electric light is used almost everywhere, not only in cities and towns but in small hamlets and fishing villages. This shows how the Japanese are undergoing industrial changes from the limited use of simple natural objects to the almost unlimited use of machines and industrial systems. Doubtless Japanese industry is as yet childish in comparison with the gigantic structures of European and American industry. Japanese government statistics for 1914 show that there are 17,062 factories, 853,900 artisans and mechanics and 57,000 labourers. This must mean that there are at least one million people actually engaged in industrial work. Japan is now in the transition period from an agricultural country to an industrial and a com-

mercial state. It is easy to see that economic changes are likely to produce spiritual transformations both good and bad in a nation.

Besides social and economic changes, the consciousness gradually dawning upon the heart of the multitude that the Japanese are now running the race with other powers of the world in the arena of world-civilization is also no negligible factor in transforming Japanese thought. The cry for power to win the race in the struggle for existence is clearly heard. The welcome given in some quarters to Nietzsche's philosophy of force and superman, and Bergson's philosophy of change, consonant as they are with continual ascent in the struggle for existence, is partly due to the severe pressure felt by the people in the battle of life.

Japan is now in a special sense passing from a comparatively quiet period into an aggressive one. Present Japan cannot in this transition period be rightly interpreted by the investigation of classic literature or books on Bushido alone. We must interpret the situation by present-day literature, or still better by reading with insight and sympathy the hearts of the people, especially of the young. For in a transition period young men and women are, as a rule, most plastic and susceptible to various modes of thought, and they are generally the vehicles by which progress or new modes of life are introduced.

It seems to me to be necessary to distinguish, roughly speaking, three periods in Japanese spiritual (I use the term in the widest sense) life since the restoration of 1868. The first period I call, for lack of some better term, the *Aufklärung* Period, the second the Reflective and the third the Romantic Period. The terms *Aufklärung* and Romantic have distinct meaning in the history of European thought and culture, and I mean to follow their connotation in the main. It must be confessed that it is rather difficult to make exact and clear-cut demarcations in these three periods; but I doubt not that those who are familiar with Japanese spiritual or cultural life since the restoration of

1868 will agree that there are three different transitions in the main. For the sake of convenience I shall consider the first or the *Aufklärung* Period to extend from 1868 to 1890, when the first parliament was called by the Emperor ; the second or the Reflective Period to last from 1890 to 1900, when the self-consciousness of the Japanese people was evoked to a marked degree which was specially augmented by the victory of Japan over China in 1894–5 ; and the third period to extend from the beginning of the twentieth century down to the present day.

I

Let me first describe the outstanding characteristics of the *Aufklärung* Period. I feel fully justified in using this title because the reign of the former Emperor was called Meiji, which being literally translated means ' the reign of enlightenment,' and might just as well be rendered ' the reign of *Aufklärung*.' The period in Japan certainly has the characteristics of the *Aufklärung* Period in the history of thought and culture. These characteristics are in the main the following five :

(1) Prevalence of shallow and easy-going rationalism. Human reason unaided by experience was highly estimated in Japanese life soon after the restoration of 1868. Japanese commonsense as well as the traditional philosophy taught the people that there are no two different ways in reason, which means that reason must prevail everywhere and at all times. All sorts of reforms—social, political, religious and educational—were carried out in the first period with the conviction that everlasting universal reason must work in its own way. Unreasonable and superstitious ideas were forced out of the minds of people against their will. Gods were in many cases thrown away. Sacred days, festival hours and seasons, lucky days for marriage, travel, employment and what not, devils, magical animals like badgers and foxes, fortune-tellers, were done

away with in a rapid succession that horrified pious and tradition-loving old folk. Japanese people came heartily to hate all sorts of man-made superstitions and abuses no less than the French Rousseau did in the past. They did not go so far as John Toland in thinking that religion is the product of priestcraft, but most people thought that priests belonged to a mean and lower order of humanity and that religion was rather pathological than normal to human nature.

(2) The lack of historical sense and of the idea of gradual growth. 'Let the past bury the past' was the cry of men of new culture. The past was nothing but a storage of various mistakes and superstitions and the results of human weakness. The Confucian love of the past was simply flung to the winds in the first period. Reason was thought to be omnipotent, and all good and ideal things were imagined to come forth at the call of almighty reason, as, according to a certain legend, Mount Fuji was made in a single night in one part of the country while Lake Biwa was made in the same night by the depression of the earth at another place. Illustrious Buddhist temples like Samboin at Daigo, a suburb of Kyoto, were turned into schoolhouses, and incomparable artists' works were cruelly scratched off gilded walls so as to provide a black-board for pedagogical use.

(3) Enthusiasm for political liberty. Count Itagaki was the representative of the movement for political liberty. He was greatly influenced by the spirit shown in the American constitution and the Declaration of Independence. His cry when he was pierced with a dagger at Mino, 'Itagaki dies now but liberty shall live forever,' rang like a new gospel through the hearts of the people in every nook and corner of the empire, and did much to disseminate the idea of democracy and representative government. A man like Mr Nakae was much influenced by the French idea of liberty and equality. This movement came to its crisis in the appeal for the creation of representative government

by Count Itagaki and his associates in 1873, and in the formation of a political party called Jiyuto (liberal party), which was later re-created by Prince Ito and assumed the name of Seiyukwai. This party is now led by Mr Hara.

(4) THE INFLUENCE OF ANGLO-AMERICAN UTILITARIANISM. Mr Fukuzawa, the founder of Keio University, was the spokesman of the utilitarian tendency of thought. His influence was largely felt in the commercial and industrial circles of the new age. His influence in journalism and politics, which was favourable to democracy and liberalism, was not to be overlooked, but his mission in New Japan was directed toward the self-independence of individuals based on well-acquired wealth. The economic changes in Japan in the last fifty years owe more to his influence than to that of any other single individual.

(5) THE EMPIRICAL TENDENCY OF THOUGHT AND A MATERIALISTIC POINT OF VIEW. These were quite strong in this first period. Any form of mystery was expelled from thought and life. The mysterious and the superstitious were considered to be synonymous. This mode of thinking was very strong in Tokyo University and among those under its influence. Herbert Spencer and his agnostic mode of thinking were warmly welcomed. Many boasted that they were indifferent to any form of religious belief, considering the agnostic position to be the proper attitude for a man of affairs and wisdom as well as for a sound scholar.

In a word, this *Aufklärung* Period is characterized by superficial observation of human needs and lack of that depth and penetration which can alone meet the instinctive yearnings and aspirations in the human heart. Little attention is paid to the emotional aspect of life, and the aesthetic valuation of art is much depreciated as affording no visible utility. Everything new and reasonable seemed to advance by leaps and bounds. Any reform in accordance with the pattern of occidental civilization seemed to be easily put into practice. Many Christians thought that educated people who appreciated wisdom and justice could

be converted with ease to the Christian belief, and that Japan might possibly be Christianized before the opening of parliament in 1890. The so-called 'revival' of the Christian faith that took place in 1884 seemed to many Christians to point in that direction. But as a matter of fact no instantaneous conversion of the mass of the people was ever possible. This first period was like the adolescent period in the individual, who is then generally full of hopes and utopian ideals divorced from the hard realities of life, which experience alone in course of proper time shows to be no easy playthings.

II

Now let us turn to the second period of Reflection, extending from 1890 to the end of the nineteenth century. The programmes of the advocates of the new culture had already been more or less put into practice. Parliament was opened in 1890; various laws were codified; education was to a large extent carried out throughout the empire; banking systems and commercial and industrial organizations were adopted after the European or American plan; and cities and towns were ruled more or less with a view to self-government, the rights and duties of the individual citizens being recognized and stated in a way unknown in feudalism and in the Confucian ethics. But the ideal kingdom of heaven was not yet at hand. Men began to doubt the almightiness of occidental civilization and the panacea of reason divorced from experience, and were dissatisfied with plans of reform that were projected in accordance with the so-called western civilization. The period of reflection, and together with it that of reaction against the *Aufklärung* mode of thinking, set in. The time of mere imitation and the childish admiration of heterogeneous civilization passed, and the time of self-assertion crept slowly into the hearts of the Japanese people. That famous Imperial Rescript on Education was pro-

mulgated on the 30th of November 1890, which was interpreted by a large majority in educational circles as being opposed to Christian education. The spokesman of this anti-Christian movement was Professor Inoue of the Tokyo Imperial University. Mission schools lost many of their students. English was now not so eagerly taught in schools as before, fresh care was bestowed on the teaching of the Japanese language and grammar, while the hitherto much-neglected Chinese literature was treated with honour as if a Chinese renaissance were about to set in. Japanese people came to consciousness of themselves, and even an American scholar like Professor E. Fenollosa of the Tokyo Imperial University highly praised the excellence of Japanese art. The good side of the Japanese people and of the national history was exaggerated. Some felt proud of the royal family that had lasted over two thousand years and still more of the loyalty of Japanese subjects to their sovereign, and of the many good moral qualities of the samurai, and of the obedience and the faithfulness of Japanese women. But many at the same time could not forget that statistics persistently showed how poor Japan was in wealth and how weak her army and navy were in comparison with Europe and America. National pride on one side and the consciousness of national weakness on the other combined to produce nervous irritation if not prostration among many people in Japan in this second period. The belief which was widely prevalent in this period that Saigo, the great hero of the restoration of 1868, who died in the Satsuma rebellion of 1877, might have escaped into Siberia instead of having committed suicide, and might cross the Japan Sea at any time to save Japan from the crisis that might be caused by collision with the mighty Russian bear, can only be explained by the fact that the Japanese people were afflicted with nervous hysteria at this time.

The country was fortunately saved from this nervous irritation and abnormal uneasiness by the result of the

Chinese war, which made Japan realize her actual strength. Perhaps before the conclusion of the Chinese war there was no nation upon the globe except Korea with whom Japan could feel able on the basis of equality to handle international affairs. Not only were the European nations and America looked up to as superiors, but even China was regarded as her ancient teacher and arrogant elder brother. I believe it was the Chinese war that restored Japan to a normal condition. Since then, though many extreme things have inevitably happened, the attitude of the Japanese people and their judgment has on the whole been sound and balanced. Liberal criticism, which had not been tolerated before the Chinese war, could henceforth be offered with comparative impunity on many subjects. Professor Kume's criticism on Shinto and on Japanese history was not well received, but the fact that he dared to criticize subjects where others some few years ago would have hesitated, shows that the general public, though certainly not officialdom, had become more tolerant toward scholars and their criticisms.

Viewed from the side of Christianization, this second period was most disastrous to the young Japanese churches. The cry 'Japan for the Japanese' rang loudly through the whole country. It was felt at this time to be too humiliating, in view of the national pride, for the Japanese churches to receive financial support from the Christians of America and England. Independence was felt to be the crying need of the churches. Men of position and honour did not care to come to Japanese churches if they were to be guided in their administration by foreigners who had little sympathy with the Japanese or insight into the history and inner life of the people. Christian ministers were severely challenged and suffered most at this time. Besides this national reaction there arose among certain leaders of the Christian Church scepticism in regard to the Christian theological views that were then dominant, viz. Calvinism or semi-Calvinism, for there is no doubt that

missionaries from America and Great Britain interpreted Christianity at that time from the Calvinistic point of view. This so-called 'New Theology' movement shook the Christian novices to the core. The writer of this article knows many people who were much disturbed by various views which were anti-Calvinistic in their general outline.

III

Now let us describe the characteristics of the spiritual life of the Japanese people of the third, or what I call the Romantic Period, extending from 1901 to the present day. No one who is conversant with Japanese young people and the literature of the present day doubts that the spiritual atmosphere which surrounds us to-day is markedly different from that which was noticeable before 1890, or that it is in no slight degree different from that at the end of the nineteenth century. This difference can well be described by saying that the Japanese mood has gradually changed from the *Aufklärung* attitude to the Romantic mode of thinking and living. It is neither pure reason nor absolute will that appeals most at present to the young people, but the fulfilment of their desire. Love of happiness, satisfaction of instinct and the will to live are the ideas that are ruling the hearts of the multitudes with an almighty dominance. Art and literature have never been so popular among young people as now. When this new movement began no one can definitely tell. But it seems to me that the movement was first conceived through the luxuries that were the natural result of the victory of Japan and the Japanese people over China and was brought to being largely by the vigorous effort of Dr Takayama, whose pen had a magnetic power to charm Japanese young people. His famous article 'On Beautiful Living' appeared in August 1901. It depreciated the mere abstract life of intellect as well as the traditionally virtuous life based on the consistent and constant observance of rigid casuistry, and insisted on

'beautiful living,' which is after all nothing but the unmitigated satisfaction of one's own instinct. The article was one that a Schopenhauer might have written. It drew rounds of applause from various circles. Dr Takayama died in 1902. He had many followers. Since his day, art, literature, beauty, love, instinct and satisfaction of the demands of instinct have had some magical influence over the hearts of young people, and have been welcomed as the key that may open the holy of holies in life.

Takayama was the apostle of pan-Japanism (if I may be allowed to coin such a phrase) in the second period after the restoration, but in the third period he turned to be the harbinger of this new movement of Romanticism. This Romantic tendency, first preached by Takayama and enforced by his excellent Japanese and persuasive enthusiasm, has become exceedingly noticeable since the Russo-Japanese war of 1904–5. No one can doubt that the outstanding note in the spiritual life of Japanese young people at present is still decidedly Romantic in tone. The signs of it are in evidence everywhere. Students have come to depreciate those books that tax heavily their reasoning powers. They hate to reason while they like to read novels of the realistic type that excite sensations. This is very striking when we remember that in the first two periods students took pride in reading books that used their intellectual faculties and delighted in reasoning, disputations and debates. Christian preachers in the two former periods often took such subjects as 'the first cause,' 'criticism of evolution,' 'teleology of the cosmos,' 'defects of Confucianism,' 'training of the will,' or 'heroic deeds of Jesus.' Such subjects are not now welcomed very warmly. We find instead that Christian preachers take such subjects as 'sorrows of life,' 'naturalism and its consequences,' 'the right to live,' 'aesthetic culture,' 'mystic union with God,' or 'spiritual ecstasy,' which decidedly bear the colouring of a Schopenhauer or a Nietzsche.

Study of foreign languages has much slackened as the

students hate the wrestling with lexicons and grammars which was not felt unbearable in the days of voluntaryism when intellectual athletics were enjoyed for the exercise itself. Newspapers and magazines are full of pictures, which were lacking some twenty years ago. At any rate people do not want to buy pictureless papers now, and this is not purely the result of emphasizing the importance of the *Anschauungsunterricht* (teaching by object lessons). People like to be pleased and flattered and hate struggle. The view of life is no longer Confucian or puritanic but utilitarian and eudemonistic, if not epicurean. Books on cooking and eating and drinking are exceedingly popular, and some writers on such subjects are said to have made a fortune. A magazine appears with the name *Smiling* (Nikoniko) on its title-page, this could hardly have appeared in public some twenty years ago. The use of the word 'gospel' in such phrases as 'the gospel of wealth' or 'the gospel of love' may appear strange to men of unmitigated orthodoxy, but such phrases are now quite pleasing to many Japanese young people. Moving pictures are popular beyond measure. Students delight in reading love-stories or even in narrating them; the Japanese samurai did not consider love-stories worthy to be chosen as a subject of conversation. Studies on art and the history of art have become quite popular, certainly in cities if not so evidently in small villages. Special chairs on aesthetics have been instituted at the two major imperial universities at Tokyo and Kyoto. Japanese people have come to appreciate objects of art; paintings specially have come to command unprecedentedly high prices in recent years, as is seen at auctions planned by the wealthy like Count Otani, Count Date and others. All these must be read as signs of the high appreciation of the beautiful and of the belief in the omnipotence of the emotional life which is characteristic of Romanticism. We must not forget to note that one of the most remarkable phenomena among the young people of Japan of the present day is the

wide study of music. Twenty years ago most Japanese students did not know how to sing, but now singing has become part of the social life of young people, especially of Christian young men and women. Public schools without exception give regular music lessons to boys and girls, and Christian Sunday schools, as well as Buddhist Sunday schools following the Christian method, are sources of musical training for the young. It is obvious that when Bushido, based on Confucianism which restrained the violent though natural expression of emotion, was the dominant view of life accepted by the people we could not expect music to flourish to a marked degree. It seems to me that the Romantic tendency of thought has greatly helped musical development among young people.

Assuming that my judgment that the present tendency of thought is Romantic is correct, it seems profitable to note how this changed attitude has come to pass. There seem to be three steps that led up to this result.

(1) The depreciation of the conceptual mode of thinking. By the conceptual mode of thinking I mean that habit of looking at many things at once by class or genus or species in a mass, instead of one by one. This is certainly a habit characteristic of a man of a rationalistic tendency of thought. He generalizes in judging, instead of taking trouble to scrutinize one object after another, which is the empiristic way of investigation. Now the Japanese scholars in the Tokugawa régime were conceptual in their thinking, as the experimental method of investigation in any department of learning was little known. This was peculiarly true in matters of *Lebensanschauung* and in the ethical instruction given to children. Confucian scholars used to teach in the following syllogistic or semi-syllogistic fashion :

Confucius said that a gentleman must behave in such a way ;

Now you are a son of a gentleman,

And therefore you must behave in like manner.

This deductive way of thinking and teaching can be seen in books in daily use as well as in the family discipline given to children. A rationalist, who believes in the universal applicability of reason, must naturally reason in a universalizing fashion, and most of our scholars in feudal times and even in the first two periods after the restoration were firm believers in the omnipotence of reason.

This conceptual mode of thinking knows no exception in the application of sacred sayings or principles to the events of human life. Now the absolute rationalist, who finds no need to make a single exception in the application of a rule, is apt to think of the family first, and then of each member of the family in a subordinate way. He will think of the town before he thinks of his family which forms but a part of the town. To him the state is much superior to a city or a town. The representative of the state must be to him, as to a Platonist, the most important, being quite frequently deemed to be inerrant in judgment and conduct and absolutely free from any sort of criticism. Likewise, before the third period, everything was judged in Japan from the point of view that the state and public affairs were all important and that the value of the particular individual must be minimized. This was peculiarly true in the case of soldiers, as is likely to be the case in any country. This conceptual mode of thinking is apparent even in Japanese painting. It is often said that Japanese artists have not excelled in drawing human faces and showing individual characteristics as exhibited in facial expressions. In my judgment this is due to the fact that Japanese painters are accustomed to think of and treat men and women in a conceptual way. They do not try so much to paint a definite single woman as a woman representing a certain class, and that class distinction is shown, not in the facial expressions (which therefore in most cases lack indication of individual peculiarities), but in the dress or in the various modes of coiffure.

Now in the third period when the authority of the

empirical and inductive method taught by scientific investigation has been fully realized, people have come to doubt the validity of this conceptual method of thinking, and have begun to consider whether it is not a contentless abstraction. This has naturally led people to think of the happiness of individual citizens before the welfare of the state. We can not, of course, hold this empirical method of thinking to be alone responsible for the transference of emphasis from the state to the individual. The difference between the social standing of the families from which the students and scholars in the third period came and that of the families of the students and scholars in the first two periods, has something to do with it as well. In the first period students were mostly sons of samurai or of comfortably placed people who did not need to think of earning their living and naturally turned to think of public affairs. Most of them aimed at becoming officials of the state. But with the rise of democratic ideas students of non-samurai classes increased, who for lack of means have to think of their own living. Formerly education was regarded as a means of discipline, but now it is looked upon mostly as a means or preparation for getting some kind of work. Then life itself was understood to be a sort of conflict; now it is deemed a phenomenon to be enjoyed. In the first two periods young people, even high school boys, used to talk of the state and of public affairs; now most of the university students do not think in that wise. Viewed from one point, this means lack of interest in public welfare, but viewed from another it means that Japanese young people have become far more practical and have come to think of their own life's problems as well as of religious problems as matters of personal concern, and consequently they have become far more sincere in their effort to solve the problems of life.

(2) Opposition to stoical rigorism. This is shown in Confucianism and in Japanese social and family life based upon Confucian ethics. Whatever one may say

about the theoretical aspect of Confucianism, there is no doubt that its general influence upon Japanese life has been through its emphasis upon the importance of a strong will and its discipline. Bushido is after all nothing but a severe training of the will. Confucianism is an ethical system based on strict discipline of the will and the conformity of conduct to that trained will. Its general effect upon Japanese life is very similar to that of prophetism on Jewish life, stoicism on the Romans and Puritanism on the New Englanders. One reason why Christianity made a phenomenal growth in Japan in the first period after the restoration of 1868 was because the missionaries preached a puritanic or Calvinistic Christianity to the sons of samurai, who were soldiers by birth and Confucianists by training. Japanese samurai had been more or less puritan in their essential view of life for nearly three centuries during the Tokugawa régime before American puritans, English Calvinists or Scottish Presbyterians came to Japan as ministers of the Gospel. But when the conceptual mode of thinking was discredited, this stoical rigorism contained in Confucianism was also discredited by the students and scholars of Japan ; for as the conceptual mode of thinking appreciated the whole and depreciated the particular, over-estimated the dignity of the state and its representatives and slighted its individual citizens, and was lenient in its ethical demands to superiors and overburdened inferiors with various duties and disciplines, it was closely associated in the minds of many with that stoical rigorism. Now in this last decade people have come to dislike discipline of the will and to like freedom. But freedom is apt to be understood as libertinism unless proper care be taken against that danger. Casuistry of every sort is considered to be an unnecessary and oppressive yoke artificially laid upon the necks of the young for the convenience of some old people. Freedom means to many absolute exemption from all sorts of moral duties and social restrictions and habits. A horrible kind of so-called naturalism in its

wildest form began to devastate some Japanese homes round Tokyo, where the influence of cheap literature describing life in a realistic and impure manner has been quite strong. These results are, in my opinion, largely due to the dominance of the Romantic spirit, which delights in the omnipotence of a feeling that is often blind. Schopenhauer's blind will and Nietzsche's superman (*Uebermensch*) have been highly estimated by Japanese students.

(3) THE CHANGE OF STANDARD IN THE ESTIMATION OF LIFE AND LIFE'S PROBLEMS. The supreme authority in deciding the issues of life in the first period was reason, and in the second period either the will or the state which is the embodiment of the aggregate will. But all three have come to be regarded as too abstract and lacking in content, and without taste or flavour. Contentless forms were thrown away like worn-out shoes. The individual has come to the front more than the state in the comparison of values; feeling is more highly estimated than either intellect or will. Thus at last the feeling of pleasure and pain in the widest sense has come to be regarded as the supreme court where life's deepest issues are to be judged and evaluated, and whence the sense of value itself and significance of this life and of society are to be derived, for it is, after all, the sentient man and woman susceptible to joy and sorrow who can appreciate worth of any kind whatever.

Such is the psychology of a large majority of Japanese young people at present, so far as I can judge. However true the above argument may be, judgment based on feeling alone is the most fleeting phenomenon in our mental processes, and highly susceptible to change. 'Love is blind.' In like manner all other emotions are to a large extent blind. No universal standard or criterion can be found among the various forms of emotion which would be definite and constant enough to guide one's decision at a critical moment. The sense of duty has been weakened

to a marked degree among young people. Righteousness and honesty do not seem at present to evoke reverential feelings from the hearts of this generation. The foundation of ethics is shaken. Moral principles have been by some pronounced as rules invented by ancient people with a view to promote their interest or the interest of their own state.

This critical momentum, in which the young people of Japan are deeply immersed, has been observed by some of the leading public men with grave apprehension. Men of insight and love of country are seriously considering the problem with a desire to save Japan from the moral and spiritual peril that seems to be impending. A man like Mr Tokonami, former Vice-minister of Home Affairs, openly declared that Japan could only be saved from moral catastrophe if ministers of various religions co-operated with more activity than has hitherto been the case. He finally persuaded Mr Hara, former Minister of Home Affairs, to summon representatives of Buddhism, Shinto and Christianity to hold a meeting in the capital on the 25th of February 1912. Japanese people realize now the urgent need of religion far more deeply than they did at the end of the nineteenth century. The whole country is open to various modes of Christian instruction. Preaching now wins amazingly quick response. The number of Protestants has more than doubled in the past fifteen years. Japan now furnishes a fruitful soil, and the labourers are indeed scarce. We must work hard and no doubt the harvest will be great.

There are many other points to be noted in the philosophical aspect of thought in Japan to-day, but space does not allow any further narration.

MASUMI HINO

THE HIGHER EDUCATION OF INDIAN WOMEN

By ELEANOR McDOUGALL

The progress of the education of women in India appears to be entering upon a new stage. For the first time it is receiving the earnest consideration of Indians not in the large cities only but in many parts of the country, and proposals on a national scale are being made by them as to its organization and content. It is a matter for profound thankfulness that this stage has been reached and that the seed which was planted by the missions some ninety years ago, and fostered with much perseverance by them and by Government ever since, is now striking root in its own soil and receiving the help of those who are the natural guardians of that soil.

Christian missions have played a very large part in the education of women in India. The first girls' schools were founded and managed by them; they carry on a very large number of the primary girls' schools, while the secondary education and the training of teachers are chiefly in missionary hands. But unless the Christian community increases very rapidly the development of missionary education can hardly be expected to keep pace with the schemes now proposed for extending the education of women. For instance, the proposal made at a recent educational conference that every district in India should be supplied with at least one high school for girls cannot be carried out by the present missionary force or indeed by the present Christian force in India. Of course it remains to be seen whether the actual demand for secondary education is great enough to warrant the estab-

lishment of so many high schools and also whether a sufficient number of qualified teachers, other than Christian, can be found to carry on such schools, but the mere proposal marks an era in the history of Indian education, and shows at least that the higher education of women is finding a place in the general scheme for the advance of India. The Arya Samaj has the establishment of girls' schools among its foremost objects, and the enthusiasm aroused by the promulgation last year of Professor Karve's scheme for a women's university shows that among educated Indians this subject is awakening keen interest.

All missionaries must view with deep sympathy any desire to extend the advantages of education to Indian women. Christianity has much to gain and nothing to lose by the removal of ignorance and the spread of intellectual truth. While continuing with ever-increasing vigour their own efforts to bring Christian education within the reach of women, they hope to profit greatly by the new experiments made by others to solve the problems with which they themselves have long been confronted in the practical carrying out of the ideal of giving to every Indian woman an education which shall be at once intellectual, practical and conservative of what is best in India.

There is not much difficulty about the nature of the earliest primary education. The rudiments must be the same in all countries, namely, the reading and writing of the vernacular language, simple arithmetic, and, as most are now agreed, the elements of hygiene. But no one could call this a complete education, and if it goes no further it is likely to fade away unused.

The great majority of the Indian girls now at school will of course be married before they can acquire a solid education. This fact is the greatest obstacle in the way of any speedy advance towards the ideal of an educated nation, and, on the other hand, it is largely lack of education that perpetuates this system. The custom of early

marriage is not merely the result of tyranny on the part of men ; the uneducated girl herself when she leaves childhood behind has none of the occupations and resources which make girlhood so delightful in the West. She has no means of filling up her time except with domestic occupations, and naturally she desires to exchange her father's house for a house where she will have an interest and an importance which a mere unmarried daughter cannot have. Unless girls can be so educated as to have interest beyond themselves and a mental life of their own it will be a hardship to condemn them to empty years of waiting for marriage, but if a little girl gains at school both the impulse and the means for further mental activity, she will be able to bring to marriage at the age of nineteen or twenty a mind and body far more fit than they generally are now for what is demanded of them.

The family is, and we hope always will be, the centre of the Indian social system, and there is much reason in the plea that above all things Indian women should be trained to become good wives and mothers. The problem lies in the interpretation of the term 'good.' Devotion and faithfulness they have no need to be taught ; they are not lacking in these qualities. In many matters of practical importance they sorely need skilled instruction, and an effort is made in many schools to give them such parts of this as can be given at school. But their chief need is rather of the habit of mind produced by education than even of actual and definite teaching of domestic matters. Indian women have plenty of intelligence and are capable of an active and many-sided mental life ; but their interest has been till lately so closely confined to the purely personal aspect of things that their mental development has not had a free course. It has been forgotten that a wife and mother needs far more than an educated aptitude for housework and the physical care of children in order to fulfil her proper functions. A man needs more from his wife than a careful attention to his bodily requirements

and a child needs more from its mother than suitable food and clothing.

Moreover, the wife and mother remains a human being with an intellect which craves its natural food and with mental energies which cannot be wasted without loss to the family and the nation. It is most unfortunate that the ideals of domestic efficiency and of trained intelligence should have been so frequently opposed to each other in discussions about the education of women. The antithesis is doubly false, first because the two things are closely related and domestic efficiency of the highest type cannot be attained without intellectual training, and secondly because the same woman needs both. The wife and mother needs the mental clearness and versatility which comes only by education, and the educated woman in India will almost certainly marry sooner or later and, therefore, needs also domestic training.

It may be frankly confessed that the ideal education for girls who leave school at the age of thirteen or fourteen to enter on domestic life has not yet been discovered. The vernacular education of elementary schools does not go far enough to give them an independent mental life, and yet it goes perhaps as far as vernacular education can at present go in most parts of India. The so-called ' English education ' is not very successful if it ends at this stage, and if a child educated in this way leaves school at an early age she has spent so much time in learning English that her mental development on other sides has been checked. An intelligent girl leaving school at fourteen if well educated in the vernacular will have strong interest in many things but no means of carrying her education further. In most parts of India her own language will offer her nothing to read except abstract philosophy, religious poetry and contemporary journalism. She will know very little English, certainly not enough to read an ordinary book. An equally intelligent girl whose chief study for the last few years has been English will have

the key of knowledge in her hand, but she may not have grasped enough of the subject-matter of her lessons to care to carry her own education further. Probably we shall have to wait for the solution of this problem until we can have the mind of educated Indian women on it. Indian men are not yet thoroughly convinced of a woman's need of, and right to, an intellectual life. Nothing is further from their thoughts than to oppress women or to deny them any recognized right. On many sides we see a sincere desire to improve the status of women by education, and this subject has an honourable place in many schemes for social reform. Professor Karve's scheme, hampered and crippled though it is by its unfortunate and misleading name, is the outcome of an earnest endeavour to give women a good secondary education. Women owe to him and to others equally disinterested a deep debt of gratitude for the sympathetic effort which they are making to build for them a royal road to learning. In Poona and in some parts of Northern India highly educated men are devoting much time and energy to the unpaid work of teaching in girls' schools and acting on committees for the management of such schools.

But it may be doubted whether any men are as yet capable of planning a right education for women. Men do not understand their needs or their capabilities, and women in India are not yet articulate enough to make themselves heard and understood. Hardly to themselves, perhaps, have they expressed the ideals and desires which vaguely but persistently haunt their minds. If education is to be to Indian women all that it can be, if it is to bring to the highest development their sensitive and highly gifted personalities, education must be planned, organized and carried out mainly by women. The splendid development of the higher education of women in England and America, though it owes much to the effective co-operation of certain men, yet derived its whole power, inspiration and success from the genius and devotion of English and

American women. Just so in India there is room in this field for the co-operation and the self-denying labour of men, but the movement will be sorely weakened and retarded and may even follow misleading paths unless the chief part in it is taken by women. Not only must the actual work of teaching be done by them but they must also devise the curriculum, and, what is far more important, form the ideals and direct the aims of this education.

And these leaders of women's education should be Indian women. The difficulty of mutual understanding between eastern and western minds has been greatly exaggerated, and this exaggeration is in itself partly the cause of such difficulty as there is, but no one would maintain that a final scheme for national education can be drawn up for one nation by another. It has, of course, repeatedly happened that one nation has begun the higher education of another, as when Greece handed on the torch of intellectual light to Rome, and as when Rome became schoolmistress to most of the nations of Europe; but after a due period of apprenticeship, in some cases extending through centuries, each nation has developed its own scheme of education suitably to its own genius and ideals. Such has been the normal course of the history of education in Europe and America and we look forward in India to see the same thing happen, a modification and adaptation of the present western education to the new needs and ideals of the nascent Indian nation.

In this work of adaptation, or perhaps transformation, women must take their share or the work will be imperfectly and partially done. The government of India in its declaration of educational policy in 1904 and again in 1913 remarked that 'a far greater proportional impulse is imparted to the educational and moral tone of the people by the education of women than by the education of men,' and it is a question of serious importance whether, in a district where it is not possible to educate both, it would not bring in a greater result of good to the community to

teach the girls rather than the boys. The wife could then become the intellectual centre of the family, she could read to her husband after his day's work, and she could teach the children. If education can be given to only one parent, it might be more wisely bestowed on the one who can make the widest use of it.

To produce women who shall be able to lead and carry on the various movements for the betterment of the lot of Indian women is one of the great aims of secondary education. At present one per cent only of Indian women can read, and a very small proportion can obtain skilled medical help. There is, therefore, an immense field for the activities of Indian women in the two great professions of medicine and teaching, and all who are qualified for such work must have received secondary and higher education. But besides these there is need also of a class of leisured women who, either from the shelter of homes of which each is the centre or with the greater concentration of unmarried life, shall be able to devote their trained ability to the carrying out of schemes for the help of women. Such would be managers of schools, members of public health committees and leaders in philanthropic work of all kinds. Being women of unimpeachable character and reputation they could lead the way to freer and more natural customs of social intercourse between men and women. They should take their stand beside Indian men in their aspirations towards national unity and independence, and add sweetness and dignity to the expression of these aspirations.

Imperfect as is our present system of secondary education it has yet produced some such women. They are of great influence in their own circles, but they are as yet too few in number to make their importance widely felt. Nothing is more desirable than that their numbers should be increased until they can spread light all over India, and no question is of greater importance than their production and training. Natural ability and sincere devotion, which might suffice in other fields, are not enough for the work that

lies before these women ; qualities are needed which only education can supply. It is no easy matter for a woman to free herself from the burden of ignorance and superstition which has weighed down her ancestresses for so many centuries. It is a task of great difficulty to turn from the purely personal outlook which has been so long traditional for women and to consider general questions. These women need the detachment, the balanced judgment, the mental orderliness, the keen interest in truth, the intellectual candour, the clearness of view, the sense of proportion and the thoroughness which are seldom found in the uneducated, however gifted and well-intentioned these may be. The education which shall foster these qualities must involve strenuous and continuous mental effort, and must include training of taste and judgment in addition to supplying a wide basis of human experience.

The ordinary secondary and university instruction in history, logic, elementary science, mathematics, languages and, above all, in English has been, on the whole, wisely planned with these ends in view. Where it has failed, the fault has lain largely with the wrong attitude of the pupil who only too often considers a knowledge of his work simply a means to obtain a degree. All the higher education in India is vitiated by this deplorable error, but the women students are affected by it less than men, and now that residential colleges for women are being established, the tendency can be counteracted by the personal influence of the staff who have been trained in a more scholarly atmosphere. If the present system is regarded as temporary and designed with the object of producing leaders of independent mind who shall ultimately adapt it to what they recognize to be the needs and ideals of India, there is not much to be said against it. It gives at least to every student an opportunity of acquiring the scholarly habits of mind and the trained vigour of intellect which may, if he perseveres, carry him far. Adaptation and alteration should certainly not follow the lines of lowering the required

standard or of removing the student, by means of abridgments and translations, from contact with the actual material of his studies.

But with regard to women, alterations are now being suggested which seem to contain in them tendencies which may lead to a weaker and poorer system of education. In any case, it is premature to make such adaptations now. Very few women have as yet passed through secondary and university education, and those who have done so are for the most part absorbed in professional work and have not expressed their opinion of their education. The request for an easier curriculum does not come from them nor from those who are still at college, though, of course, every undergraduate student is at times tempted to desire a less exacting system. The demand comes entirely from without, from compassionate persons who cannot believe that hard work is both indispensable and beneficial, and from others who, with all their sympathy, do not understand the cravings and potentialities of a woman's intellect.

The reforms suggested may be roughly classed under two heads : the desire to lessen the intellectual and increase the domestic training of women and the desire to carry on higher education in the vernaculars. Each of these reforms is attractive at first sight and appeals to very natural sympathies. There is no doubt that a woman ought to be skilled in domestic arts and well versed in her own language and literature. But these ends can be attained without sacrificing the intellectual training which is, indeed, necessary for these very ends. The domestic training should be partly carried on at home, for a highly artificial institution like a school cannot give a complete experience of arts whose practical application must lie in individual households consisting each of a small number of men, women and children, and partly in small classes at school. So important is this subject felt to be that in a recent educational conference in Madras the suggestion was made and strongly supported that domestic science should take

an equal rank with English as one of the compulsory subjects of the school leaving examination, an examination which normally concludes a girl's education and which, if passed with sufficient credit, admits her to the university. This would be a step in the right direction, but to limit a girl's education to such studies is to repeat the old mistake of considering a woman chiefly as a ministrant to bodily needs and to check her intellectual development. Domestic arts are chiefly empirical, and the study of them, though it may be intelligent, gives only a very fragmentary knowledge of nature and life. Thoroughly to understand the obscure science of the chemistry of food or the physiology of children can be the achievement only of a few experts. The girl's mind needs in addition to domestic science human studies like history and abstract studies like logic and mathematics.

A thorough knowledge of English seems at present to be essential to higher education. The time may come when one of India's many languages shall prevail over the others and become national, but at present the intellectual and national life of India is carried on in English. To refuse this language to women is to set them at once outside the current of Indian life and aspiration. Moreover, it is to put beyond their reach the whole intellectual treasure of the West. This is locked up at present in the English language, and as Asia has set itself earnestly to make this treasure its own there seems to be no reason for barring the approach to it to women. It is of course quite impossible at present to convey western knowledge and thought in any of the Indian languages without losing a great deal on the way. An education confessedly carried on by translations and abridgments stands self-condemned. Only when India has produced original work in the subjects of western knowledge and forged for itself a vernacular speech capable of conveying this original thought can English cease to be the medium of higher education. The universities of Europe could not discard

Latin as the medium of instruction until original and vigorous thought expressed in English, French and German made it superfluous. They never carried on their instruction by means of translations but used the alien tongues of Latin and Greek until vernacular poetry, philosophy and science won for themselves by sheer merit an equal rank with the ancient learning.

Most of the advocates of the higher education of women admit that the use of the vernacular as the medium of instruction would mean an immediate lowering of the standard of that education. Very few would altogether abolish the study of English 'as a second language.' But having been themselves educated through the medium of English they do not realize that they owe their easy command of that language to the fact that they did their lessons in it. They are far too sanguine if they think that to spend a few hours weekly on English will make women able to speak it with ease or to read it with pleasure. The only way to learn a language is to speak nothing else for a year or two. English and German have far more in common than English and any oriental language; yet no English woman would claim to possess a thorough knowledge of German unless she had spent a considerable time in Germany. As a matter of fact, the difficulty of secondary and higher education lies not so much in the use of English, which girls readily acquire if they begin early enough and have their lessons in it, as in the western setting of the subjects studied. Indian girls have not the background of familiar association which makes the topics and atmosphere of western books easily intelligible to the English girl. This difficulty will remain even if the vernacular is used, and in any case, the pupil must learn a great number of new terms which will have to be invented to convey the western ideas.

This use of English may be only a temporary stage but it is an essential stage, and women as well as men must work through it. Neither for men nor for women is there a

short cut to knowledge. As a matter of experience, women students greatly enjoy English books and are able to assimilate the ideas of science, history and philosophy which are presented to them in that language. If one may argue from examination lists, the percentage of failures in English is very far greater in the case of boys than in the case of girls. This is chiefly due to the fact that most of the girls, being pupils of mission schools, have been taught mainly by western teachers and have had more individual attention than boys in their large classes can receive.

With the curtailment, or perhaps abolition, of English comes the abolition of the foreign woman teacher, and this is a very serious matter. The custom of early marriage makes it probable that the increase in the number of highly qualified Indian women teachers will be very gradual, and it is also probable that such teachers will teach only for a very few years and then marry. The foreign missionary teacher devoting her whole life to her task and bringing to it her whole attention and personality is as yet indispensable. The time will doubtless come when the education of Indian girls will be adequately carried on by Indian women, but to bring about that result a class of highly qualified teachers inspired by a profound sense of vocation must be formed. There is much hope that such a class is now coming into existence, but the foreign teacher will be needed until that class is large enough and strong enough for its work.

If India will have patience till there are a sufficient number of well-trained Indian women willing to undertake this great task, we may hope that in their hands the education of Indian girls will become very much better, more complete and more national than it can be at this date. But if the development of such a class of leaders is checked by the establishment for women of a less thorough and less wide education than they have at present, much that has already been won will fall away and there will be little hope of further gain.

ELEANOR MCDOUGALL

THE GOD THAT MUST NEEDS BE CHRIST JESUS

FOUR STUDIES

By PROFESSOR A. G. HOGG

III

Introduction

This third study is an outline, which the inevitable restriction of space renders too sketchy to be very persuasive, of a view of the Atonement in support of which, under other conditions, I would be prepared to adduce a much more fully developed argument. Here it is offered to the reader simply in continuation of my delineation of a particular way of presenting to Hindus the essentials of Christianity. In that aspect its advantages seem to me to be these: (1) On a subject on which India has thought very little, and in regard to which, therefore, Hindus have few specific prejudices of a distinctive kind, it expounds the Christian message without the aid of terms that draw their meaning from Hebrew ritual or from western theological controversies, and in particular without the help of juridical analogies. For a mind which instinctively thinks of God as a sovereign or a judge it is quite natural to attempt to conceive the Atonement along the lines which, since Anselm, have been so prominent in western theology. But the Indian mind, as exhibited in the Hindu reflective systems, has not thought of God in this way to any important extent, and according to the doctrine of *karma* sin finds out the sinner, without the intervention of any divine assize-court, through the natural causality of the

traces which it leaves in the 'subtle body' that accompanies the soul in its transmigration. (2) The exposition, by dispensing with the idea of a salvation won through the merit of a substitute, sets in a specially clear light the antithesis between the Christian principle that divine goodness treats men better than they deserve and the Hindu idea of *karma* and of arriving by merit at fitness for 'emancipation.' The doctrine of Atonement through penal substitution is really, of course, a rejection of the principle of merit, but it is a disguised rejection.

Although off the beaten track, the exposition here offered is, I am persuaded, substantially orthodox, since it conceives the death of Christ as an 'objective' Atonement, an act necessary to satisfy the instincts of divine righteousness.

The Incarnation and the Problem of Guilt

In our preceding study we were led to realize that no Creator who designed for His creatures a spiritual destiny could exclude from His universe the possibility of error and sin. And on contemplating the suffering which in any well-planned universe must be the inevitable consequence of error and sin we were driven to feel that there would be something less than a divineness of love in a Creator who could refrain from incarnating Himself to share with His creatures the moral peril and the painful cost in which His spiritual plan for the universe involves them without their choice. But now we must note that sin itself is a much more awful thing than even the suffering which is its consequence. What, then, could we think of a Creator who, even for the sake of a spiritual destiny for His creatures, was willing to create a universe into which it was possible and likely that sin would enter, unless from the first He had intended to throw Himself to the utmost into the fight against all the concrete realizations of that evil possibility for which the conditions of spiritual destiny compelled Him to leave man in His universe? In this and

the following study we are to recognize two respects in which an Incarnation enables God to deal a blow against sin which could have been delivered by no other means—two respects, therefore, in which the fact that God could not refrain from becoming Christ Jesus vindicates the Creator at the bar of conscience by proving that, although He has permitted the possibility of sin and is willing to forgive penitent sinners, He is nevertheless the passionate and implacable enemy of sin.

If we are to realize at all adequately the gravity of the problem to be considered, we must get down to the concrete. Let every reader, therefore, follow me in thinking of some particular blot on his past for which he has learned to feel real horror and remorse. What do we see?

Looking upon that blot from one angle of vision, I can see nothing but hideousness. Was it an act of selfishness, a bit of cowardice, or some sin of even darker hue? Whatever it was, the remembrance disgusts and scorches me; it reveals me to myself as being, in the very roots of my nature, contemptible and vile. Also, since there is no sin that does not directly or indirectly tend to the injury and even the contagious defilement of other people, I feel myself a dangerous criminal, against whom the powers of the universe ought to be up in arms. And finally, since I believe in an utterly loving God, I feel my sin above all as a base treachery practised against His kindness.

Yet there is a different angle of vision from which I can approach that blot on my past. For human nature exhibits a complexity which can only be described by saying that it itself is wrestling with itself. So with the very same clearness with which I see that it was out of my nature that there sprang that deed, so vile, so criminal, so traitorous, I can see also that it sprang forth in spite of my nature. And since I am myself both that one nature and that other nature, I feel that a God of pure love must be both passionately against me and passionately for me. Yet, while there are two natures, there is only one 'myself.' The

natures are distinguishable but not separable. It is the whole 'I myself' that must be punished, if it is by punishment that God is to show Himself hostile to my bad nature, and it is the whole 'I myself' that must be forgiven, if it is by forgiveness that God is to show Himself favourable toward my good nature. How, then, am I to conceive God as acting, if I am to suppose in Him a passion of pure love that impels Him both against me and for me ?

Will it be satisfactory to assume that He first punishes in measure and then treats with favour, thus dealing with the two natures in me one after the other ? That is a supposition of which we find frequent traces in the Hebrew scriptures, and a similar line of thought is exemplified in the Hindu idea that bad and good *karma* may be worked out separately and that it is possible for the soul completely to exhaust the *karma* of a bad deed. But my own conscience is not able to accept such a supposition. For to an awakened conscience sin appears so much more awful a thing than any punishment can be that we can never exhaust its evil *karma*—never reach the end of the punishment which sin deserves, and so never arrive at the time when God will be free to show favour to that other nature in us which is good.

To many this assertion will seem extravagant. It is an exaggeration unless God loves man with that intense personal love which Jesus Christ attributed to the heavenly Father. But if God does love every individual man in that way, the assertion is not exaggerated. For the heinousness of a wicked act depends not only on what is done but even more upon the merits of the person against whom the deed is perpetrated. Even a small act of meanness toward a person by whom one has been generously loved and trusted may imply a much blacker heart than a graver injury perpetrated on a stranger or an enemy. How black a deed, then, is even a little act of rebelliousness against God ! When I reflect on the picture which Christ has drawn of the heavenly Father, I am forced to recognize

that all my bodily and mental powers, my possessions and my opportunities of activity, indeed, my life itself, are free gifts to me from a loving God—gifts with which He decided to trust me because His understanding of my individual character, although making Him aware of the danger that I might abuse these gifts, yet also showed Him that, if I chose to seek His help, I could turn them to precious use. With yearning tenderness He entrusted to me the gifts, but I—I have traitorously employed them just as the fancy took me : I have used them to hurt myself and my fellow-creatures, His 'little ones.' What do I deserve then ? I know full well what I deserve. I deserve at the very least that the gifts be taken back. I deserve that the soul which was given me, and with which the Creator has no right to endow me except for worthy uses, should be taken from me again. I deserve not only to lose my bodily life, but that the very soul that was given me should be extinguished or, if the soul is indestructible, that at least it should be plunged in some abyss where it may be impotent for good or evil. That is what I deserve. How, then, could God first exact of me the punishment which the bad nature in me deserves, and then afterwards, though there may be no longer any 'I myself' remaining, manifest the favour which He felt toward what there used to be in me of good ?

Only those who do not vividly realize how God loves can think it easy to understand how He can be at liberty to forgive. For it is God's love which, by rendering offences against that love so heinous, makes us count it wrong for divine justice to punish sinners with anything less than utter destruction. This fact constitutes that 'problem of guilt' of which the Incarnation seems to open up the only possible way of solution.

Let us lay aside for the moment all traditional ideas and look at this problem freshly for ourselves. We have admitted that God, if He is to be just, must regard sinners against His love as deserving utter destruction. But the

question remains to be asked : Does the justness of mind which requires God to regard sinners as deserving utter destruction also require Him to exact the destruction which they deserve ? Is it obligatory on every person of just character to treat men as they deserve, or is it permissible to treat them better than they deserve ? Among men it is only the judge upon the bench or else the distributor of prizes who is in duty bound to treat men exactly as they deserve. Among all other persons it is a mark of moral goodness to treat men better than they deserve. Now is it correct to think of God as a judge, bound to administer impartially punitive laws which He cannot relax even for good ends ? Even in human sovereigns we recognize a prerogative of pardon. Is such a prerogative morally forbidden to the Ruler of the Universe ? Christ instanced it as a mark of God's moral perfection that ' He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust.' Was He wrong in saying this ?

These are challenging questions. They serve to show us that the idea which has, since the Middle Ages, been so prominent in Christian teaching about the forgiveness of sins does not rest simply on belief in God's justice but on the combination of this belief with the idea that He can be rightly thought of after the analogy of a human judge. The idea to which I refer is that, since God as Divine Judge must exact the full punishment which sin deserves, men can be saved from doom only if God, by incarnating Himself, takes upon Himself as their substitute the penalty which they merit. Such a doctrine is full of theoretical and moral difficulties, and I am personally persuaded that it is not warranted by the teaching of the New Testament. But no one can speak contemptuously of it who realizes the valuable services which it has rendered to the spiritual life of Christendom. All that here needs be said is that we cease to be under any necessity to accept this difficult doctrine as soon as we realize that it is not the justice of

God, but His supposed function as judge, that leads to the idea that He is bound actually to exact from men the punishment of utter destruction which they certainly deserve. But the relationship of God to man is far more personal than that of judge to criminal, and this more intimate relation preserves for Him a freedom of moral action which no judge can possess.

To have arrived at this conclusion, however, is only to have taken a single step toward the solution which we are seeking of the problem of guilt. For although God may not be morally bound to evince His passionate hostility to the bad nature in me by the instrumentality of punishment, yet He must express that passionate hostility somehow, and also must express the equally passionate intensity with which He is on the side of the good nature in me. And there is only one 'I myself' on which both manifestations of the moral passion of the divine character can take effect. The problem thus appears as perplexing as ever.

Can there be any solution but one? Is not the problem insoluble unless there is some possible way of acting which is one and single, and which yet expresses simultaneously and equally clearly both hostility to the bad in me and devotion to the good in me?

That there is indeed such a way of acting is a discovery which bursts on the soul of the man who studies Jesus Christ and watches His attitude toward sinners. Such an one realizes that punishment is neither the only nor the highest way in which a Deity may manifest hostility to sin. In the pure passion of the love of Jesus Christ for the sinful one feels that the generosity of His forgivingness is as scorching as the exactingness of His purity, and that the exactingness of His purity is as tender as the generosity of His forgivingness. The two opposites are there together in His attitude toward me, the sinner, and yet they both act harmoniously in the same way; both are against me and both also are for me. And then, as one studies thus the

love of Jesus Christ for the sinful, one suddenly begins to realize what a divine love is and must be. One recognizes that there must needs be an Incarnation, because a love that is truly divine must be a love which cannot help emptying itself into the sin-ridden universe in order to get into grips with the sinner, to save him with a generosity that is scorching and to scorch him with a purity that is saving.

This harmonious activity of divine love and divine righteousness which inspires the whole attitude of Jesus Christ toward sinners shines out most clearly in the way He crowned His life by death. He who, gazing upon Jesus on the cross, is able to recognize in Him nothing less than God, perceives intuitively that the God there revealed is One who is morally at liberty to forgive the penitent, and One from whom the penitent are morally justified in accepting free forgiveness. While we gaze at the incarnate One on the cross, this becomes to us intuitively evident, but when we look away again perplexities arise, and we wish to understand how a just God can forgive, to understand how this so evident unity of hostility and devotion is morally possible.

Is comprehension of this moral marvel possible for us at all? Jesus Christ Himself has placed in our hands a clue by following which, if we are willing to take the trouble, we may find the mystery grow gradually more intelligible. In His wonderful Sermon on the Mount He has taught in unmistakable words that it is only imperfect human justice that feels retribution to be the most morally satisfying way of manifesting hostility toward the evil nature in the sinner. The men of old time, He said, approved as a right moral instinct the impulse to exact an eye for an eye and a tooth for a tooth. But the man who is fit for the kingdom of God must feel a different kind of instinct. His impulse must be to turn the other cheek, to meet aggressive selfishness by generous surrender. Christ does not mean, by this teaching, to imply that punishment and forcible resistance of evil is always wrong, any more

than by saying ' Give to him that asketh thee ' He means to insist upon indiscriminate charity. What He does mean is that just as the truly kind man, even when he is not at liberty to give what is asked of him, will wish that he could give it, so the truly just man, even when it is his duty to punish or resist, will wish that he was at liberty to turn the other cheek instead. What outward action it may be right to take must vary with time and circumstances, but the inner moral attitude must be always the same, and it is with this universally obligatory attitude that Christ is concerned. The old imperfect justice, He means to say, although it sometimes had to bow to circumstances by refraining from exacting punishment, yet never felt morally satisfied until full retribution had been imposed ; the new perfect justice, on the other hand, although it may sometimes have to submit to the necessity of inflicting punishment, yet never feels morally satisfied until it has found some way of turning the other cheek.[1]

Such teaching is very startling. It is indeed as wonderful as Jesus Christ's own attitude toward sinners, for it is just a translation of that attitude into words. Let us see what results we are led to when we apply this teaching to the problem of divine justice.

We saw above that every sin has three aspects : it is at once a declension of character, an act directly or indirectly injurious to a man's fellows, and an ungrateful, treacherous abuse of the life and powers which God's love has tenderly entrusted to him for spiritual ends that are precious to Himself. What kind of moral reaction, then, must sin provoke in God if His justice is of that marvellous type which Christ declares to be the highest ?

Since sin, in its third and most heinous aspect, is a personal offence against God Himself, it must provoke in Him an impulse quite as imperious as that impulse to exact retribution

[1] It is lack of space alone that compels me to content myself here with merely asserting that the above is the true meaning of this important passage. For a statement of the analysis by which I have arrived at personal certainty of the correctness of this exegesis see an article on ' Meekness and Public Spirit ' in *The Expositor*, May 1917.

which animates ordinary justice, but of a different kind—the impulse to turn the other cheek. Until that impulse has in some way been gratified, He can no more feel that justice has been done, and the offence dealt with in a morally satisfying manner, than the man of average morality can feel thus until a retributory penalty has been inflicted. But in His capacity as Fatherly Guardian of all His creatures God is not at liberty to gratify this imperious moral impulse and to express His hostility to sin in the only manner that He feels adequate, by turning the other cheek. For sin is not only an offence against Himself but also an injury to other men and their spiritual interests. Against that injury God has to safeguard them by interfering with the efforts of sinful wills and checkmating their endeavour. Consequently there is only one means by which God can satisfy that moral zeal which impels Him to turn the other cheek to offenders. This means is an Incarnation. By entering, as a private individual, into the universe whose interests, as Providence, He still protects, He may win the liberty to yield Himself freely to the malicious will of man, even to the death. Moreover, by so doing, He reacts against sin not in its third aspect alone but in its first aspect as well, namely, as a declension of character. For there is no influence so potent to redeem the character of the sinner as that which he comes under when he finds his selfishness met, not by resistance, but by a love that is willing, so far as it may, to grant him freely even more than he had selfishly tried to seize. Thus the complete reaction against sin of the moral passion of divine righteousness, while it must include providential acts of a preventive and disciplinary character dealing with sin in its second aspect, must complete itself in an Incarnation whereby, through a submission freely practised to the uttermost, God may deal with sin in its first and third aspects.

Does an analysis like the foregoing help us in any degree to understand how a just or righteous God can

forgive sinners ? Probably, by itself, not at all. But then it is not intended to provide an understanding but only the clue to an understanding ; it is merely an expanded statement of the clue that Christ supplies in His teaching about the true nature of perfect justice. If we wish to begin to gain a real understanding, we must not merely talk about the clue, but use it. We must use it by ourselves, trying to grow out of that imperfect moral zeal which feels it satisfactory to exact retribution into that deeper zeal which is not morally satisfied until it has found some way of turning the other cheek. When we gaze at Christ on the cross we can see intuitively that the soul of that Incarnate One is somehow, simultaneously and harmoniously, the tender Friend and the implacable Foe of that ' I myself ' in which good and evil are so strangely mingled, but we cannot hope inwardly to apprehend how He can be harmoniously Friend and Foe until we are as morally perfect as He is. Only a soul that is morally perfect can understand how it is natural and right for a morally perfect soul to feel and act toward sinners. Yet while our lingering moral imperfection still hinders us from a full inward comprehension of the marvel of God's liberty to forgive, there is no reason why we should not express by helpful figures and analogies such aspects of His great deed of incarnation unto death as our hearts are already able to seize upon with something of inward apprehension. There is no harm in this, provided that we treat these helps to thought as partial symbols only, and do not convert them into a theory professing to explain a unity of love and hostility which Christ has taught us that, if we were morally perfect, we should feel to require no explanation but to be the natural, spontaneous self-expression of God's righteous love.

It is thus that the New Testament treats the marvel of forgiveness through the Cross. It has no single theory of Atonement, but it freely uses analogies and illustrative conceptions. Yet the images employed remain fluid, and

are thrown out against the background of a great conception which is to the writers so obvious a presupposition as not to require to be insisted on in words. It had been the burden of all prophecy that when the kingdom of God arrived, forgiveness would be free. Therefore for the New Testament writers it was above all by founding the kingdom of God that the Messiah mediated free forgiveness. And the founding of this Kingdom was the Creator's act of flinging Himself to the uttermost into the world in order to fight that evil principle of sin for the possibility of which, in creating, He had had to leave room. All this was to be found in prophecy. The new discovery which inspires the New Testament is only—but how big an 'only'!—that to vindicate Himself in respect of sin the Creator must needs—not send a Messianic Warrior against evil-doers, but—come Himself as Jesus Christ, in a oneness of hostility and love.

A. G. Hogg

ST FRANCIS AND GAUTAMA

I

'Childlike, thou sayest, is the friend of God ?
Such love he asks from man as lovers use,
Making of love the path to happiness ?
Fond is such love ; for Death and Sorrow dog
The bliss of lovers and Delusion blinds.
To tear Delusion's veil and find Release,
To purge the heart of passionate Desire
That binds him darkling to the Wheel of Life—
Such is the Path of Wisdom, such the staff
For full-grown man to lean on, and escape
From all the woe and pity of the world.
Not Love but Wisdom is the remedy :
Not children we, but men upon the rack ! '

II

Thus Gautama, whom in a dream I saw
Hold high communion with Assisi's Saint
Francis, that passionate lover of his Lord
And of his little brethren. Laughingly
The Ocean laved their feet, and round about
The patient simple beasts stood listening.
'Nay but,' quoth Francis, 'God our Lord on High
Of us his brethren is not gotten else
Save only by such Love, so only held,
By wisdom never nor enlightenment ;
Therefore in love is highest wisdom found ;
For losing God, what profiteth the World ?
The power of Love thou knowest, and hast sung,
Who for it spurned the love of power and pomp,
Taking for bride our sister Poverty,
And living in gentleness with man and beast.
Thy life, my Brother, mirrors the life of God,
Whose Heart is all compassion, and His name
Is Love ; to whom man's Wisdom seemeth fond.

For love responds to love as lute to touch
And loveless wisdom is a stringless lute.
Such Wisdom passeth, Love alone abides
Amidst the change and chance of fleeting things.'

III

'Fleeting indeed! And like a painted gaud,
Or some mirage that lures the thirsty soul
'Mid desert ways under the fierce sun's eye,
Is this dark world. All passes, naught abides;
Nor Love nor Wisdom. Therefore let the wise
Escape, and find elsewhere abiding peace,
Nirvana's peace that naught can take away,
Surcease of suffering and lust and all.
Thou speakest of God; if He be anywhere
'Tis truly where Love rules the hearts of men:
Yet Love not blind, as children and lovers use,
But clear-eyed, purged of passion, pitiful
And yet serene, nor suffering itself
By any strain of human woe or sin
To lose its own calm lofty pinnacle.
Such pity seeth man as bound and racked
Upon the Wheel of Fate, and calls him "Fool"!
If God there be so must He view the World,
And pitying contrive a swift release:
For less are all the waters of the sea
Than all the weary waste of human tears.
Could Love create and bind us to the Wheel?
Strange God—the source of endless misery!
Should He not suffer for the world He made,
As man doth suffer for his lighter sin?
All suffer, all hate suffering, all alike
May win escape by wise self-mastery!
Thus have I taught, and so my followers teach
(That ancient Knighthood of the Yellow Robe
Which doth endure when Kings and Emperors pass):
This is the central truth of suffering,
Pervading all as salt pervades the sea.
The Gods, if any Gods there be, are dumb!
Strive on, and master self and win release!'

IV

'In self-forgetfulness is higher Wisdom hid,
In self-surrender, not self-mastery!
To high adventure in the cause of Love
God calls; to seek release were cowardice.
He sets us in this weary world of pain
To make it glad with joy and love and song.
Thou askest of the nature of our God:
In strength made perfect in humility
See inmost Godhead perfectly revealed;
Here is the abiding source of peace and joy.
Learn this, my Brother, suffering is a boon;
The pains of Love are worth all pleasures else.
Whom most God honours, most He gives to love
And with most love gives power to suffer most!
In sufferance is His Majesty made plain,
His power most mighty when His heart doth break;
For so alone doth man, o'ercome by Love
Find strength to conquer Pride and Lust and Wrath,
Arming himself in Love's strong armoury.
So only is he reconciled to God
And purged his heart of bitter enmity!
To conquer self, man needs must die to self,
And Love alone may find the secret path
That leads through pain to blest communion.
God suffereth, Brother, as thou sayest He must:
On Calvary see His breaking heart laid bare!'

V

So spake these holy ones, rapt from the world
Of sense and time, in whom the spirit strove,
Conquering the frail worn flesh: their eyes,
Seeing eternal verities, shone full of joy.
Yet diverse seemed the joy I saw revealed
In these two heroes of the way of pain
My soul had reverenced long and now beheld.
The eyes of Francis glowed with radiant light
As seeing Him who is invisible,
And filled with love for man and beast and all
This beauteous world which is His blazonry.

Siddartha's eye was calm and glad, yet lit
With sombre joy and sorrowful content,
As who should say, ' The world is but a snare ;
What matter ? It is nought to me and mine ! '
So sate these two physicians of the soul,
Pondering the Gospel each had found and proved.

VI

And then I think God whispered in the ear
Of His belovéd : turning him to song
Swifter to heal than weightiest argument.
For never was a reed more simple and straight
For Him to fill with heavenly harmony.
He sang of all God's creatures : Sun and Moon
And of the joyful choir of the Stars
Which tell aloud the praises of their Lord,
And hymn Him ever to the listening spheres.
He sang of water who is pleasant, and of rain
Who comforts and replenishes the earth,
Making her sing in praise antiphonal :
Of birds and beasts, his little brethren too,
Who in their joyance praise the Source of joy,
And by their living hymn the Lord of Life,
Till all His world is filled with minstrelsy.
Then as the silver melody thrilled on,
Rising like water in a clear pure jet
To Heaven, I saw Siddartha smile, and joy
Light up the deep-set cavern of his eyes :
' I, too,' he sang, ' have loved the teeming earth,
And sought to spare my little brothers pain
Even to the least, yea, even to the brood of snakes ;
For they too cherish the warm life within.
" Even as a mother's love enfolds her son,
Her only son, with tender watchful care,
So, through the world let thy compassion move
Deep and pervading as the encompassing sea."
So far I knew—but now I know indeed
That Love hath depths beyond our mortal ken
And highest Wisdom is in Love revealed.

O Maitri ![1] whom far off I saw and loved,
In very Christ I find thee, and adore !
O Love of God that taught me how to love
Unknown, unrecognized, yet now made plain !
O Holy One ! O suffering Godhead, Thou
Whose Love encompasses Thy children all,
O Source of Love, O Mother-Heart divine ;
On Thee I lay the age-long weight of pain,
The woe of all this laden labouring world,
And at Thy feet my emptied self I bow :
For self is helpless till Thou mak'st it thine.'

* * * * * *

Then as I waked I thought high Heaven pealed
With glad acclaim, and all creation sang,
Giving to God the glory and the praise
Of this last miracle His Grace had wrought ;
And angel hosts on high sang Francis' song,
Whilst these two radiant souls passed through the veil.

K. J. Saunders

[1] The coming Buddha whom Gautama foretold, calling him *Maitri*, which means Love, and prophesying his power to bring men to righteousness.

THE MODERN NATIONAL SPIRIT, THE INDIAN CHURCH AND MISSIONS

By HERBERT ANDERSON

Sir Rabindranath Tagore has sung the ideals of the modern national spirit :

Where the mind is without fear and the head is held high ;
Where knowledge is free ;
Where the world has not been broken up into fragments by narrow domestic walls ;
Where words come out from the depth of truth ;
Where tireless striving stretches its arms towards perfection ;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit ;
Where the mind is led forward by thee into ever-widening thought and action—
Into that heaven of freedom, my Father, let my country awake.

Gitanjali, 35

But these ideals are one thing, the struggle towards their attainment another. He has therefore expressed his own views of the practical problem of some future national unity as follows :

Indian history is the story of the Aryans, the Dravidians, the Mahommedans, and of the Englishmen as well. We have to see that all its component parts are welded together into one organic whole. The desire to get rid of any one of these parts is beyond our power. Our history belongs to no one race. . . . Indian history represents a fusion of forces. The historical purpose which is being formed by the combination of various races, and ages, and civilizations we must accept. . . . The problem of history in India is not to throw off England, but to make England's relation to ourselves living and natural.

This writer is a representative Indian. His views as set forth above would commend themselves to most reasonable men among the educated classes, and in any

interpretation of the modern national spirit in its probable influence upon the development and progress of the Indian Church, it appears to me right to regard the subject from the same standpoint. The free current of Indian national life cannot for the present flow in a channel independent of its relationship to the west. Whatever it may do in decades to come, all that is possible to-day is to work for a national unity with the sympathy and aid of the British nation, which still politically controls the destiny of Indian life.

The modern national spirit took a leap forward after the victory of Japan over Russia. A remarkable consciousness of national power thrilled through the nations of the East. There followed a legitimate rising of sentiment against the permanent domination of European powers in Asia. In India, under the political condition of British sovereignty, we have watched this national spirit take the form of a steady resolve to secure self-government, with a place in the wider life of the modern world. Politicians, like Sir Satyendra Sinha, president of the National Congress for 1916, demand self-government within the empire, an opportunity for India as a nation to develop individuality and character under Indian as opposed to European political control. Nationalists are already framing their schemes. 'The main principles on which we want to go,' writes one of them, 'are that the foreign or alien character of the government should be eliminated as far as possible, that the British and Indian interests in this country should be made identical, that the administration should be nationalized and made responsible to the people for its work and conduct, and lastly that the Indian Civil Service and the police should be kept in their proper places, and reduced from the position of masters to that of the servants of the public.'

It would be wrong to suggest that the modern national spirit is wholly political. There are many patriots working for national ideals whose lives are dedicated to social,

moral or religious reforms. Such a one is Mr Gandhi, the Marathi reformer and successor to the late Mr Gokhale. He has been travelling through India speaking chiefly to students. He deals with fearless courage about national sins and social wrongs. In Calcutta he told his audiences that the Indian people feared gurus, moulvies and government officials more than they feared God, and unless they gave up that fear and made religion the foundation of life, individual and national, they would never be fit for self-government. Or take the interesting spectacle of a Parsi patriot introducing the depressed classes to the Imperial Council, and demanding the appointment of a committee of inquiry as to what is being done for the amelioration of their sad conditions. Indian nationality must include these also, and social workers are voicing the truism that an enduring political structure in India can be erected only on a sound and stable social basis. They realize that India has yet to travel far to be socially fitted for self-government. At the time of the annual meetings of the National Congress, a political gathering of extraordinary size and growing significance, one finds quite a number of all-India organizations, religious, philanthropic, industrial, literary, bringing their friends and supporters together to discuss, in other spheres than politics, the problems of Indian unity.

The reflex action of the national spirit is also seen in the recent deputation from the All-India Christian Council to the Viceroy to secure from the government of India the acknowledgment that the Indian Christian community is one of the communities in India deserving political attention, and worthy also of political representation in the Imperial Legislative Council. Mr M. S. Das of Orissa, the president of the All-India Christian Council, has served on the Imperial Council for some years as the elected member of the non-official element of the Bihar and Orissa Provincial Council. As one of the leaders of the Indian Christian community in India and Burma, he

represents the hopes and ambitions of educated Indian Christians to claim some part in, and to exert a growing influence upon, that national spirit which aims at a unity of life and character for the diverse nations of the empire, and to him, as to others, the dream has come that in Christ alone will such a unity be possible. It is true therefore that the modern national spirit is making its influence felt in ever-widening circles. Its strength at present is in the cities of India, but in these days of easy and rapid communication, with a growing vernacular press, towns and all large villages are alive to the movement and wish a share in its development.

Although our subject is the influence of the national spirit upon the development and progress of the Indian Church, it will help us if we bear in mind the relative denominational position of the Indian Christian community as set forth in the census figures of 1911:

Roman-Catholics	1,393,720	
Romo-Syrians	413,134	
		1,806,854
Anglicans	322,807	
Baptists	322,171	
Syrian Christians	315,157	
Lutherans	216,842	
Presbyterians	164,069	
Methodists	162,367	
Congregational	134,240	
Salvation Army	52,199	
		1,689,852
		3,496,706

We have then broadly speaking the Indian Christian community divided into two camps—the Romans and the non-Romans, with little, if anything, in common between them, and a spirit of antagonism or of absolute indifference between most of their leaders.

A second preliminary consideration that may be useful is to note that in the very much divided Protestant section of the Indian Christian community we have broadly six

distinct views of Church polity. Episcopalians, including Syrian Christians, 630,000; Congregationalists, 450,000; Lutherans, 216,000; Methodists, 160,000; Presbyterians, 160,000; Salvation Army, 52,000. Scattered widely over the provinces of the empire, and consisting almost entirely of humble villagers, Indian Christians are as ignorant of such questions as the possibility or the desirability of a united Church of India as their fellow-countrymen around them are of the need of self-government. The influence of the national spirit has not penetrated, except in a very moderate degree, to the rank and file of the Indian Christian community.

With the leaders of the Indian Church it is quite different. There has been a growing desire among them to consider some possible unity in the diversity of the Indian Church to-day. How are the churches in India to be made the Church of India? Are the distinctions conveyed by the terms Anglican, Baptist, Methodist, Episcopalian, Presbyterian, Congregationalist, matters of such great import that they must be perpetuated in India? An American writer replies prophetically by saying that 'when great national churches arise in China, India, and Japan they will surely refuse to take over with our gold the dross of our inherited enmities.' China and Japan are already forging ahead of India in dealing practically with this difficult problem, and it is clearly desirable that the missionaries of India, together with their Indian fellow-workers, face the question of what the Church of the future ought to be.

A number of leading Indian Christians regard the Findings of the National Conference held in Calcutta in December, 1912, on the Indian Church and Indian Christian leadership as the clearest, wisest and best expression of their own ideals and the way to work up to them. The sixty delegates to that conference, representatives of the Indian Christian and missionary forces of the empire, unanimously agreed:

1. *Development of the Church.* It is the conviction of this Conference that the stage has been reached when every effort should be made to make the Christian Church in reality the most efficient factor in the Christian propaganda in this land. To this end it is essential that the Church in western lands should continue to co-operate in the further development of the Indian Church that it may most effectively accomplish its providential mission in the regeneration of India.

2. *Desire for a comprehensive Church.* This Conference is of opinion that there is undoubtedly a strong desire on the part of many of the leaders of the Indian Christian community for a comprehensive church organization adapted to the country. While the community as a whole, as might be expected from its origin and history, cannot be said to have shown any strong and widespread desire in this direction, neither can it be said that there is anything within the community itself which would militate against the realization of such an ideal. This Conference, therefore, considers that every facility should be afforded for the spread and development of this desire in the Indian Christian community at large.

3. *Freedom for self-expression.* While this Conference believes that the Indian Church should continue to receive and absorb every good influence which the Church of the West may impart to it, it also believes that, in respect of forms and organization, the Indian Church should have entire freedom to develop on such lines as will conduce to the most natural expression of the spiritual instincts of Indian Christians.

8. *Development of Indian leadership.* This Conference rejoices to recognize widespread indication of the awakening of a true spirit of sacrifice and service in the Indian Church, and especially the inspiration which the growing Student Christian Movement is bringing to Christian students all over India, leading them to offer themselves for direct Christian work. This Conference regards it as of primary importance that every suitable effort should be made to present the highest ideals of sacrifice and service to our Christian youth, so that the best type of consecrated leadership may be secured for the Indian Church.

This Conference desires further to record the conviction that whenever capable and spiritually minded men and women are discovered, churches and missions should make a real and unmistakable advance by placing Indians on a footing of complete equality, in status and responsibility, with Europeans, and thus open for them the highest and the most responsible positions in every department of missionary activity.

In this connexion this Conference would emphasize the principle that the work carried on by foreign missionary societies should be gradually transferred, as opportunities offer, to the Indian Church, and that suitable plans and modifications of existing organizations should be adopted, wherever necessary, so that this principle may be carried out by missionary bodies.

Recognizing the importance of this principle, this Conference is of opinion

that all positions of responsibility made available for Indian Christians should be related to church organizations rather than to those of foreign missionary societies. This will not only provide opportunity for the development of leadership, but will also tend, from the first, to emphasize the fact that the Indian Church, and not the foreign missionary organization, is the permanent factor in the evangelization of India.

These are four of the nine resolutions passed. They convey exactly the views of most Indian Christians who are now dealing with the problem of the development of the Indian Church, and must be borne in mind as we proceed to consider the national spirit in its relationship to the Indian Church.

The influence of the national spirit upon the development and progress of the Indian Church shows itself in an appeal to the missions of India for more autonomy, and liberty for self-expression. It answers to the appeal of Indian politicians to the government for a larger control in the administration of the country's affairs. There are two different ways in which this appeal is put. The radical school of Indian Christians say frankly, 'Leave us alone. This question of organization, creeds and methods of worship is for us to settle without interference from you. We are grateful for all you have done for us. Now go your way, attend to your missionary business and let us attend to ours. Any further relation of the foreign missionary to the Indian Church means friction.' These are separatists. And their number is growing.

The conservative school of Indian Christian leaders, at present in the majority, are for co-operation. They ask that the foreign missions of India should definitely admit the reasonableness of a Church of India separate from denominational connexion with western Christianity. But in view of their unpreparedness for any organization, however rough and simple, that can be rightly termed the Church of India, and the long long way they must necessarily travel before they have dealt, from the Indian standpoint, with the doctrinal and experimental basis of

Indian Christian life, they say to missions, 'Admit our ideals, and help us to work towards them. Trust us, co-operate with us more closely and let Christ the Head of the Indian Church be allowed to be the perfecter of our faith as He has been its author.' Their appeal is only half-hearted, because many of them believe that European missionaries, so long as they have control over church administration, will never allow or help Indians to organize a united Indian Church. As one of them wrote recently, 'Our pastors do not even venture to think of a united Church lest they should incur the displeasure of their missionaries, who are their paymasters.'

There is a third party that is not in sympathy with these repeated demands for autonomy, and is satisfied that the wisest course is for denominational differences to abide. It is not British and American Christians alone, they say, that have studied the New Testament and church history to find it impossible to agree on what Christ's will for His disciples is. And it is more than probable that even if missions agreed to raise no opposition to any plans for a united Church in India, divisions of the same nature as those suggested by the terms Episcopalian, Presbyterian and Congregationalist would immediately show themselves.

Whatever our own view may be of the best way to deal with this appeal for autonomy, the point of significance is that the influence of the national spirit will foster it and lead to its rapid growth. And if missionaries are wise they will continue to show the deepest sympathy with all such aspirations and to consider how much further it is possible for them definitely to co-operate for the creation of a Church of India, independent of any administrative control from western lands. Let them heed the danger signals that tell them that Indian church leaders and foreign missions are drifting more and more apart.

The influence of the national spirit upon the development and progress of the Indian Church is seen in a growing

disregard for western denominational differences and a desire to introduce oriental customs of worship. Not long ago in a conference, a leading Indian Christian told thirty foreign missionaries that, if they had the power, Indian Christians would drive sectarianism out of the empire. At a recent meeting of the Calcutta Missionary Conference a well-known Indian Christian said that 'If the leaders of churches and missions in India were not careful, the Young Men's Christian Association would become the basis of the future Church of India. Indians had had more than enough of denominational distinctions and intended to show it.' I think we must anticipate a growth of this spirit which is fostered by the national determination to pass judgment on what is not oriental and get rid of it.

So also we begin to see signs of Indian Christian leaders asking if our forms of worship and methods of administration are of real value in the building up of the Christian Church in this land. Is our public Christian worship in its present modes eastern or western? Does an Indian get the best help he might from the praise portions of Christian worship? The national spirit in the Indian Church will go on asking, with more insistence, regarding still more important matters than these, 'Is this oriental, or is it not? If it is not, let it go.'

Further, we must anticipate that the influence of the national spirit upon Indian church leaders will be a demand, recognized in the Findings of the Calcutta Conference as just, for complete equality in status and responsibility with European fellow-workers, and this will come as part of the emphasis the spirit of the age is placing on the desirable elimination of race distinctions. Character and capability must be the passport for position and influence whether in church life or in missionary administration. The more Indian leaders attain to the highest secular posts in the empire the more Indian Christians will expect the highest posts in missionary service. If

the foreign government of the country uses Indians in all departments of their work and in growing numbers, missions should do the same. The demand for more sympathetic consideration in financial arrangements will also be part of this problem, and higher salaries for all the higher positions of service will have to be given.

The duty of missions in the face of this situation is clear. First of all there must be the fullest, deepest sympathy with all aspirations after a Church of India, free from foreign control and desirous of developing its life, under the guidance of Christ, in its own way. There are several indications that missions are awake to this special duty. 'The Anglican Church,' says the Bishop of Bombay, 'is attempting to bring together all the divisive forces of its diocesan areas, to deliberate in common for the one interest of Christ and His Church, to arrange for the common collection of funds, and for their best distribution without regard of race, or mission, or school of thought.' Legal difficulties have robbed that church of its hope of synodical action, so it is now busy developing a new system of diocesan and provincial councils, which, as the Metropolitan of India has said, paves the way for a machinery of Anglican church government suited to Indian conditions when disestablishment takes place. The enthronement of Bishop Azariah on the episcopal bench is now followed by a gift of more power to the laity that answers the demand of the national spirit in Indian Christians for greater responsibility.

The Baptists of India are likewise busily engaged in the formation of church unions on which Indians have the preponderating voice and vote, and in some parts of the field the executive of these unions are controlling both staff and finance, a considerable portion of the latter coming from foreign sources. The Indian Christian among Baptists is rapidly finding a larger place and fuller power in the development of Indian church life. The Young Men's Christian Association is also keeping fully abreast of

the needs of the day in this respect, as is shown by the recent appointment of Mr K. T. Paul, an Indian Christian, to be general secretary of the Young Men's Christian Association in India. In the interesting experiment going on in South India connected with the South India United Church we have a similar answer from missions to this appeal for place and influence. That church comprises a union of 150 separate churches with about 100 ordained ministers, a community of 165,000 Indian Christians, and an annual financial budget of Rs 125,000. Its affairs are administered by church councils, representative of local church life, with a general assembly meeting every second year. The movement has all along aimed at placing responsibility and power in Indian hands, and one of its Indian leaders expressed the ideal underlying the movement towards unity among them when he said, 'Nothing but Jesus Christ can unite us, and if we are united in Him nothing can divide us.' All these movements are typical of what is being done in other communions also and are important stages in the progress of church organization towards independence.

Secondly, is it too much to ask that the authorities of all foreign missionary societies should accept the principle of 'a comprehensive church organization adapted to the country,' and should approve its European staff giving 'every facility for the spread and development of this desire in the Indian Christian community at large'? A great step forward would be made if it were recognized that any movement towards unity in the Indian Church would be viewed with pleasure by mission authorities in the West. The methods that would most speedily conduce towards a practical realization of the ideal would be for each of the eight Provincial Representative Councils of Missions to deal with the matter through their standing committees on the Indian Church. At the same time active steps should be taken to encourage free discussion among Indian Christians in all parts of the empire, and though

the denominational prejudices of Indian Christian leaders are not nearly so pronounced as are those of denominational leaders in the West, it is desirable that the fullest information be placed at their disposal in regard to the progress towards unity made in the western world. The tragedy of the present war has given the vision of a new spiritual fellowship and communion to all branches of the Christian Church and many believe that the re-union of Christendom in the spirit of the Holy Catholic Church as conceived by and prayed for by Christ Himself is nearer to-day than it has ever been. With this object the report of the sub-committee appointed by the Archbishops of Canterbury and York and the representatives of the Free Churches, entitled *Towards Christian Unity,* should be published widely and fully discussed. In matters of faith and in some matters of order that report says there is agreement of a very vital kind. But there are at present differences that appear almost as vital as regards 'the nature of the Church, how far it involves uniformity, or allows variety in policy, creed and worship.' Also as regards the sacraments, the report refers to the present serious difference of view about the conditions, objective and subjective, in their ministration and reception on which their validity depends, and finally as regards the ministry, the need is shown of frankly facing the question whether it derives its authority through an episcopal or by a presbyterian succession, or through the community of believers, or by a combination of these. These discussions will precede any happy solution, and it is not unlikely that with the sympathetic co-operation of missionary leaders progress towards Christian unity might be far more rapid in India than in any other part of the world.

A further very practical step towards the formation of an organized Indian Church would be taken if the baptism of all Indian converts, the commemoration of the Lord's Supper, and the marriage and burial of all Indian Christians were left absolutely in Indian churches to the Indian

ministry. It is in such matters that foreign missionaries are constantly usurping the privilege of the leaders of the Indian Church. In this connexion, would it be possible for missions to make over to that Church all church or chapel properties and buildings? We have the strange anomaly that very little of the church property throughout India is in the control of Indians. The foreign hand is upon almost every church door, and any real independence of church life is hindered, in some small degree, by that fact.

And as a corollary of this has not the time come to re-assert the imperative necessity of foreign missionary societies making evangelism their primary work? We know the need and approve the method of all institutional work that aims at the efficiency of the Indian Christian community and Church. We accept the principle that the time has come to make the Indian Church responsible for the evangelization of all areas over which its influence can be spread, but foreign missionary societies are also in India to spread the kingdom of Christ where He is unknown, and if the national spirit has anything to say to us it surely is that the open door of opportunity among the depressed classes must be entered now. Unless the Christian forces press through at once, that same national spirit will in another decade, through non-Christian political influence, close the door in their face. But not for the depressed classes alone. The evangelism of the women of India will also determine the strength and vitality of the future Indian Church, and if this great sphere is neglected most of our other work may yet prove fruitless. It is to be hoped that the present survey of the field, which has been initiated in South India, will bring to the front these vital problems of occupation and lead foreign missions once more to place the right emphasis on the evangelization of unoccupied fields. Mission work has become so largely administrative and institutional that the preaching of the Gospel has become only an

incident in it. If missions want to strengthen the Church of India, a different attitude and practice is desirable.

In conclusion, how helpful is the thought that Christ the head of the Church is the perfecter of His own great purposes in and for His Church. For what reason He has permitted this long delay and why the chariot wheels of re-union are dragging so heavily on the sands of the western world, we know not. But this we surely know, that He desires His Church in India to be a visible organization and fellowship, with faith as its foundation and holiness of life as its shining characteristic. The challenge of the hour to missions is to foster the growth of unity in the Indian Church, everywhere to walk in the spirit of love and mutual confidence, and to cultivate an ever deeper faith and joyous hope in Him and in one another. And when the Indian Church is united, strong to suffer, patient to endure, and powerful to work, no greater glory could missions desire than that to them Christ had given some humble part in accomplishing this service for Him.

HERBERT ANDERSON

ORIENTAL STUDENTS IN NORTH AMERICA

I. MEN STUDENTS

By CHARLES DUBOIS HURREY

No more important phenomenon could arrest the attention of missionary societies than the migration of oriental students to western universities; it is not a new phenomenon, but in the past decade it has assumed large and significant proportions. In the colleges and universities of the United States and Canada there are now enrolled sixteen hundred Chinese students, one thousand Japanese, two thousand from the Latin American republics, two hundred and fifty from Armenia, one hundred and fifty from India and a total of nearly one thousand from European countries, Africa and the Philippine Islands.

Considered from any point of view, the individual members of this group of six thousand students representing fifty nations are a most important factor in the spread of Christianity. About one half of the students from China and Japan receive scholarships from their governments; the remainder are private students and those sent by missionaries and other foreign residents in the Orient. Some idea of their intellectual quality can be gained from the fact that they are required to pass difficult examinations before they can be appointed as government scholarship men; most of the private students go abroad as a result of their own initiative and perseverance. Judged from the political and commercial standpoint, the foreign students are an important class, because many of them represent families of wealth and political power. As future moral and religious leaders their influence cannot

be overestimated, and no body of men can wield more potent influence for righteous peace among the nations.

The length of the foreign students' sojourn in America varies from two to eight years; they are enrolled in over five hundred different institutions in every part of the United States and Canada. A variety of motives actuates them in selecting courses and determining their relation to student activities; some have come to have a good time and satisfy curiosity; others are primarily interested in learning English; a few are registered by anxious parents in military schools for the sake of the moral discipline afforded; many are studying political science, economics and democratic government, while a far greater number are pursuing courses in engineering, dentistry, medicine and agriculture with a view to entering technical and professional callings. An interesting group of government teachers from Japan are working for advanced degrees in graduate colleges, and a growing number of promising students from all nationalities are being trained in theology, medicine and teaching preparatory to engaging in distinctive Christian work among their people.

Once aroused to the meaning of the presence among us of so many future leaders of the nations, thoughtful American people are asking: 'How can we help to make the sojourn of these students pleasant and profitable? By what means can we facilitate their investigations? In what way can we protect them from evil and introduce them to the best features of our civilization? Can we not ensure their return home as enthusiastic promoters of the cause of Christ?'

With a view to answering satisfactorily inquiries similar to the foregoing and also in order to render immediate service to foreign students, the Committee on Friendly Relations among Foreign Students has been organized and for the past three years has been devoting its attention to the solution of problems affecting the welfare of students from abroad. Offices are maintained in New York, and

in addition to a secretary for general administration, Chinese, Japanese and Latin American secretaries are employed to work among students of their own nationality. Local committees of Student Christian Associations have been appointed in the principal universities, charged with the responsibility of promoting Christian friendship among foreign students. Among the most effective means for realizing the objective of the committee may be mentioned the following :

1. Meeting foreign students at the pier upon their arrival, assisting them with their baggage and guiding them to the Christian Association headquarters for new students, hotels or railway stations.

2. Establishing an information bureau at the new student headquarters equipped with maps, handbooks, university catalogues, correspondence material, list of satisfactory rooming and boarding places, parcel checkroom, telephone service; also an employment bureau and reliable student guides to direct the foreign students.

3. Providing mature counsellors capable of advising foreign students regarding courses to be taken, registration and enrolment in classes, relationship to fraternities, athletics, Christian Association, dramatics and other student organizations and activities.

4. Receptions in Christian Association buildings, private clubs and homes; these social gatherings are sometimes international, but frequently national in scope, such as 'Japanese Night,' 'Latin American Night,' etc., the entertainment being provided by foreign students. In some instances an invitation is extended by a professor and his wife to all foreign students to spend an evening in their home; in larger institutions the different national groups are thus received. The Cosmopolitan Club, whose membership is open to all nationalities, frequently arranges a social evening for foreign students; successful Thanksgiving Day dinners, Christmas and New Year entertainments have been given in many foreign student centres.

5. Organization of discussion groups. Scores of Bible classes and mission study groups are annually conducted among foreign students; the study of the social teachings of Jesus, world-wide evangelization, Christian evidences and comparative religion, has proved popular with all nationalities under able leadership.

6. Giving assistance in certain studies, particularly English; exchange lessons with Latin American students on the part of those desiring to learn Spanish or Portuguese have been successfully conducted.

7. Arranging excursions, 'hikes' and motor tours to near-by places and institutions of interest. Managers of important industries and directors of social service institutions are glad to receive visits from groups of foreign students.

8. Friendly visiting; social calls are made at foreign students' rooms, special attention being shown to those who may be ill or discouraged.

9. Providing opportunities for self-help. Many foreign students need to earn part of their expenses and are willing to do any kind of work; such men should not be allowed to drop out of college because no employment is given them.

10. Faculty advisors. Several institutions have appointed one or more professors to advise foreign students regarding studies, life-work, relation to community life, etc. A most valuable service is thus rendered and should be greatly extended.

11. Offering suggestions concerning magazines, papers and books of special interest to different nationalities and of character-building value; the availability of such publications in libraries and reading-rooms should be announced to men from abroad.

12. Distribution of books, pamphlets and other gifts, especially at Christmas-time, Easter and at summer conferences; certain authors and publishers have indicated their willingness to co-operate in this method of disseminating character-building literature.

13. Giving letters of introduction to foreign students to be presented to pastors, Christian Association secretaries and other friends during vacation visits or upon transferring to another university.

14. Extending a personal invitation to each foreign student to attend special meetings or entertainments of the Christian Association; faithful efforts should be put forth to make sure that foreign students hear apologetic and evangelistic addresses by distinguished speakers.

15. Wise recommendation of foreign students as speakers and leaders for Young People's Society meetings, church services, brotherhoods, missionary conventions, etc. No student should be encouraged to render such service who is behind in his studies, eager for applause or prejudiced regarding people or institutions.

16. Encouraging North American people to invite foreign students informally to their homes for an afternoon or evening, also to accompany them to church or Sunday school occasionally, and to feel free to call on them whenever they desire.

17. Exercising great care to surround with Christian friendship any foreign student who may be in grave moral danger or indulging in harsh criticism of people representing other races or religions.

18. Securing the attendance of the ablest foreign students at summer conferences; experience has shown that the ten days of fellowship thus afforded have wrought miracles in overcoming prejudice, in winning men to Christian leadership and in strengthening the bonds of Christian internationalism.

19. Under the leadership of a mature Christian man deputations may be organized composed of four or five earnest Christian men representing

different nationalities for week-end visits to churches, schools and associations. Brief addresses may be given by members of the deputation with a view to arousing missionary interest.

A directory of all foreign students in the United States and Canada is published annually and presented free of charge to each student from abroad and to deans of colleges as well as diplomatic and consular representatives of foreign powers in the States. Similarly the committee publishes and distributes a leather-bound handbook of useful information for foreign students ; in this little book may be found an account of the American educational system, a list of the most useful newspapers, periodicals, books and pamphlets for foreign students and some very practical suggestions on adapting oneself to new conditions ; also a map, calendar and a list of characteristic expressions of American students. Two magazines are published by Chinese students, the Japanese students publish a bi-monthly magazine, and occasional bulletins are issued by students from India, Korea and Armenia.

Under the auspices of the committee an information bureau for Latin American students has recently been established in New York and in New Orleans with Spanish-speaking secretaries in charge. With the co-operation of missionaries, government officials and steamship companies, these bureaux are answering many inquiries of prospective students, and arranging to meet upon arrival all students coming from the republics of South and Central America, Mexico and the West Indies.

A genuine interest in the foreign student is manifested by several American colleges in the granting of scholarships, thus enabling a number of worthy students to secure an education in spite of the lack of financial resources ; such students are also assisted in completing their course by earning part of their expense money through service to the university authorities or people in the community.

One of the most effective methods of promoting friendship and solidarity among the Chinese students has been

through national organizations such as the Chinese Students' Alliance and the Chinese Students' Christian Association; these societies have afforded the youth from China an opportunity to reveal their initiative and organizing ability; by means of conventions, dramatics, addresses and magazine articles they are interpreting to North America the ideals and aspirations of their great people.

Student summer conferences continue to offer the supreme occasion of the year for rallying the ablest foreign students in fellowship with choice American students and professors. During a ten-day period in June 1916 three hundred and thirty students, representing thirty different nationalities, accepted the hospitality of our committee by becoming delegates to such conferences. They entered heartily into every feature of the conferences; as a result of Bible study, religious discussions and friendly conversation with experienced leaders prejudice was overcome, faith was strengthened and acceptance of Christianity was publicly announced by some.

Residence in America means both opportunity and danger for the ambitious foreign student. He values highly the privilege of learning the English language and of getting acquainted with the manners and customs of American people; his long-cherished desire to make a first-hand study of democratic government, gigantic industrial and commercial enterprises, and a modern educational system is gratified. Moreover, he is enabled to see his home country from a distance and to make comparisons; his is a rare privilege also to correct any misunderstanding or wrong impression held by American citizens concerning the nation and people which he represents. These progressive future leaders are keen to discover the agencies and methods employed in moral and social reform. They are most grateful for an opportunity to visit institutions maintained for the care of the sick and aged and poor, and of talking with experts in the promotion of prison reform, sanitation and public health.

With open mind many are watching the effect of church activity, the study of the Bible and the Christian Association upon the moral ideals and practice of their fellow-students. Hundreds of them bear grateful testimony to the character-building influence of Christian teachers and fellow-students, and often refer to the friendship formed with Christian American leaders as the greatest blessing they have received.

The dangers which confront the foreign student are not less numerous than the opportunities. Being an object of curiosity in many institutions he must constantly battle against subtle pride or conceit which result from receiving too much attention; if accompanied by others of his nationality he is in danger of becoming clannish and of lapsing into the use of his native language, manners and customs to the exclusion of other interested companions. To form a snap judgment or hasty opinion based on superficial observation is one of the real dangers of the foreign student; upon seeing one hypocritical Christian he is tempted to discount the sufficiency of Christ. Not many students from abroad suffer a physical or moral breakdown, but the possibility of such disaster is greater among them than with others, because they do not readily participate in athletic games. They have to study very hard and they are far removed from home restraints; hence they must constantly be on their guard against the formation of destructive habits practised by thoughtless American youth. Another real danger is the gaining of a mass of book knowledge and theories but little if any practical experience in the application of such knowledge; upon returning home, therefore, they discover that they are of little use in the old surroundings, and their condition is doubly precarious if they have lost sympathy with the vital needs of their people. Many a returned student has failed because he desired an easy job and all the comforts and luxuries which he enjoyed in America. As might be expected, a few foreign students squander their time and

money, and occasionally one who left home a professing Christian denies the faith, becomes cynical and, chiefly on account of the inconsistency and neglect of nominal Christian people, degenerates into an intellectually trained enemy of the cause of Christ.

In the further extension of the ministry of friendship among foreign students we must be guided by experience. It is apparent that a far greater personal interest in the moral and spiritual welfare of such men should be shown by fellow-students and professors. This disappointing confession is made by an eminent professor and world traveller: 'I am too busy to see much of any class of students outside the classroom'; he then adds the following discriminating suggestions: 'It would be good if some organization could get some good fellows to be, as it were, big brothers to our oriental fellow-students, each taking one Chinese student as his friend, going about with him, taking him to university functions, athletic games, etc., and explaining to him our ways and customs; again it would be fine if professors would have Chinese students two or three at a time to tea at their houses along with some American students so that they could catch their spirit; they ought not to be entertained in a bunch by themselves. Oriental students would appreciate it if they might occasionally set forth their moral and religious ideas and ideals.'

Another professor of international prominence in speaking of our relation to foreign students says: 'It is not so much the knowledge that they will take home as the impressions received more or less informally that will colour their attitude in future years.' The problem of minimizing the perils and multiplying the moral safeguards of foreign students is the problem of discovering a sympathetic, faithful American friend for each student. Many more Christian homes should extend a cordial welcome to the stranger who is far from his own family circle; his Christmas holiday and summer vacation will be periods of

home-sickness and despair unless true friends surround him with home comforts and cheer. We must persuade scores of colleges which now enrol no foreign students to offer scholarships and other inducements that will bring to their halls men from other nations and races. No more urgent undertaking can engage our attention than the suppression of offensive productions of the cinematograph, holding up to ridicule the civilization of foreign nations and portraying with much exaggeration the practices of the underworld. Likewise, newspapers and journals should discover that truthfulness is a great virtue and that the press is a most influential factor in determining international attitudes and relationships.

CHARLES DUBOIS HURREY

II. WOMEN STUDENTS

BY MARGARET E. BURTON

APPROXIMATELY two hundred girls from oriental countries are students in schools and colleges in the United States to-day. About half of them are from China, more than a quarter from Japan, and the others are mainly from India, Korea and the countries of the Near East. Many of those from China and a few from other countries are supported wholly or in part by their governments. A few are supported by the mission boards of the schools from which they have come. A surprisingly large number have come quite independently, ambitious for the best possible opportunities for education, but with little idea of the amount of money it requires to live in America or of the difficulties involved in working one's way. They represent about every type of background which the Orient affords to-day. Some are from the homes of wealthy and prominent non-Christian officials; some are from cultured Christian homes, as ideal as any to be found in Christian lands; others are from very poor homes, which were nevertheless willing

to permit their daughters to go to the mission schools to be educated; and some are the wards of mission schools, taken by the missionaries in babyhood. The majority are from mission schools, but some are from government institutions and some from private schools. Most of them are Christians, but there are Confucianists, Buddhists, Hindus and agnostics among them.

These young women from oriental lands are preparing for almost every line of work which women in any country have ever entered. Not a few of them are looking forward to using their education in and through the homes which they are planning to make some day soon. Kindergartening and domestic science are very popular among those who are definitely looking forward to marriage on their return. A few are, in fact, already married to young men so progressive as to be eager to give their wives every opportunity which they themselves have had.

In view of the needs and opportunities for educational work for women in the Orient, it is natural and right that many should prepare themselves to teach. And there is almost no subject in which some oriental woman is not specializing. A few are preparing to be kindergartners, a few are taking training to be physical directors, several are in Bible or missionary training schools getting ready to do distinctly religious teaching, but the majority are preparing to teach the ordinary branches of high school and college work. It is interesting and encouraging to see how many are specializing in sciences. Two Chinese girls, sisters, are this year doing graduate work in two great universities. One, having graduated from one of the large women's colleges last June with high honours in botany, is now working for her master's degree in horticulture and forestry. The other, who graduated two years ago last June, has already received her master's degree in chemistry and is now well on the road to her Ph.D., and is attracting not a little attention by her original research into the chemical properties of various kinds of Chinese

food, as, for example, bird's nest soup and Ming dynasty eggs. A number of oriental girls have received their master's degrees in education, and one Brahmin from India seems well on her way to her Ph.D. in that subject.

In view of the attitude of oriental women toward men physicians it is good to know that a number of the girls studying in this country are taking medical work. Of ten Chinese girls sent by their government this autumn to the United States on indemnity fund scholarships, four are planning to be physicians, one of them a dentist. Still another Chinese girl came to America last year to attend a school of pharmacy. Several oriental girls are also preparing to be nurses. Three Chinese women are at present in the Nurses' Training School at Johns Hopkins University, all of them being supported by the nurses' scholarships established for Chinese women a year ago by the Rockefeller Foundation.

Great interest in various forms of social and religious work is shown by the oriental women. Sociology is always a popular subject. The sister of the two Chinese girls now studying for higher degrees in scientific subjects graduated last June from the Chicago School of Civics and Philanthropy. The National Training School of the Young Women's Christian Association numbers girls from China, Japan, India and Armenia among its graduates, and there are oriental women in the various Bible and missionary training schools.

But whatever may be the backgrounds from which these girls have come and to whatever kind of work they may be returning, certain it is that every one of them will be a leader of unusual influence among the women of her country because of the very exceptional opportunities which have been given her. The Young Women's Christian Association has, therefore, felt that everything that could be done to help these girls to see and know the best rather than the worst of occidental civilization during their stay in this country would touch not only their own lives but

the great host of their countrywomen, whom they will so strongly influence for good or ill in years to come.

For a number of years the Christian Association has invited every oriental girl studying in the United States to be its guest at one of its summer conferences. Eighty-five accepted this invitation last summer. Probably few things during their stay in America have meant more to them than the opportunity these conferences have given them to meet some of the finest type of American women students from many different colleges, and to hear and become acquainted with several of the strongest and best known ministers and other Christian leaders in America. The conferences also serve to bring them in touch with each other, for during the year they are widely scattered in many different schools. For several years the Chinese and Japanese girls in the various conferences have kept an hour each day free for separate Chinese and Japanese 'council hours,' and have spent that hour, under the leadership of one of their number, discussing a program drawn up weeks in advance of the conference and dealing with matters particularly interesting to them as educated oriental women. Two quotations from letters received from oriental girls, who last year attended the Silver Bay Conference, give a little idea of what such a ten days may mean to them.

One is from a Chinese girl who belongs to a nominally Christian family, but who has never seemed deeply interested in Christianity, and who has given some of her friends not a little anxiety since she came to this country by her carelessness about church attendance and her indifference to the college Christian Association. She writes: 'Every time I kneel down to pray I cannot help asking God to make the seed which has been sown in my heart at Silver Bay this year to take deep root and send out a fruitful result as the days go by. I am sure I can never thank you enough for giving me Silver Bay. I often wish that this place was a little bit like it. While we are having the

greatest time in sports and so on, our souls (at least mine) are longing for something more spiritual.'

The other letter is from an Armenian. She has passed through a very agony of suspense and grief this year, and sorrow has been added to sorrow. She says: 'I think it is owing to Silver Bay that I am not ending this wretched life of mine.'

For a little more than three years the National Board of the Young Women's Christian Association of the United States has succeeded in keeping in close touch with these oriental friends throughout the year by the visits of a travelling secretary. This secretary goes to the colleges where oriental women are studying much as a guardian or older sister might go. She is interested to learn about their health, their studies, their life conditions, the kind of friends they are making, what they are going to do during vacation times and whether any special problems or perplexities are troubling them. Often she discovers that very concrete help is needed. Sometimes it may be a loan from the Loan Fund which the Young Women's Christian Association has established for the use of foreign students, to provide them with sums which are to be paid, without interest, when the girls have returned to their own countries and are self-supporting. Occasionally it is a gift from the Emergency Fund which is designed to meet acute needs on the part of students who ought not to be asked to promise to repay the amount given. Frequently it is advice or provision for the puzzling vacation periods when other students go to their homes. But even if there is no immediate need at the time of the secretary's visit, the fact that the Young Women's Christian Association cared enough to send her establishes a relationship which makes it possible for these girls, so far away from home, to turn to the Association very naturally if they are ever in need of sympathetic advice and help.

A special bit of service which the Association has very much enjoyed has been in connexion with the two groups

of Chinese women students sent to America on indemnity fund scholarships. It has been our privilege, at the request of the Chinese government, to recommend both the preparatory schools at which these girls should spend their first year in America and the colleges to which they should go later, to carry on much of the correspondence regarding applications for admission and after their arrival to do all possible to help them to become adjusted to their new life.

It is the earnest hope of the Young Women's Christian Association that its friendly relations to these oriental women, and whatever service it can render them, may make each one feel that the Christian women of the country to which she has come are genuinely interested in her and are eager to make her years among us mean the utmost possible to her and to those to whom she will return.

MARGARET E. BURTON

REALITIES OF MISSIONARY LIFE

III. AMONG ARABS NEAR THE PERSIAN GULF

By P. W. HARRISON, M.D.

There are at least three tremendous facts that the foreign missionary comes to realize. The first is the splendid stuff the non-Christian races are made of. The Arab is as poor as poverty, the owner of a hundred sheep is a rich man among the wandering nomads. He buys an inner garment of sailcloth, built for endurance and not for style. He wears it without change or laundry bills until it begins to drop off in bits from long usage. And the Arab is not always a clean individual. He cannot imagine why the infidel Frank is so anxious to live in a house that is kept clean. In Kuwait, the best part of my city block was once almost unendurable for some days, because one of my neighbours had disposed of a dead sheep by simply putting it in the street outside the door.

But more and more as intimacy with the Arab increases, all these things are seen to be simply the outer covering of a real man. It comes as a revelation to discover that under such an exterior as this is a manliness and a nobility which are absolutely splendid. The Arab is perhaps the most independent individual in the world. Five times a day he prays and each time he must touch his forehead to the dust. But he never touches his forehead to the dust before one of God's creatures, and it matters little whether it is before his own chief that he stands, or before some stranger from a strange land, his carriage is the carriage of a prince of the realm. I have seen a Bedouin from the desert argue his case before the ruler of the city, and never a trace of servility was shown but rather an

independence and a manliness really magnificent. Sometimes indeed it is hard to appreciate such a spirit, as for instance when you are ignominiously driven from a mosque by one of the unofficial worshippers after having been invited to the service by the spiritual leader of the flock. Your hasty and exceedingly undignified exit, followed by a huge Arab with a large sandal in his hand stimulating your retreat by uncomplimentary and very emphatic remarks, is not calculated to promote admiration, at the moment, of the striking independence of spirit so brilliantly demonstrated. Afterwards, however, you thank God that He has set you to work for men that have real backbone, and who are not a weak and servile people whatever else may be said of them.

The Arab, moreover, is, I think, the most cheerful man in the world. The vicissitudes of life are accepted with a resignation to the will of God that we might profitably imitate. Many times I have attempted to make him complain about the weather. When the thermometer stands at 120° in the shade it is not usually very difficult to get an American to grumble, but the Bedouin of the desert regards this affliction as cheerfully as he does all his other ones, and hopes that since God is generous it may be cooler to-morrow.

The Arabs, too, show in times of adversity or sickness as fine a loyalty as I have ever seen. I remember very well a sick man brought into the Kuwait hospital by his well-to-do brother. The patient had been shot in a raid years before, and it was a tedious case requiring many operations and a stay in the hospital that extended over several months. The well man took care of his sick brother, kept him clean, spent his money in buying not necessities merely but such trifles as might keep his brother cheerful and anything that would contribute in any way to his happiness while sick, or to his eventual recovery. This service with its really splendid loyalty was given for months without the least idea that there was anything

unusual about it. 'Should not brothers do so?' It was a happy day when Ghunaim took Hamadan home well.

If the first of the great realities discovered by the new missionary is the splendid manhood of the men for whom he works, the first lesson is that of universal human brotherhood. He learns that the approach to these people is the same approach as to any other, namely, the absolutely level association of real democracy. The notion of race superiority is utterly foreign to the spirit of Christ, and the man who has not learned the real and the universal brotherhood of man has still to master his first lesson in missionary service.

It is wonderful, almost pathetic, to see how quickly hearts open and prejudices disappear before the spirit of brotherhood. I remember coming on board an Arab sailing vessel one evening, during the days when I was beginning my study of the language, and was as yet quite unacquainted with the fact that certain sects of the Moslems considered me highly unclean and unspeakably impossible as a table companion. I had assumed that my separate dish at meals when all the others ate out of a common bowl was intended as an honour, and had accepted it as such. This evening, as I came aboard, I passed by the group eating their communistic supper and one of them invited me to eat with them. It was a courteous invitation which good form would have as courteously declined, but in my ignorance of the real situation I did not decline, but accepted with joy. We had known each other for about a week, and had become very warm friends in that time. I had associated with them almost as an inferior, for I was only learning Arabic, but they had accepted me as a companion and a brother, and when I sat down and ate with those bigoted Shiah Moslems, only one of the dozen declined to eat with me. Hearts frozen by the prejudice of centuries were melted in a week's time by the warmth of simple human brotherhood.

The second great reality that the missionary comes to

realize is the desperate need of a world away from Christ. To be sure the essence of the need does not lie where common opinion supposes. We start out with the idea that our customs and our government institutions, our ways of thinking and our educational institutions are the ultimate of perfection. Such ideas, and the notion that our message is composed of any such lumber as that, are soon given up. The best governed cities that I have ever lived in have been Arab cities, and I doubt if anywhere in the world there are many cities of fifty thousand inhabitants that could equal the record of Kuwait under Sheikh Mobarrek. Burglary and similar breaches of public order were practically unknown. Indeed the people claimed that there had been no such thing for many years. The customs of the people reflect their own peculiar mind and are the result of long experience. To copy ours would be anything but desirable. Yet when all this is said, and much more that might truthfully be added, it still is true that the terrible need of the nations without Christ is a reality, the depth and intensity of which is only imperfectly realized by the most experienced.

The world without Christ is a world of broken men and broken women, broken boys and broken girls. I remember still the shiver of horror that ran over me when I sat waiting for dinner in the house of one of the richest men in Busrah. It was one of my first experiences in the country when I had been there only a few weeks. It was a hot day, and the master of the house, a fat sensual Arab, called one of his slave boys to pull the punkah for us. The boy came in, a black boy, and he was treated with the indifferent unconcern that was to be expected, inasmuch as he was a slave. One of the missionaries asked if the boy was his son, and his careless reply, 'I guess so,' opened up a vision of the desperate, deep-seated need of the Christless nations that nothing has ever effaced.

It is a world of broken women. I know of nothing more pathetic and appealing than the needs of Moslem

women. The little girls play together as do little girls everywhere until the age of eleven or twelve is reached. At that time a little girl must put on the veil and remain in the harem. At twelve probably she is married, perhaps to a man of fifty. From that time on the chances of that little girl (or woman if you will) for even a tolerable and a decent existence are bound up in making herself just as much an object of pleasure to her husband as is possible. Is it a marvel that physical health is frequently broken? In Kuwait, where I lived for two years, the *élite* of society was made up of women who for eight years and more had never even left their own houses. Is it remarkable that there is so narrow a mental outlook that the intellectual horizon is contracted to a littleness that simply defies our comprehension? And in that atmosphere—where every man may have four legal wives, where he may have as many concubines as he has money to pay for and where he may divorce any one of his wives by returning her dowry and ordering her out of the house—is it any marvel that the virtues, the refinements and the loveliness that we associate with the home as with no other place all tend to disappear? And what is left? Broken men are left, and broken women.

Yet those women have in them wonderful possibilities of refinement and womanliness. Once on a long tour in Oman we treated the little daughter of the ruling chief. The little girl's operation was not serious, and she was cared for by an Arab woman from the chief's household. That Arab woman, doubtless one of the chief's many concubines, unable probably to read or write, brought up in all the surroundings and atmosphere of Islam, was a striking demonstration of the possibilities of Moslem women. She showed a refinement, an innate delicacy, a fine womanliness, that were really beautiful. Half of the appeal of Moslem women is their present condition, and the other half is their possible development once we give them the opportunity of knowing Christ.

The nations without Christ are nations of broken boys and broken girls. I remember the story of a missionary from Turkey of a boy whom his mother called to the evening meal. As the youngster of about twelve would not come in, she went out and touched him on the shoulder repeating the invitation, whereupon he turned and struck her violently in the face. The boy's father came along just then and patted him approvingly on the back. 'Fine, Ahmed,' he said, 'fine; that is the way to treat a woman.' Does that illustrate how women are treated? It illustrates something else far better. How would we like to have our boys trained that way?

The needs of the world are desperate, terrible needs. They are not to be corrected by changing environment and by increasing educational facilities. The needs of the nations lie in men's hearts and motives and desires. Unless we carry with us a power capable of moulding the conscience, of cleansing the desires and of changing the heart, our message is an empty and futile formula.

The third great fact that the missionary learns is the greatest of all: the fact of God's power in the work. In the face of difficulties it is not by any review of the stupendous successes of the past that the missionary can reinforce his waning courage and rekindle his enthusiasm. It is the growing conviction that God Himself is in the campaign that renews faith in the final outcome and puts fire into our hearts in the present difficult campaign.

The missionary campaign resolves itself into three efforts: the occupation of territory, the overcoming of obstacles and the winning of men's hearts. It is a mistake to suppose that the nations in their need are anxious to know of Christ. We have inherited Mr Moody's task 'to take the Gospel to men that don't want it.' The success of such an effort carried on in the face of opposition and bigotry is dependent absolutely on God's power in the work. I learned a lesson in this regard when we attempted to establish the work of the mission in Kateef.

The great purpose toward which the mission has been working and hoping and praying for many years is the occupation of inland Arabia for Christ. Kateef offered, apparently, an exceptionally valuable foothold. It seemed to us that its occupation was the first step in the penetration of the very citadel of Islam. So we laid siege to that town. Friends wrote letters suggesting that a visit by the Bahrein doctor might be reckoned a great privilege. Visitors reported the good things that his work had accomplished in Bahrein. Finally the coveted permission was secured and we prepared to invade Kateef.

The point was of such importance and the permission to visit the place was secured with such difficulty, that we made every preparation that we were capable of for the success of the work there. The hospital was transported almost bodily. We intended to be able to do in Kateef anything that we could do in Bahrein. We finally found ourselves in Kateef. Such a reception I have never had before or since. Two hundred and more came for treatment the first day. So many could not be adequately cared for but we did the best we could, and the remainder waited till the following day when there were a fresh two hundred, more or less, to add to their numbers. For the first week it seemed as if the whole community was enthusiastic over the new doctor and also in need of his ministrations. Men came in for operations and women came for advice. Even the children came to see what was the excitement. Everything seemed ideal. We began to have visions of occupying two of the nearby towns with Bible shops and establishing a sort of circuit covering the whole district.

For about a week—and then something developed. The chief of the town, a bigoted Wahabi, sent for me to come and visit him in his council and I went supposing that the usual wealth of compliments were to be exchanged. I found the situation far otherwise. 'What is this that I hear you do before you begin work in the mornings?'

'In the mornings,' I replied, 'before we begin work, we have prayers.' 'Do you have them in Arabic?' the old man asked. 'Yes.' 'You can't do that in this town.' 'But,' I expostulated, 'we always have prayers before we start work in the mornings. We do not consider that we heal anybody. God heals. No one is compelled to attend if he prefers not to hear what is said. He is at liberty to stay away, and the doctor does not know and does not want to know who attends prayers and who does not, but we would not desire to begin work in the morning without prayer.' 'No,' said the old chief with a snap in his voice, 'you can't do that in this town. You will have to leave to-morrow.'

There was no appeal, so we prepared to leave on the weekly boat the following day. The finest advance we had been able to make for years was all slipping away and we were unable to move a finger to save the situation. That afternoon I thought of Luther's statement, 'Lord, Thou art imperilled with us,' and I remember how as I prayed the conviction grew that if God wanted us there He would have to keep us there.

He did keep us there, so naturally and so easily that it stands out as one of the great lessons that I have been taught. Later that same afternoon a man came to ask for vaccination. Inasmuch as the chief had officially shut up the work, he was sent to get special permission for treatment. He was followed by another, and they by many more. I suppose that perhaps thirty men were sent to ask for special permission to be treated that afternoon. The next morning Mahmoud, the chief's grand vizier, came around to see me. We were good friends and he began at once. 'You did not understand the chief yesterday. He does not want you to leave the city. He wants you to stay but not to have those prayers.' 'Oh yes, we understood perfectly,' we told him, 'but you see, we can't do that.' 'Well,' said Mahmoud, 'I should think you could do it. Can't you pray upstairs in your

room and not come down till you have finished? Would that not be all right?' 'No, we do not think that would be just the same.' 'But anyway,' urged Mahmoud, 'I am sure God knows you want to pray, and looking on your heart He will take into account the chief's prohibition and it will be all right.' 'Well,' we said, 'we do not think that would be just the same.' 'Oh, well,' said Mahmoud with a grin, 'don't you understand? Go ahead and have the prayers and say nothing more about it.' So we went ahead and had the prayers and said nothing more about it, and when I visited the chief two or three days later he gave me four or five cups of coffee in succession to show his high esteem for me, and after that everything went smoothly enough.

That town has proved to be all we hoped as an important point in the occupation of the inland country, and our foothold there is as firm as in any town we occupy. Perhaps nowhere are we so cordially treated as in the town of Kateef. The chief became one of my warmest friends, and one day, as I was making one of my frequent visits to him, he turned and said, 'What is there in the Gospel that makes you value it so highly?' The question was a perfectly sincere inquiry, from one friend to another, just as my room-mate might ask the same question in America. For two hours I tried to tell him some of the things that I found in that same Gospel that made me value it so highly. And he listened with interest and accepted a New Testament as a gift.

The great fact of missions is not the fine possibilities of the men we work for nor even their terrible needs for Christ. The great fact is that the campaign is God's campaign, and that in its broad outlines and in its daily details His power is behind it and His eternal purpose is being worked out in it.

P. W. Harrison

THE MAKING OF A MISSIONARY

By G. A. GOLLOCK

I

It is obvious that agreement as to what qualities are requisite in a modern missionary must precede the consideration of how these qualities can be acquired and by what agencies they can best be developed. Such agreement may be arrived at by attempting to discern the characteristics of missionaries in the past and making some study of these characteristics in the light of the conditions which await missionaries in the present or near future.

It scarcely matters for our purpose whether we look at the great missionaries who tower like mountain peaks above the foot-hills or at the goodly ranks of faithful but less known men and women who fill up the number of the missionaries of the past. No calling or profession can show among its members a greater variety of temperament, education or gift. Some started life with the heritage of birth and large possessions, others had scanty educational opportunity and were largely self-taught. Some had brilliant gifts destined to distinction in any calling, others had merely average powers. The facts of missionary history and biography finally discredit the theory that missionaries to be successful must be drawn from certain social classes, pass through certain educational processes and represent certain limited types.

Yet in the midst of this diversity certain characteristics emerge with a persistence which suggests that they are those fundamental and essential qualities of which we are in search. The common qualities appear to be these: courage and physical endurance, force of character, mental

adaptability, reality of spiritual experience and devotion, vocation, love.

Here we must pause for a moment to ask how these great qualities were produced. Those who limit their conception of missionary preparation to the acquisition of specialized knowledge are driven to dwell upon the disabilities of the earlier missionaries who, they hold, 'went out untrained'; those, on the other hand, who deprecate specialized preparation point to these same missionaries as evidence that 'missionaries do not need training at all.' We shall hope to show in a moment that the conditions which now make specialized preparation essential for every missionary are largely a development of recent date, but we are more concerned to point out that the highest preparation for the mission field was that which our fathers had. They were learners in God's great school of life. The divine processes which do the main work of fashioning men and women into missionaries worked on them and in them for years. From cobbler's bench, from sheep-fold, from pit brow, from loom, from office desk; by stress of circumstance, by chastening of spirit, by dullness of routine or sudden surprise of opportunity; through sickness and health, sorrow and joy, restriction and liberty, loss and gain—God the great Trainer fitted them by the discipline of life to be instruments of His will. Only at our peril, now or in coming days, can we count any missionary preparation of value greater than this. It is the divine foundation on which all else must be built.

Is it necessary that missionaries of the present and the future should be such men as their fathers were? Is work under modern conditions less exacting than work in the past? Among the qualities named are there any that can be dispensed with or that are needed in lesser degree?

Merely external observation would justify the suggestion that the claim upon courage and physical endurance is less. Means of transit are simplified, there are fewer raw cannibals to be encountered, fewer massacres to be

apprehended, savage beasts do not prowl so near. Sanitation and preventive medicine have made progress, suitable food can be more readily procured. Yet it is a question whether modern conditions bear less hardly on health—as distinguished from life—than did those of former days. The enervating effects of modern habits, which even when they are simple according to current standards are luxurious compared with those of the past, and the heavy strain on nerve and brain leave the missionary for the most part in need of considerable grit and endurance if he is to stick to his task. His danger is not that of falling into 'the white man's grave' but of coming home in broken health, or of just 'holding on' at his post, unable through deterioration of his bodily forces to build up a true ideal of physical vigour in lands which languish for healthy daughters and sons. Men of frail physique can everywhere rise above their limitations, but broadly speaking, the mission field calls for men and women of physical robustness, not for weaklings, whatever their other qualifications may be.

Concerning force of character much the same must be said. Certain initial difficulties have been vanquished but others have gained in strength. It is a question whether the resources of Christian character are more tested by fast-closed doors which have to be beleaguered or by unlimited open territory waiting to be possessed. To cast in new moulds an ancient order in process of disintegration through contact with western civilization, to convince men of the power of a real Christianity in the face of a travesty of its form, to nurture Christian graces in masses of immature converts, to lead young churches out of tutelage into disciplined independence, to work not as an individual but as a sharer in corporate life and co-operative administration—these tasks and others like them need for their fulfilment a character rich in the strength and gentleness of Christ. Wherever we make subtraction, it must not be in the character qualities which the future requires.

Turning to mental adaptability, it is evident that the

complexity of the missionary task has increased and is increasing still. Such facts as that non-Christian creeds have been stirred to self-consciousness, that their sacred writings are being reinterpreted and that modern critical methods are being applied alike to them and to the Christian scriptures, that western thought in its cruder forms begins to permeate the East and that agnostic and rationalistic publications in English find ready readers, especially among young men, are familiar to every reader of this Review. It is admitted that non-Christians who can appreciate literature in European languages are not readily accessible to the presentation of the distinctive message of the Gospel by missionaries who halt and stumble in their use of an eastern vernacular or who are unversed in the ancient religious writings which they desire to supplant. Apologetic or propagandist Christian literature is judged to-day by a standard higher than some of its missionary writers have been satisfied to attain. Currents of thought are eddying in channels where a steady stream of opposition flowed in former days, sects and samajes are multiplying, syncretic tendencies are gaining strength, the impact of the nationalistic spirit upon religion is charged with possibilities of evil and of good. Added to all this the growing opportunities for personal friendship between missionaries and educated non-Christian Orientals make an exacting claim upon insight, mental sympathy and adaptability. In this narrowing world provision must be made for the inevitable incoming of modern thought. Witness what is impending in quiet Korea through the pervasion of its life by Japan, or the problems created by echoes of the woman's movement in the seclusion of harem and zenana. Even in remoter districts and in the less intellectually developed mission fields where the rural population is uncivilized and illiterate and there is need for the simplest evangelistic work, the missionary will find himself called to be a leader of native fellow-workers, a trainer of evangelists, a superintendent of village schools, a church builder, possibly a trans-

lator, and in each capacity he will need to adapt himself to the mental attitude of those amongst whom he works. There is a renaissance of thought in all the mission fields, and the missionary who would lay his mind beside the minds of others must have in him the spirit of mental renaissance too.

It does not need to be argued that no lessened reality of spiritual experience or devotion will meet the demands of the present hour. The pious phrases of a former generation would be unnatural on lips accustomed to the use of other terms, but the essentials the words stand for must abide. The unchanged strength of temptation and the insidious atmosphere of evil which he breathes drive the modern missionary to seek the same place of shelter, the same inflowing of purifying grace. Men apprehend divine love only through its embodiment in a brother man, and the missionary has still no one to proffer as witness but himself. He works among men craving to find their rest in the Father, and he has still no way of access to offer them but Christ. The recesses of men's hearts still need to be laid open, and he, like his fathers, has only the sword of the Spirit which can pierce into and sunder the depths. His life may hold little that is outwardly heroic, but it must be true of him as of his Master that if he would save others he cannot save himself. The need for mental adaptability, for ability to use cogent argument or scholarly apologetic, falls far below the need for that singleness of eye—a thing quite other than narrowness of vision—which lets the Spirit of God so shine into a missionary that those who watch him find him full of light.

In estimating the need for missionary vocation in the future we stand on more difficult ground. It is evident that to work so exacting no man should run unless he be sent. The record of the Fourth Gospel proves that it was the sense of His clear mission which strengthened our Lord for His task. In the Middle Ages the truth of vocation was a guiding star in the dark. Even the missionaries of the past generation were clear about their 'call,' which

often came to them in a moment as a spiritual experience defined in form. To-day the sense of vocation has grown faint in the Church. This is in part because men see life less in sections and therefore concentrate less definitely upon what appears to exclude some of the whole; partly because in the modern outlook responsibility for decision has shifted from the region of the will, where decision may be prompt and final, to the region of the judgment, where maturing processes are slow. We cannot return to the position of our immediate predecessors, but it is impossible to remain where we are. The need for vocation grows more urgent as the artificial separation between religious and secular and between home and foreign service breaks down. We summon spiritual commonsense to our assistance, and urge that it is irrational for a man to spend five or ten years of his life working his way with a living message to the heart of an eastern nation, mastering alien thought and foreign language and specializing to a high degree, and then to drop his undertaking, bringing his experience to grow stale in the home land when it would have grown ripe and fruitful in the mission field. No sane man would contemplate such action if he had acquired proficiency in engineering, medicine or law. But no full solution can be arrived at on this plane. We must seek until we find some counterpart of the medieval vision, some substitute for the direct appeal to will and emotion which won our fathers' response. Vocation may find reinstatement in this present age through a new consciousness on the part of each man of the responsibility of life; through an unfolding of what is implicit in relationship with a Father who of necessity knows what He would have His children do; through some new simplicity in intercourse, in obedience, in faith; or through a new and compelling realization of the greatness of the message given to mankind in Christ.[1]

[1] There is a poem in Sir Rabindranath Tagore's *Fruit Gathering* (No. xxxv, 'The Trumpet lies in the Dust') which seems to express with force and beauty an aspect of vocation likely to appeal with special power to men and women at the close of the war.

Thus far it has seemed that the missionary of the present and the future must have, and in increasing measure, the qualities which characterized the missionaries in the past. One only of those we have named remains to be considered —the grace of love. It was richly in our fathers ; it is still more needed in their sons. The old relationships based on racial and intellectual superiority are passing, infant churches are growing into manhood, dependents are becoming fellow-workers—rivals, if we have not love. Love is comparatively easy in the days of engaging childhood or even in the face of the naughtiness of an undeveloped child ; it is more costly when the unregulated forces of adolescence begin to stir ; it is divine if it triumphs when we are no longer turned to as the obvious leaders and find that instead of waxing the time has come to wane. If the missionary of the future have not love—he is nothing. The phalanx of testimony from the mission field in support of this statement is unshakably strong. Love can speak the universal language ; it takes no account of racial barriers, submerges temperamental divergences and conquers time itself. But it must be 'love divine,' not merely human liking. He who would seek a model for his love to others need only study the wonder of Christ's love for himself.

It is probable that some are already asking : Is it not after all apparent that, whatever it may have been in the days of our fathers, it is only the few of brilliant gifts or of favouring opportunities who can under modern conditions fitly serve in the missionary enterprise of the Church ? Whether the question is asked by those who would restrict the missionary calling to certain classes, or by possible candidates discouraged by self-measurement against a standard which seems beyond their span, a direct negative is justified by two incontrovertible facts : one is the unfathomed richness of the grace of God, the creative power of which we persistently underestimate ; the other is the resources latent in average human nature, which has yielded

unsuspected treasure in many lands when tried in the furnace of war. The capacity of God to make, and of man to become, justify us in setting the standard of missionary equipment as high as is needful, in quiet confidence that the conditions can be adequately met.

II

Here we find ourselves at what is the heart and purpose of this paper, the one message which makes its writing or its reading worth while. The destinies of nations are unfolding too quickly to allow of opportunist action or of delay. Responsibility for the preparation of qualified missionaries in a way suited to modern conditions must be faced on a scale proportionate to the need. The task can no longer be deputed by the Church to groups of persons set apart for that purpose, whether in boards of missionary preparation or in the candidates departments of societies or in institutions where missionary training is given. It was, after all, to the Church as a whole that the commission was given, and while the Church may well call specialist agencies to its assistance, ultimate responsibility can never be shifted to them. The conviction grows clearer year by year that missionaries will never be equipped as they should be until their preparation is taken in hand by the Church itself, working in a new and conscious collaboration with the agencies whom it calls to its aid. Up to the present no common agreement has been arrived at between these two. Missionary societies frequently lament that when a candidate comes into their hands, they are forced to address themselves to equipment in a region of character, of Christian experience, of Bible knowledge which properly pertains to the Church, instead of being free to begin upon special missionary preparation. Further, instead of filling the place of senior partner and stimulating missionary agencies to provide an equipment for every missionary related to his capacities and to the nature of his task, the

Church as a whole has tended to put its weight into the other scale. Its standard is for the most part lower than that of the missionary societies themselves. Cases are not uncommon in which local church leaders have resented the suggestion of further training for a candidate sent forward by them, and have even declined to bear the expenses of such equipment, while ready to pay for passage and outfit and to provide maintenance if the candidate is sent quickly to the mission field. It is true that this attitude is passing, but the new order is not established yet.

It may not be unprofitable in the space which remains to attempt to indicate the share in the making of a missionary which might be held to fall to the Church in its general capacity and to the missionary agencies which it employs.

The Church, in its various workshops of home and school and daily calling, as well as in its directly religious influence, is entrusted with the task of making men after the pattern, so far as may be, of its Founder, Himself the perfect man. Now when the Church has made a man it has gone a long way in the making of a missionary, for the human qualities of a merchant and of a missionary are much alike. It is, however, generally admitted that in this work of making manhood the Church has come short. The failure so far as it touches missionaries cannot be put right by segregating a few men and women for special treatment and sending them out into the world, for the missionary should be a fair sample of the Church he comes from, not an exceptional person fed up, as it were, for show. The Church that would equip missionaries must raise the equipment of all its members, and while repentance for past failure may be rapid the way of amendment is slow. Much may be done to-day and to-morrow, but not until the Church has constrained its living membership to work, in co-operation with the creative Spirit, towards providing and safeguarding conditions in which every child can attain and discover the divine purpose for life and character will the fulfilment of its share in the making of missionaries be in sight.

While we have been taught to focus attention—and rightly so—upon means of interesting children in missions, how far have the influences of the home been directed towards developing the qualities needed for missionary life? In the home, simplicity and healthy habits of body can be inculcated; character can be watched and tendencies fostered or disciplined; young minds can be braced to strenuousness of work and duty; obedience, chivalry, unselfishness, love, can be made the atmosphere of a life free from formalism or unreality, which naturally unfolds towards God. The greatest qualities of a missionary can be nurtured by parents in the early years at home, and children can be guided into an attitude of world-wide sympathy which may persist through life. The prison bars of racial prejudice do not encompass children, as any who have observed their relations with oriental students will know.

When school comes to reinforce the influence of home the making of a missionary is advanced a further stage. A measure of independence tests the strength of character that has already been built up; wider ranges of companionship develop the power of choice; new disciplines are imposed on body and on mind; the team spirit, precursor to co-operative work, is awakened; loyalty becomes more binding as it operates apart from love; the relation of work to life becomes more real; the question of a future career begins to take shape and the boy begins to see life as a whole and is ready for vocation. Thus home widens into school, and school into college, medical school, workshop or office, and at each stage fresh influences bear upon the life that is developing the fullness of its powers. Each difficulty vanquished, each temptation withstood, each reverse borne with courage and each success with humility helps to make the man whom some call of God awaits.

But the supreme task of the Church, it must be remembered, is that of making men whose life draws its fullness

from the unseen spiritual world and who are able to point others to that secret source of strength. Only from among such can missionaries be called. Although its rightful place has too often stood empty, from early infancy the Church has shared with the parents in the spiritual guardianship of the child. On the Church rests great part of the duty of instructing in the Scriptures and of making clear the implications of the Christian faith. It is the Church which has primarily charge of training in worship, in intercession, in those spiritual habits which are more important than habits of body or of mind. It is the Church which should turn the minds of its younger members to service, training them to relate the gospel message alike to the need of the individual and to the wider issues of social and industrial life. To those who know to what a large extent the younger missionary candidates who offer themselves for training are lacking, not in earnestness, but in apprehension of the meaning of the Christian message, in Bible knowledge and in experience in Christian work, it is startling to realize how far the Church has come short in its work. It is still more startling to find that the best prepared of those who come forward have not, for the most part, gained their equipment in these vital matters through the ordinary channels of the Church. Much as the great network of church organization accomplishes, it is apparently failing to give its younger men and women members that clear, ordered insight into the real meaning of the Christian message which is an essential preparation for missionary work. There are signal exceptions to this statement, but they only prove the rule. It is a fact that a large proportion of the time and money spent in Great Britain on the missionary training of unordained men and women is absorbed by preparation which the Church, through the agencies of home, school and its more direct ministries, should have already given. Happily there is ground for hope that what has been need not always be. The Church in the stress of these present days is admitting that it has largely

lost its teaching office and its contact with its younger members, and is setting itself to repent and amend.

It must fall to other pens to discuss the work of the Church through theological colleges and divinity schools, where missionaries and men for the home ministry are prepared for ordination. We pass on rather to consider what the Church would be justified in expecting from those agencies which collaborate on the specialized side of the work of making missionaries.

It is evident, from even so brief a survey of present conditions as has been already given, that no matter how faithfully the Church had done its duty it would be waste of time and fine material to send men and women to the mission field with no preparation save that which is common to home and foreign work. This is true whether it be applied to the missionary with theological or medical qualification, or to the simple evangelist; whether to woman or to man. The fact that heretofore mission schools have been taught by those without previous experience of teaching, that vernaculars have been acquired without knowledge of language methods or phonetics, that converts have been won by those ignorant of the thought and religion of the people, is no more an argument for the continuance of the present system than is the fact that in the earlier days of medical missions cures were effected by unqualified persons, who out of their comparative ignorance did the best they could and looked hopefully at what they accomplished, not at what they left undone.

The Church, be it ever so awake and enkindled, can never as a whole be expert in the final preparation of missionaries for their work. For specialized knowledge leading up to adequate action responsibility lies at the door of the missionary agencies called into being for this work. The Church has the right to expect, and even the duty to insist upon, the acquisition by these agencies of all available information, the organization by them of all requisite facilities for study, and the careful relating by them of

special preparation to the capacity of the candidate and to the needs of his mission field and of his probable future work. All time limitations imposed upon preparation should be repudiated, except in rare cases of emergency, for it is never wise to discount the future value of a missionary on the plea of present gain; still more should no consideration of expense be allowed to restrict equipment; the Church which has bent itself for long years to the making of a missionary will not desire to withhold the funds needed to prepare him finally for his work. This is the true collaboration in the making of missionaries for which we are waiting, and for lack of which good work done intermittently alike by Church and by missionary agencies has been hampered in the past. With a courage which would be truly heroic if it had not some admixture of ignorance as to what is imperilled for those to whom they have been sent, a splendid body of men and women have year by year been emerging from a Church which has failed to prepare them, and offering themselves to missionary agencies who have had little in the way of specialized equipment to give. That, crippled as they have been, they have accomplished what has been done, is no argument for complacent inaction but rather an incentive to spare no pains in securing full equipment for those who unaided have done so much.

Facing a Church still cold to its supreme call to be a maker of missionaries and agencies slowly kindling to the need for equipping those who are sent forth, stand the missionaries of the future, asking, as their predecessors have asked for twenty years or more, for preparation adequate in some measure to their tremendous task. It would be easy at such a time as this to quench their ardour or deflect their purpose by artificial standards of fitness mechanically applied, but the offer of help to become, through the strenuous use of opportunity, what they might be will not deter a single volunteer. When the Church and its agencies are ready to turn their hand to the making, the missionaries of the future will be found willing to be made. G. A. Gollock

FAMINE AND AFFORESTATION IN CHINA

By PROFESSOR JOSEPH BAILIE

I had been in China less than two years when, in the winter of 1891, one of the famines in the districts north of Soochow, where I was then stationed, came on. Our mission station, which is outside of the north-west gate of the city, is on the Grand Canal. Close to our front gate there was one of the dumping grounds for the famine refugees, which were placed at points along the Grand Canal. When refugees desired to go to a considerable distance from the famine district, they used to form themselves into bands of several hundreds and sometimes of thousands, with some head men in charge. These head men would go to the Yamen and demand help. The official would give so many cash per head and then commandeer all the boats in the vicinity, pack all the gang on to these boats and send them as speedily as possible along the canal to the jurisdiction of the next magistrate where they were dumped; he in turn followed the same tactics as his predecessor. At each dumping place refugees would leak out and shift for themselves, so that after going one or two hundred miles the thousands melted away among the towns and villages along the line of the canal and became beggars or workmen or thugs according to their bent.

Living at our mission compound so close to the source of these famines, we witnessed scenes that never can be erased from our memories. Mothers, themselves nearly naked, having their naked infants lying in their bosoms beneath the rags intended to cover them in order to impart what heat they could to their offspring, dragged themselves

along through snow and sleet or fell down along the roadside to be laid to rest in the potter's field. There we were, placed as missionaries with just enough allowance to give us and our children subsistence, where we were compelled to witness all this yet not having the wherewithal to relieve the suffering. What a hell it was to be able only to go out in the midst of such a crowd and talk of the love of God to people desperate with hunger and cold. In desperation I went and changed a few dollars into cents and attempted to distribute the money, but several of the crowd set upon me to get all that was in the bag. I ran, taking the coppers out in handfuls and throwing them on all sides, but before I could get half of what I had distributed in this way I was cornered, my bag wrenched from my grasp and my clothes almost torn to pieces before I could extricate myself from the hungry wolves. That was my first and last attempt to alleviate suffering in this manner.

Nearly twenty years later, in the famine of 1910–1, there were in and around Nanking over one hundred thousand famine refugees. Any attempt to describe the misery of these poor creatures huddled together under straw mats put up as shelters in vacant places fails. It is impossible to convey by words any idea of what famine in China means. One has to wade through the filth in which these colonies of refugees are settled and bend down and creep into some of the huts and breathe the putrid air, see those dying of famine fever and hear the weak lamentations of mothers and children squatting around the dead body of the father, the bread-winner of the family, or the quiet grief of the husband before the still form of the mother of his little orphans, before one can realize what are the horrors of famine and pestilence.

Among other institutions attempting to relieve the distress in Nanking city at this time, the Chung Ren Tang (Guild of Mercy) fed or rather distributed rice gruel to a crowd of twenty thousand starving people every day. Never will that sight leave my eyes: men, women and

children penned into the alleys of the now unused old examination halls; soldiers with heavy bamboo sticks driving crowds from one shed to another, reminding one of herding cattle for branding; guards standing at the end of each alley, preventing a rush being made on the men who were ladling out food to the single file coming out of each of these lanes, some of those who received their alms pouring it into their mouths as they were hastened to the outer gate.

After being led through the crowds by a guard of soldiers I was brought to the rows of big *k'angs* for holding the rice porridge. After finding out that Mr Chang was at the head of this organization I requested to be led to his place. On meeting the fine old man I complimented him on the good work he was doing, and then asked what steps were being taken to avert another such disaster. He shrugged his shoulders and said that that must be done by the officials as no private person dare attempt any such thing. I suggested that if the money being spent in giving rice were used in paying the people for breaking up and planting the unused lands outside the city, the lands thus improved could be given to some of these refugees who had no lands, and in that way several hundred families could be put beyond want permanently. Besides this, the thousands then huddled in the filthy places of the city could be stationed out on the mountainside where they would have fresh air while the typhus fever epidemic was raging in the city.

Mr Chang said he was powerless to secure even these waste lands for this purpose. After nearly three years' fight we not only obtained those very lands for this purpose, but also enlisted the leading men of Nanking city, who were our opponents at first, to become the Nanking branch of the Colonization Association of the Republic of China. The head of the Nanking gentry is the president of the Nanking branch and Mr Wei Chia Hua is our treasurer. He is a Hanlin (i.e., the highest degree conferred under the old

system), and reckoned a saint by the Chinese. He has been made commissioner for famine relief work on several occasions and is still a poor man.

The work done outside Nanking city by our society in building roads and reclaiming and afforesting Purple Mountain so pleased the Minister of Agriculture and Commerce that he appointed our estate the official forest demonstration station for the province of Kiangsu. This was done in a speech he made on the station itself on the occasion when he and Consul Williams, representing the American Minister, Dr Reinach, planted trees in commemoration of the opening of our School of Forestry in the University of Nanking. This was the first official tree-planting in the history of China, and on that day Arbor Day was established for the whole nation. Thus our attempts at helping the poor have brought forth fruit in not only opening up colonies where the destitute are being put on to the vacant lands, but in the establishment of our college of agriculture and forestry and in the establishment of Arbor Day. Arbor Day has proved to be no unreal name, for in the year 1916 on Ching Ming, the Chinese Easter festival, tens of thousands of trees were planted by school children and the military all over the country. There is thus a sentiment being created which, if fostered for a few decades, will convert the naked mountains of China into a valuable asset in the form of forests.

Most of the lands we have so far been able to acquire for this colonization work have been mountainous, and only the valleys and level places are fit for cultivation. The untilled hillsides are being planted, and the farmers hold the lands they till by taking care of the forests planted in the immediate vicinity of their lands instead of paying rent. This we call the Forest Colony. By means of it large numbers of people are given work during the winter and spring months, when tree-planting can be done. But to supervise these thousands of workmen means the training of a number of young foresters, and this is why our School of Forestry

was opened. The Minister of Agriculture, preferring this practical way of training foresters to the theoretical manner in which they were being taught in a school opened some time previously by his department, shut up his own school and sent twenty-four of the best students to us, giving us a yearly grant of $3000. This, with the fees of the scholarship students sent by the Minister and the provincial governors, realized the sum of about $12,000 Mexican. This of course falls far short of supplying money enough to pay all the expenses involved in running a school of forestry, and it is hoped that the new government will see its way to putting us in such a financial position as will leave us no longer burdened with anxiety as to whether we can secure salaries for competent men as teachers.

At Laian-hsien we had a hard fight to start this colonization work. In 1910 we took up seven families to begin work on a patch of land that had been given by the father of two of our students. We had worked only ten days when this man was summoned by the official to appear at the Yamen and answer the charge of giving the Emperor's lands to a foreigner. The poor man came to me pale and trembling, knowing that this meant his destruction. I called the people off the land, sold our implements to any one that wanted them and returned to Nanking. But in less than two years we had a petition from all the gentry in that same district requesting us to return and open a colony. We formed a branch colony, surveyed and mapped 2000 acres of mountain lands which were made over by the magistrate to the Colonization Association, and now there are seventy-one families of 379 persons established on those lands and able to stand on their own feet. Each family had a guarantor of its character, who also promised to pay the money advanced to these poor people in case they failed to refund it themselves. When the money is returned we shall use it to put others on similar pieces of land.

We have thus proved to the Chinese government that these lands are fit for agriculture, that agricultural loans

can easily be managed, and best of all, that beggars and robbers can be transformed into law-abiding citizens. We were told before we began that even if we succeeded in producing crops, the place was so infested with robbers that everything would be stolen from the colonists. So far not a chicken or sheaf of corn has been stolen. We have fed the robbers.

China at present is looking to us for help. We can supply what she needs. She needs men who will assist in developing her resources, and whether we co-operate or not she will finally secure men to do this. Who are these men to be and how are these resources to be developed? Are the leaders in industry to be men who grind the poor and prostitute the proceeds of industry to the propagation of vice, or use those resources to benefit the people socially and morally? Let me illustrate these two extremes. In the famine region in famine years the poor people sell their cattle, then their houses and children, and finally their lands for one tenth or one fiftieth of their value. Heartless tyrants grab these lands and rent them ever after for half the produce. If the year is good they ship off their big half of the produce and, being the type of men a great many of them are, frequent the immoral districts in Shanghai and other places. The poor farmers can live in good years, but when bad years come they have to sell their daughters to supply the very haunts frequented by their oppressors.

Now look at another picture. Three compositors in the Presbyterian Mission Press, one named Hsia and two named Bao, took it into their heads in the year 1891 to open a printing place of their own. They began in a little room of about twelve feet by twelve, doing their own work. This was the beginning of the Commercial Press, a firm that now sells about two million dollars' worth of its own printed material every year. The whole is conducted on Christian principles. Day schools are provided for the children of the employés and night schools for the employés themselves. No philanthropic cause in Shanghai lacks the

support of the Commercial Press. Here is Christianity of the real leavening type.

A great many people objected that running a business concern like the Presbyterian Mission Press ought to be left for outsiders, and that the duty of the missionary was to preach the Gospel. But the printing business of China has now the stamp of Christianity upon it and its influence for good is incalculable. Can we not get hold of the other industries by selecting common-sense Christian tanners, hatmakers, dyers, spinners and others who will come out and live clean, honest lives as missionaries? It is not necessary to preach; the whole life will be a sermon. To secure such men a sort of missionary information bureau should be established. The bureau ought to be composed of some Christian millowners, Christian workmen, Christian farmers, Christian heads of industries with some of their employés. It need not be a bureau for collecting money. Very little money is needed. China needs good experts to teach the people how to begin industries and China can pay them. We are all being asked to recommend men for this purpose. Can we not get men to go out to begin such industries who are not only excellent each in his own line but who will stamp their Christian characters on their employés? The bureau that could select and recommend clean men of such a type would do more to make the Church of Christ self-supporting in China than if they sent out hundreds of preachers. I do not wish to be misunderstood as depreciating the preaching of the gospel of Jesus Christ. But the complaint now is that the Chinese churches cannot support their pastors, and money has to be sent constantly from Great Britain and America for the purpose. If steel plants, spinning mills, weaving factories, tanneries, factories for making hats and other industrial enterprises were founded by men who felt their responsibilities to live in Christ, we would have the stamp of our Master put not only on the workmen but also on the capitalists.

JOSEPH BAILIE

DISCUSSIONS

I. MEDICAL MISSIONS AND THE CHURCH IN THE MISSION FIELD

In the number of the *International Review of Missions* for April 1916, Dr Fletcher Moorshead in an article entitled 'The Church in the Mission Field and Medical Missions' suggests a very definite policy to be adopted by the churches in mission fields. The subject is one which does not seem to have raised active discussion among either missionaries themselves or the Church as a whole. Dr Moorshead contends that the mission churches should undertake the support of mission hospitals and remove them gradually from foreign control. The reason he gives in support of this policy is, shortly, this: 'The guiding principle which points ever to an assumption by the Church of the work of the Gospel within its own area.' The crux of the whole question lies of course in the phrase 'the work of the Gospel.'

First it must be said that Dr Moorshead's plan is for the present utterly utopian. It is, in North India at any rate, quite impossible for the churches at present or for many years to come to undertake any such financial burden as the support of the hospitals would involve. By that I do not mean to say of course that the churches need not take any interest in the work of healing or help it by personal service. If, however, the policy itself were right, the matter of time would not count and the training of the Church on however small a scale might at once begin. But is the policy right? In such a matter as this one has necessarily to look into the far future. Do we seriously consider it to be the work of the Church to undertake the staffing and supply of the present mission hospitals or those which may in future develop? There seem to me to be two very definite reasons why this is not the work meant for the Church and therefore not 'the work of the Gospel within its own area.'

(1) The Church's primary concern is with the soul and not with the body. If time, energy and money are to be spent on the latter, less will be available for the former. Dr Moorshead quotes Dr

McAll as saying, 'It is a poor maimed un-Christlike Christianity that does no benevolent deeds.' Quite true, but that does not mean that the Church is as a body to undertake these benevolent deeds: Christians as individuals may and must do so. It would be quite as much to the point to say that the schools must also be supported lest it be said that the Church takes no thought for the mind, and the cultivation of the mind is as essential as the care of the body. History tells us that the schools as well as the hospitals in Europe were formerly in the hands of the Church. Schools are now almost entirely the work of the state, and hospitals are rapidly becoming so. Would anyone seriously wish the state of affairs to be otherwise in Great Britain? Dr Moorshead seems to think that the Church has no direct share in the work of healing. Is this true? Is not the work of the Church to send out men and women inspired by its ideals to do their work as doctors, nurses, teachers, aye, even as health officers, sanitary inspectors and the humbler guardians of our health?

(2) The state should be the supporter of the hospital as of the school. Have we not a vision of the state as the kingdom of God on earth? Will it not come sooner by the Church giving Christian men and women to the state rather than by setting up rival schools and hospitals? As pioneer agencies in mission fields we must certainly have the hospitals and schools, but that does not mean that they are to be regarded as the Church's permanent work. Those who think about the matter at all know of the lack of the ideal of citizenship in India. Could the Church teach a nobler duty or a more practical one than loyalty to an ideal which the citizen attempts to make a reality through his daily service? The Church will give us pastors and missionaries to carry on its more special work of spiritual uplift, but will it not give us also men and women who in the ordinary avocations of daily life will serve their Master and strive to bring in the Kingdom? It seems to me the churches in the mission fields should make it their aim to make Christian citizens who can do the work of healing and teaching as individuals rather than undertake permanently what are properly the functions of the state. To presuppose the permanent necessity of hospitals to be supported by the Church for their own spiritual benefit and for the sake of a practical demonstration of Christianity is to surrender at once the ideal of a Christian state.

RUTH WILSON

DELHI

II. EDUCATIONAL MISSIONS IN THE NEAR EAST

Dr Sailer's article, 'Impressions of Education in the Far East,' in a recent number of this Review is one that all missionary societies engaged in educational work will do well to read and ponder. After the war we shall enter upon a new era in our educational work, especially in the Near East, where government systems of education must shortly be introduced. Much has been written and said about the difficulty of competition with government schools, and it is true that the mission schools are constantly at a disadvantage through lack of money for outlay on buildings and apparatus; but as regards true education—the real development of the individual to the best of which he or she is capable—surely the mission school has the opportunity of reaching a far higher standard than the ordinary government school.

But are the missionary societies accomplishing all that they might do in this direction? Mission schools, as far as my experience goes, tend to fall into three classes, classes determined largely by the breadth of aim.

In some schools, the acknowledged aim is solely to instruct the pupils in the Christian religion by enabling them to read the Bible and by teaching a certain amount of the text by heart. No attempt is made to develop the child's powers of mind, to widen his outlook on life or to help him to form ideas, and in the hands of poor and untrained teachers the work of the school frequently degenerates into a mere language grind, a return to the study of 'words, words, words.' No Christian will deny the power of the Word of God to work its own effect upon the soul quite apart from all human teaching, but that is no reason why the Creator's laws regulating the working of the mind should be neglected or set aside. Modern experiments have shown how much can be accomplished in the development of backward and even seemingly deficient minds by the application of psychological methods of teaching; why should we, called as we frequently are in our mission schools to deal with backward and partially developed races, expect God to work a miracle for us when we do not own and use His own natural laws?

In the second class of schools a much higher standard of actual knowledge is aimed at. An attempt is perhaps made to work according to government lines, because the success of the school is felt to depend largely on the results gained in government examina-

tions, or a curriculum founded on English or American systems is adopted. But the intellectual side of the work is regarded as apart from the religious training. Certain subjects are taught because necessary to government examinations or because included in the home curriculum, but there is no weighing and testing of the value of each subject for the particular race or nation at its actual standpoint of development, and the whole so-called 'secular' side of the teaching is given more as a bribe to bring the pupils under Christian influence than as an end in itself, a power for the moulding of Christian life and character.

The mission schools which constitute the third class, though comparatively few in number, are remarkable for the good work that has been accomplished in them, especially in the raising up of Christian leaders, men and women. These schools aim at the development of the individual, and through the individual the race or nation, to the highest possible in body, mind and soul. While definite efforts to bring each pupil to acceptance of Jesus Christ as Lord and Saviour are not neglected, the whole working of the school is based upon the aim of all-round development and character building.

Surely this is what we all ought to aim at, not only in the so-called 'high school,' but in the primary school also. Even in the most elementary village school some attempt might be made to vary the perpetual reading lesson with nature talks, stories of great men and women in history, and other subjects connected with the realities of everyday life. In the infant classes the adoption of simple kindergarten methods of teaching reading and writing, and the substitution of practical work in numbers for the everlasting 'counting up to a hundred' would result in a general brightening of mind. The great difficulty lies in the lack of trained teachers, and that is a lack that every mission should set itself definitely to rectify, either by establishing its own training centre or adopting courses given in some other missionary training college as the means of preparing suitable pupils for the work of teaching. Great results can be accomplished even in a simple village school by a young teacher who has had some training for the work, and who has the real good of the children at heart, though it must always be remembered that much will depend upon the encouragement and help afforded to these young teachers by their visiting superintendent.

As regards high schools, do not the various missionary societies

need to formulate some more definite educational policy, to meet together and discuss with one another the problems of their special field and the best methods of meeting those problems? There is greater opportunity for co-operation in educational work than in perhaps any other form of missionary enterprise, and much has yet to be accomplished in this direction. Uniformity of curriculum is probably undesirable, as destructive to life and originality in teacher and school, but the adoption of some definite missionary educational policy by the various missions engaged in work in one field is highly desirable, especially in view of the growth of government systems of education.

Let each mission aim at making its schools, primary as well as secondary, true 'workshops of humanity,' where the child may arrive at a knowledge of his 'relations with God, with nature and with his fellow-men,' and from which he may go out to serve his own generation and impart to others the saving truths of the Gospel which he has himself accepted. Let each mission set itself to secure a certain proportion of workers with educational training and experience, and a supply of trained missionary-hearted native teachers, men and women, fired with a zeal for their profession and with a no less zeal for winning souls, realizing to the full the opportunities and responsibilities of the teacher's calling. Let all the missions working in one field co-operate together for the strengthening and growth of their workers, European and native, by arrangement of regular educational and devotional conferences, and of summer schools, and by any other means that may help towards the fulfilment of the great ideal that they have set before themselves. In these ways the educational work of the various missionary societies throughout the world may exercise an untold influence on the development of the nations and become a far more powerful means than ever before for the extension of the kingdom of Christ.

M. L. Warburton

Cairo

NOTEWORTHY ARTICLES IN RECENT PERIODICALS

Nationalism and the Church

In the *Indian Christian Review* for March, Mr K. T. Paul, who has succeeded Mr E. C. Carter as General Secretary of the Young Men's Christian Association in India, writes on 'Nationalism and the Church.' Nationalism is a great asset for mankind. Nothing is more urgently needed in India at the present time. For lack of unity among its peoples India has been exploited by every adventurer, its raw materials have been unworked, its capital unorganized, its immense resources of labour unused, its intellectual heritage arrested in development and run to seed. India is now discovering that the most formidable problems are those things which insist on a conflict of interests. 'The one solution for these problems lies in the growth of the national consciousness. The great interests which are undoubtedly common to all Indians have to take their rightful place in the mind of every section of our people, until each of them comes to recognize instinctively that the interest of every section is quite compatible with that of the whole, and more, that sectional interest is itself the greatest danger, unless it can be so adjusted as not to conflict with the common interest.'

The Church, which Mr Paul defines for his present purpose as 'the organized expression of the religious life of a Christian people,' is naturally concerned about the conditions which determine the quality of the common interest. The Church may not rule the state, nor does Christ do so. Its office is to leaven, to influence and to guide public opinion, which ultimately determines all statecraft. India to-day is consciously launched on a course of nation-building. She is gripped already by certain objectives which are for the first time recognized as interests common to her teeming millions and diverse peoples. The entire character of Indian nationalism will be dependent on what these elements of common interest are. Mr Paul believes that India is on the threshold of a large measure of self-government. Taking human conditions as they are, the replacing of bureaucratic government by a responsible government in which the direction of internal affairs will lie very largely with

Indians themselves will be effected long before India comes within the Church. Is Indian nation-building to go forward without any definite place for Christ in the programme ? It is in the formative stage, when policies are shaping, that India needs leaders and workers whose vision of progress shall always be unclouded by personal or class ambitions, and who shall work at every personal cost for principles of justice and fair play, without compromise to popular expediency. Such workers, consecrated to Christ, are needed both as individuals and as a Church, to set an adequately high standard for public service and leadership in every municipality and local board, in the press and in all branches of administration.

The Returned Student in China

The *Chinese Recorder* for March contains an article on 'The Returned Student in China,' by Dr H. C. Mei, the only Chinese member of the Federal and State Court of New York, and of the United States Court for China, now practising law in Shanghai. Dr Mei states that men and women educated in alien lands and returned to China have become a new factor in Chinese society. They have in the main proved their capacity in the learned and practical professions, in the government and in the service of their fellow-countrymen. There are now over 1100 returned students in Peking alone, of whom 930 are in government employment.

Dr Mei enumerates the names of men who are filling important posts in the Foreign Office, the Exchequer, the Navy Department, and the Ministries of Justice, of Education, of Commerce and of Agriculture ; he refers to the principal colleagues of the Minister of Justice in his present task of drafting the permanent constitution and codifying the laws of the country, and also to numerous heads of departments or administrative boards together with leaders in parliamentary work, diplomacy and education who are either American graduates or were educated in Japan. Returned students have distinguished themselves in the industrial, economic and intellectual life of the country, in railways, mining engineering, forestry and agriculture, commerce, medicine and journalism. There has as yet been little development in literature, music or the plastic arts, and law as an honourable profession has only made a beginning. In the Christian ministry and allied callings there are men who exemplify the great Christian ideal of selfless love for their fellow-countrymen. Further there must now be at least five hundred

homes in which either husbands or wives or both are returned Christian students, and these homes exercise wide influence in the community and render social and economic reform an easier task.

But if the usefulness of the returned student to his country and to the Christian church is to be made the most of, certain concrete difficulties and problems must be met. After sharing the life of foreigners for a period varying from four to ten years the returned student finds it difficult to adjust himself to 'the discommoding conditions and the mentally depressing atmosphere of China.' These men 'differ in outlook, spirit, and character, but most of them are alike in one hope and one ambition, that of civil or political preferment. From the outset of their home training this is made their goal, and certainly after a prolonged training the appetite for public office is only whetted by their greater fitness and knowledge. This is the more natural since the student class has been encouraged officially as well as unofficially to regard themselves as the leaders, if not the saviours, of the nation.' Yet in June 1916 there were over 600 unemployed returned students in Peking, Shanghai and Canton, and of these 99 per cent were capable of making good had they been given the chance. Many have had to desert their professions and take any work that would bring them a livelihood.

Dr Mei offers several suggestions as to ways in which the missionary body might take action. The need for a Civil Service Commission might be urged on the government and steps be taken to find employment not only for Christians among the returned students but for those who have 'caught the gleam of Christian civilization' and shrink from reverting to the old official life of graft and exploitation. Help is needed to make Christian marriage possible for men who through their own relatives would only be mated with non-Christian girls. Friendship, in which returned students are treated as forces to associate with and not merely as fields to work on, needs to be cultivated. Complaints are made that the condescending attitude of some missionaries to returned students who are their assistants denies the divine principles of justice and equality. A share in social or religious work will often attract students towards the Church, but better Chinese preaching is needed if men who have been used to good ministrations in foreign lands are to be held. The administration of the sacraments ought to be invested with dignity and solemnity, and not, as in some churches, conducted in a perfunctory or mechanical manner.

Christian Citizenship for the 95 per cent

The January number of the *Educational Review*, the quarterly journal of the China Christian Education Association, contains three articles discussing the needs of the 95 per cent of the elementary school pupils who do not go on to institutions of higher education.

Mr Huo, a Chinese graduate, states that after from four to eight years in the elementary schools 95 per cent of the boys step out into society, where each one has to take up a vocation and fulfil his functions as a member of a family, a community, a church and as a citizen of the state. The Chinese government has recognized the situation by changing the name of the lower primary schools into that of Citizens' Schools, but no corresponding change in curriculum or method has yet been instituted. Missionary schools should take the lead. Is the aim of the elementary school to prepare for secondary education or to prepare for life ? Pupils should leave the elementary school with ability to deal with the simple problems coming daily into their immediate environment, such as the supply of material needs, right relationships with members of the home, right habits of living, and right pleasures. The organization of the curriculum should be arranged to represent the needs of the community and calculated to develop the life of the pupils as measured by their needs and capacities.

Mr H. E. Dennis of the Young Men's Christian Association divides the 95 per cent of pupils who discontinue education after leaving the elementary schools as follows : those who withdraw because of lack of means to continue ; those in whose case interest in higher education, either on their own or their parents' part, is lacking ; those who have mental inability to keep up with the work ; and those to whom the expenditure of time and of money does not seem worth while in face of their economic conditions in life. To solve the problem of the 95 per cent the school curriculum must be so adjusted as to educate for their start in life the many who ought not to leave the village or, if in the city, the trade of their parents, as well as the few. An industrial school is as much out of the reach of these pupils as are schools of higher learning. Whatever is done for them must be done in the lower and higher primary schools. Their need is not an education for imported vocations but one that will confer the ability to relate the scientific habits and principles acquired at school to Chinese methods and vocations, and to exploit indigenous raw products in available markets. Mr Dennis suggests

that such a course of study should include literacy in the vernacular, elementary arithmetic, elementary science, stories from Chinese history, geography, drawing and Bible study, together with practical and manual work. Such a scheme may seem to ignore mental training as distinguished from practical training, to fail in appreciation of the cultural side of education and to put money-making ahead of character development. But Mr Dennis asks ' Where in the scale of vocation does a man's desire to equip himself for making a livelihood begin to be mercenary and unworthy of our ideals ? Is there any ground for believing that there is greater mental discipline in working out a problem which is detached from the world of the pupil's experience than the problem which is connected with something in his daily life ? ' Cultural values are not necessarily attached to a curriculum, they run deeper in a man's life and are more a matter of mental attitude. In the world of industry a man may acquire true culture, which includes appreciation of the beautiful in all life, breadth of sympathy, self-respect and independence. Thus the training which will prepare the 95 per cent who go no farther than the elementary school for intelligent Christian citizenship is also of value to boys who afterwards specialize in professions.

In regard to the education of girls, Miss E. M. K. Thomas of the Church Missionary Society also recognizes that existing methods tend to make the 95 per cent of the pupils, who return from the primary schools to such work as opening oysters, making nets, preparing fish to store, or picking and sorting tea, unfitted for adapting themselves to their life work. Great difficulties await the girl who leaves school to live among her own people, but even in village homes good citizenship is possible, and girls with strength of mind and character may reform the ways of living, introduce cleanliness, check gambling among women, institute family worship, and lead the neighbours to care about what is happening in the wider world. But even this modest contribution to citizenship is far too seldom made by girls who belong to the 95 per cent. ' Facts seem to show that our primary school pupils gain much more of mental development than of improvement in life and character.' School life is too artificial, too remote from ordinary everyday experience. Miss Thomas urges that if it were only possible to bring teaching to girls in terms of their own life its value would be greatly enhanced.

REVIEWS OF BOOKS

A DUTCH TREATISE ON MISSIONARY PREACHING

Hoe te Prediken voor Heiden en Mohammedaan? Proeve van eene Theorie der evangelieverkondiging op het Zendingsveld. Door Dr A. M. Brouwer. Rotterdam: M. Wijt & Zonen. f 3.25. 1916.

Here is a book that makes the best use of all recent knowledge gained in the realms of psychology and the history of religions, and applies admirably the lessons so obtained to missionary problems. The author is both a scholar and an enthusiast, and the one is never lost in the other. We feel that the ground of his knowledge is secure, but he is no mere theorist, for he has always his practical end in view—the conviction stated in his preface 'that the preaching of the Gospel must always remain the focus-point of all missionary activity.' This thesis is magnificently sustained and illustrated throughout the book. It may seem a commonplace, but, even so, it is not without value to have it on the testimony of such a writer who is engaged on the work of training missionaries. It strengthens our sense of security in the great task in which so many of us are involved. But it is not only stated, it is carefully and critically examined, and its validity proved from many points of view.

The preacher's work, in this writer's judgment, is not out of date. He magnifies the preacher's office by enabling us to see how rich and varied is its opportunity. To preach in heathen lands is not the same thing as to preach in a home pulpit. It requires a different training and much more elastic methods but it is still the highest function of the Church. 'Without a mission there is no Church, but without a Church there can be no mission.' The preacher whose life is to be spent in foreign surroundings must realize that his primary duty is to understand the people among whom he has to work. The home preacher has the advantage of knowing from a child the ideas, and of breathing the mental, moral and spiritual atmosphere of those to whom he has to preach, but this is denied to the missionary, and he has much to learn before his message can become acceptable. Far more difficult than to

learn the language is to find his way into the thought and feeling of his people. The writer does not neglect the question of language study. He reminds the learner that language is itself a spiritual phenomenon—not a ready-made machine. It is not put mechanically into a man's mind but is a revelation of his inner consciousness. It is this point of view that makes his treatment of the missionary's vernacular so valuable. A man must soak himself in the speech of the people, as Livingstone did, before he can attempt the task of Bible translation. He must be extremely careful not only to find the right word but the right associations for the word. More importance still has to be laid on the mental attitude of the people, and in this section of his work the writer makes most helpful use of such investigators into primitive religions as Wundt, Warneck, Kruyt, Marett and Jevons. Their theories about the development of the religious consciousness are made subservient to the missionary's purpose with great freshness and power, and the mass of apposite illustration contained in the smaller print of these chapters is a rich storehouse for the missionary's study. His discussion, for example, of the place of emotion is very illuminating and he makes his points of contrast clear, as when he says the preacher will find among the inhabitants of the Dutch East Indies the aboriginal people strong in emotion, of fairly good but undeveloped intellect but weak in will, while the Chinese will prove weak on the emotional side but very strongly developed in intellect and will-power. The grip of the Gospel on the emotional side of a man's nature makes of him a stronger man in all his activities, for he becomes free from the old fears, and his fishing, hunting and agriculture take on new possibilities.

A very full treatment is given to the whole theory and practice of worship, and points of contact are sought and found for the preacher here as elsewhere with the ideas of the people. This is one of the strongest features of the book—the way in which the missionary is taught to be on the outlook for the best routes to the minds and hearts of his hearers. It is his duty to seek earnestly for them, to deepen the elements of truth he discovers and then to show how all these find their fulfilment in Christ. The grace of God is at once a revealing and a revolutionary power. Before it the materialism of heathen worship vanishes, and the people learn that the soul is more than the body and a pure conscience more than worldly prosperity. For Mohammedans it means a deliverance

from a religion of form and of bondage to outward commandments. One of the greatest equipments of a missionary is tact, and 'tact,' as the author finely says, 'is a form of love.' Can any book teach this? None attempts it better than the volume before us, and it concludes with a hint at the only secret. Just as Fra Angelico is said to have painted his frescoes on his knees, so only through prayerful fellowship with our Lord can we hope to form His image in the hearts of living men.

G. Currie Martin

London

THE HEBREW-CHRISTIAN MESSIAH

The Hebrew-Christian Messiah: or The Presentation of the Messiah to the Jews in the Gospel according to St Matthew. By A. Lukyn Williams, D.D. London: S.P.C.K. 10s. 6d. net. 1916.

One of the most difficult problems confronting the Church of Christ to-day is concerned with the presentation of Christ to the Jews. This problem is, to a large extent, very different from any other that has to be faced by active Christianity. Its nearest analogue is, perhaps, the problem presented by the Moslem world. In both cases we have to deal with highly organized religions, based upon an exalted monotheistic faith and entrenched in a highly developed theology. Both are permeated with memories, often bitter, of age-long conflict with organized Christianity, and both have equipped themselves with an elaborate armoury of apologetic arguments specially directed against the Christian religion. The problem is still further complicated, in the case of the Jews, by the high average of intellectual ability and equipment that prevails among them.

It cannot be pretended that the Church, as a whole, has hitherto grappled with the Jewish problem in any adequate way. And yet it cannot be put on one side as hopeless and insoluble—that would be treason to the religion of the Incarnation. Small aggressive missionary efforts, too often pursued with much zeal and little knowledge, cannot be regarded as hopeful. They almost invariably fail to reach the type of Jew most worth winning. A more promising way lies in a real effort to study Jews and Judaism in a sympathetic spirit, to respect Jewish learning and endeavour to understand it, to assimilate the Jewish point of view and to strive to appreciate Jewish

needs. This means special equipment both of an intellectual and spiritual kind, and a readiness to break down barriers of prejudice and misconception and to cultivate a spirit of mutual understanding and respect. No people are more ready to respond to such a method than Jews of the best type.

Another crying need is to provide an apologetic literature of a worthy kind. This can only be built up upon a basis of real scholarship, and must be the work of devout Christian scholars. Only thus can the eyes of the best Jews be opened to the real beauty of the Gospel, to see in Jesus not the destroyer of their race but its glorifier.

Rich materials for this work lie at hand in the New Testament, which is largely a collection of Jewish-Christian writings. If the Church had not long outgrown its original Jewish environment this would be more fully recognized than it is to-day. Herein lies the importance of Canon Lukyn Williams's fine series of Warburton Lectures. Their primary aim, as he explains, is to envisage the presentation of the Messiah to the Jews as this is set forth in St Matthew's Gospel. He deals with the gospel as a whole, and shows how it was designed to meet the special needs of a community of Jewish Christians living in Palestine in the first century and in a non-Christian Jewish environment. He makes clear the special apologetic aim of the writer as against the attacks and objections of his non-Christian Jewish countrymen, and expounds the great conceptions of the gospel as to the Messiah and His work. There are admirable chapters which discuss the Messiah as Teacher; the conceptions underlying the Messianic titles, Son of David, Son of Man, Son of God; the Messiah as Healer of disease (one of the best discussions we have seen); the Messiah and the Apocalyptists; the Jewish Parties. There is also an excellent exposition as to how the writer, originally a Jew, could have come to believe in the divinity of Christ. Dr Williams's interest in present-day Jewish problems is shown by a careful discussion of the arguments for and against the idea of a Hebrew-Christian Church. The author has rendered a signal service by devoting his great learning and fine scholarship to the writing of this book. For those whose work lies in commending Christianity to the Jews no better discipline could be imagined than the careful study and mastery of Dr Williams's volume.

GEORGE H. BOX

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THE AMERICAN MISSIONS IN TURKEY

LEAVENING THE LEVANT. By JOSEPH K. GREENE, D.D. New York: Pilgrim Press. $1.50 net. 1916.

THE title of this book is a happy one, not so much for its pleasant alliterative sound, as because it so correctly indicates in one word the general effect of the great American missions in the Near East —leavening. Those missions have, indeed, accomplished a really important visible work. The splendid educational institutions, the beneficent hospitals and dispensaries, the active printing presses, have been conspicuously successful; and through them and the more ordinary evangelistic agencies, individuals by the thousand, Armenians, Bulgarians, Greeks, Syrians, Copts and even some Turks, have been brought to Christ as their personal Saviour. But the leavening of the Levant has been much more general and beneficial than can be expressed in tangible results or statistical returns. The hope of the East in the present crisis lies in the enlightenment and elevation of the Christian populations; and while we must all regard with respect and sympathy the ancient churches which have handed down the Christian faith from earliest years, it is chiefly to such work as the American missions have so nobly done among the peoples that we must look for that enlightenment and that elevation.

The American Board, like the English Church Missionary Society just a century ago, did not go to Eastern Christendom to proselytize. It is very interesting to see how singularly the instructions given by the Board to Cyrus Hamlin in 1839 correspond with those given by the Church Missionary Society to Jowett in 1815. 'The object of our missions to the Oriental Churches,' said the Board, 'is, first, to revive the knowledge and spirit of the Gospel among them, and, secondly, by this means to operate upon the Mohammedans. . . . Our object is not to subvert them; not to pull down and build up anew. You are not sent to proselyte. Let the Armenian remain an Armenian if he will, the Greek a Greek, the Nestorian a Nestorian.' This is almost word for word what the Church Missionary Society had said. Not proselytism, but enlightenment and elevation, and with a view to the Eastern Churches themselves evangelizing the Moslem population. But the Americans, who persevered after the English missionaries had retired, found that they had, after all, to form evangelical congregations. The Armenian Church, like the Syrian Church in South India, was unwilling to be enlightened from the

West. It excommunicated certain members who had found fresh spiritual life through reading the Scriptures translated into their vernacular, and these became the nucleus of Protestant communities. 'During ten years of labour the missionaries had shown a truly catholic spirit. They were simply teachers of the Bible. They had no desire to proselyte and no ambition to form a Protestant church. Nothing but stern necessity led them to change their views in regard to a separate church organization.' These Protestant communities grew into a membership of several thousands; but the influence of the missions has extended far beyond, especially in regard to the education of the people.

The book is confined to the work of the American Board of Commissioners for Foreign Missions, whose field comprises European Turkey and Asia Minor. The mission in Syria was also conducted by the Board for half a century, but it then fell to the Presbyterians, who had formed a separate board of their own, so that we do not in these pages have accounts of the great work done at Beirut by men like Eli Smith, C. Van Dyck, W. M. Thomson (of *The Land and the Book*), Daniel Bliss and H. H. Jessup; nor of the Persia mission, also Presbyterian; nor of the Egypt mission of the United Presbyterians. But what we do have is most interesting, and we heartily thank Dr Joseph K. Greene, himself a missionary of fifty-one years' experience, for this volume. We read with admiration of those energetic pioneers and their lengthened periods of service: W. Goodell, H. G. O. Dwight, Elias Riggs (who laboured sixty-nine years, and only once took furlough in all that time), W. G. Schauffler (a German from Württemberg, whence have come so many missionaries of the highest class), Cyrus Hamlin (founder of Robert College), Benjamin Schneider and others; of later men like E. E. and Isaac Bliss, Pettibone, H. O. Dwight, junior (American Bible Society), and G. F. Herrick; and also of many devoted Christian women, whose work reminds us of our Lord's parable, and of the leaven 'which a woman took and hid in three measures of meal till the whole was leavened.' The spirit of the fine missionaries whose labours are here summarized is significantly expressed in Cyrus Hamlin's motto, 'Let me fail in trying to do something, rather than sit still and do nothing.'

EUGENE STOCK

BOURNEMOUTH

MODERN DEVELOPMENTS OF ISLAM

THE DISINTEGRATION OF ISLAM. By SAMUEL M. ZWEMER, D.D. New York and London: Revell. $1.50 net; 7s. 6d. net. 1916.

MODERN MOVEMENTS AMONG MOSLEMS. By SAMUEL GRAHAM WILSON, D.D. New York and London: Revell. $1.50 net; 7s. 6d. net. 1916.

THESE two books by American authors both deal with modern developments of Islam, but from different angles. The first is written from Egypt, which in matters temporal has been more prosperously transformed than any other Moslem land; but it traces in its religion a process of decay. The second is from Persia, which has failed more pathetically in its efforts at renewal than other Moslem countries; but the author sees the prospect of a revival of Islam in new forms adapted to modern conditions. In both, of course, the interaction of political and religious change in the church-state of Islam is prominent.

Dr Zwemer's lectures were originally delivered to students at Princeton, N.J., in 1915. He maintains that Islam is a dying religion, and gathers many facts to establish his proposition. The revolts against orthodoxy by the Shi'a, the Sufi and the Wahhabi have proved fruitless to regenerate Islam, and he thinks that modern syncretism will fare no better, though he sees clearly that it is anything but a step towards acknowledgment of Christ as Lord. The political decay of Islam, culminating in the collapse of the German attempt to galvanize a religious war, has dealt, Dr Zwemer believes, the death-blow to Pan-islamism. With all respect to the wide range of information and the vivid gift of portrayal which we find in this volume, we feel that the conclusions may be somewhat too sweeping. We read in an old book of prophecy that all the world wondered after the beast whose head had suffered a death-stroke.

Dr Wilson, whose loss by death we greatly deplore, writes more in detail, and gives valuable particulars of modern movements in Persia, where he has spent many years, and in Turkey. He starts by questioning the immobility of Islam, as alleged by great authorities such as Muir and Cromer. He traces certain early innovations, mysticism, saint worship, idealization of the prophet, and, curiously enough, includes among them the doctrine of the uncreated Qur'an, which was really the bulwark against the *bid'at* (innovation) of the early rationalists (*mu'tazil*). He regards Pan-islamism as a result of the Wahhabi revival, working through the Osmanli caliphate

and the recent futile attempts at *jihad*. Conceptions of Pan-islamism would, we believe, be much cleared up, if one bore in mind that it is not an organization but a tendency. Dr Wilson further discusses Moslem missions through the Orders; Madhist movements, including Bahaism in Persia and Ahmadiya in India; and modernism in various lands. In Persia the most marked feature of it seems to be 'the obloquy cast on mullas,' who no doubt have earned it by ignorance and greed. After discussing the influence of education and literature Dr Wilson treats of the social aspects of Islam. He points out how on every side Christian social institutions are being adopted, and he even expects that 'there will be open toleration within Islam, to be followed by open acquiescence in apostasy from Islam.' Perhaps; but it will take a good deal of time and much reinterpretation of standards. Still, the conversion of a Moslem, say in North India, arouses much less of a tempest than it did forty years ago. Obviously a description which takes so wide a range cannot go very deep: but the book conveys much interesting and pertinent information, if at times one would have welcomed a little more sifting. The numerous and glaring misprints suggest that the author was prevented from seeing the final proofs. But he stimulates thought as to the future of Islam, and reminds us that we shall be much mistaken if we think that we have reached finality in our judgments and methods of dealing with it.

H. Udny Weitbrecht

London

THE PLACE OF THE DRAMA AMONG PRIMITIVE PEOPLES

The Drama of Savage Peoples. By Loomis Havemeyer, Ph.D. Yale: University Press. London: H. Milford. $1.75 net; 7s. 6d. net. 1916.

Dr Havemeyer has given us an interesting study of a subject only now beginning to force itself upon the attention of anthropologists, though it is not new. Professor Ridgeway has for some years been investigating the subject with reference to the Greek drama, and in his recent work *Dramas and Dramatic Dances*[1] he develops the theme with much more detail than Dr Havemeyer has done. Lady Frazer has also made a careful study of *Dancing* in her book bearing that title.[2]

[1] London: Cambridge University Press. 15s. net. 1915.

[2] London: Longmans, Green, & Co. 10s. 6d. 1895. Second edition, 6s. net. Now out of print.

In his preface Dr Havemeyer tells us that he wishes 'to go back of the Greek drama which has currently been conceived of as the source of the dramatic art, and to develop the more primitive phase of this institution.' This he has done in his own interesting account of it, and he shows how this branch of the science of anthropology is capable of being considerably developed. Few investigators have given more than a passing notice of the drama in their published researches. So many other factors in social life seem to have forced themselves upon the attention of these busy workers that the dramatic side of social life has either appealed with less force to them or has in some instances escaped altogether the notice it deserves. The part which the drama plays in primitive society is considerable, and it is to be hoped that a sense of its importance, now being demonstrated by different writers, will lead to a more careful study of the subject.

The conclusion Dr Havemeyer comes to is that the drama is especially used among primitive peoples alike to assist in the work of education and also as an aid to memory and as a means of supplying the deficiencies of undeveloped languages. That such purposes are subserved we admit. In countries whose languages have not been reduced to writing and when oral tradition is the sole means of transmitting important historical events, these dramatic performances are of great value as an aid to the collective memory, inasmuch as each performer carefully repeats the words and gestures he has been taught in each act and scene of the play and so faithfully re-enacts the history of events long past. The gestures used fill in many details which are thus conveyed to the mind by sight where language fails. While fully agreeing with the writer's conclusions with reference to the drama, I am inclined to think that Dr Havemeyer, so far, is leaving only partially explained the main object of these performances; and when he speaks of them as being ceremonial, he approaches nearer to their real signification. Dr Havemeyer does but suggest the value of the drama with reference to departed spirits, accepting indeed the theory that the gods of primitive man are the ghosts of noted ancestors but without stating on what ground he does so. Surely the main function of the drama is to be found on this religious side, viz., in the purpose of securing the favour and co-operation of the gods. The student who may have had the opportunity of coming into contact with primitive races must have noted how in the great dramatic performances at

birth, initiation and marriage, at harvest and at death, the utmost care is taken to respect custom out of regard to gods. This ceremonial aspect is an all-important feature of the drama, and thus its religious signification should ensure it a careful study by all missionaries.

The book is a valuable contribution to this branch of scientific study and should be read by every anthropologist.

J. Roscoe

Ovington Rectory, Thetford

TRIBES OF SIERRA LEONE

Anthropological Report on Sierra Leone. By Northcote W. Thomas, F.R.A.I., Government Anthropologist. Part I. Law and Custom of the Timne and other Tribes. Part II. Timne-English Dictionary. Part III. Timne Grammar and Stories. London: Harrison. 30s. 1916.

The Timne (Temne) are one of the most important tribes in the Sierra Leone Protectorate which (it is not always remembered) is to be distinguished from the original colony of Sierra Leone. This was confined to the peninsula on which Freetown stands, and its inhabitants were a mixed population of freed slaves drawn from various parts of Africa—how various may be inferred from the specimens of their languages collected in Koelle's *Polyglotta Africana*. They were in immediate contact with two aboriginal tribes only, the Timne and the Bulom; the latter, living in the opposite peninsula (known as the 'Bullom Shore,' on the farther side of the Rokelle), seem to have decreased in numbers of late years. At any rate they are ceasing to speak their own language and adopting that of their Timne neighbours. A Bulom grammar was published in 1814 by a Swedish missionary of the C.M.S. named Nyländer, who translated the gospel of St Matthew in the following year. The language is interesting because of its relationship to Timne and the characteristics which both have in common with the Bantu family. In fact, Dr Krause argued thirty years ago that Timne is actually a Bantu language, but Mr Thomas with justice thinks this position very doubtful. Most of us know the Timne, if at all, through the charming collection of folk-tales (*Cunnie Rabbit and the Other Beef*) published by Miss Cronise and Mr Ward in 1904. Solid work, both as regards languages and folk-lore, was done as long ago

as 1854 by C. F. Schlenker of the Church Missionary Society, some of whose writings still remain in manuscript, as we learn from Mr Thomas. There is a very appreciative reference to Schlenker in Cust's *Modern Languages of Africa*, vol. i, p. 184.

Mr Thomas's book, though not very easy to read consecutively, contains an immense amount of valuable information. But it is well worth the trouble of going through carefully at least once, after which it may be used for reference on particular points. This is facilitated by a very clear and handy index.

Besides the Mendi and Bulom, the peoples treated of in this work are the Limba, Susu, Loko, Mendi, Yalunka and Koranko, all of whom, except the first named, belong to the Mandingo group. There is a certain resemblance between their beliefs and customs which suggests either common origin or long association. The topics discussed range from religion (a specially interesting chapter, followed by sections headed ' The Cult of the Dead ' and ' Witchcraft ') to agriculture, industries and such rudimentary science, in the shape of astronomical knowledge and attempts at explaining natural phenomena, as can be found among people in this stage of culture. The information given under the last heading is somewhat scanty, and we fancy that it might have been fuller had Mr Thomas been able to devote more time to this part of his inquiries. A halo round the sun is supposed to mean the death of a chief ; one round the moon, evil in the country. No further details are given, so it remains uncertain whether this has any points of contact with the picturesque Kongo belief that the circle of the moon-halo is that of the assembly gathered to judge the dead men. ' Names are used for the morning star and evening star, and the latter is said to be ' the wife of the moon.' This is a very common idea, being found, e.g., in Nyasaland ; but there the moon is credited with two wives, whose different systems of housekeeping are responsible for his waxing and waning. In general, it is found that the Pleiades—from their connexion with agriculture—are known everywhere, and next to them the three stars in Orion's belt. Beyond these there is a good deal of vagueness, and no Bantu seems to have anything like the knowledge of the stars possessed by the Bushman. This is only a specimen, and a comparatively unimportant one, of the openings for speculation and discussion suggested by this book.

The third volume contains, in addition to the grammar, twenty-five folk-tales, some obtained direct from natives, others from the

unpublished manuscripts of Schlenker and others. They are given in the original, with an interlinear word-for-word translation, which does not make very easy reading, but more than doubles the value of the texts for the student. Some of them, e.g., No. 2, 'The Greedy Man and the Sponge,' No. 4, 'The Marriage of the Spider,' and No. 9, 'Konisara,' are told in a different and more generally attractive form in *Cunnie Rabbit.*

Mr Thomas has broken fresh ground in many ways and has supplied us not only with the results of much patient labour but with innumerable starting-points for further inquiry. It is a pity he should have spoilt the general impression made by his book by attempting, in the first few pages, to sum up the characters of different races (a delicate task even for an observer of many years' experience) in what strikes one as a very superficial and haphazard way. But the reader who perseveres, undeterred by the passages in question, will find himself abundantly rewarded.

A. Werner

School of Oriental Studies,
London

THE FOUNDATIONS OF INDIAN ECONOMICS

The Foundations of Indian Economics. By Radhakamal Mukerjee. Introduction by Professor Patrick Geddes. London: Longmans, Green, & Co. 9s. net. 1916.

This is an interesting and valuable discussion of certain leading problems in Indian economics. The author is a distinguished graduate of Calcutta University and is at present engaged as Professor of Economics in an Indian college. The chief feature of the book is that its descriptions and conclusions are based on a careful first-hand observation conducted by the author and his pupils in certain selected areas, especially in the province of Bengal. In Europe the development of economic science has suffered by diverting theory from the facts of actual life, and the danger is not less but more real under existing conditions in India. The text-books on economics in common use in Indian colleges are books written by European economists with reference to an environment utterly different from that prevailing in India and having therefore little bearing on the actual conditions of Indian life. The result has been to give an air of unreality to the whole study of economics and to accentuate the

already growing gulf between the intellectual classes and the vast majority of the Indian population. A book of the kind under review will, we believe, form a good corrective to this evil tendency.

If we may summarize the message which Professor Mukerjee seeks to convey in this book, it will be found to resolve itself into three main ideas. The first is that under the system of joint families, castes and village communities which still determine to a large extent the character of social life in India, it is futile and harmful to base the study of economics on the strict notions of individualism which influenced the growth of the science in Europe. Secondly, the type of civilization which has prevailed in India has been mainly rural rather than industrial ; and while in recent years the growth of industrialism has been fairly marked in certain parts of the country, it is still true that the real basis of Indian life is agriculture. It is therefore a problem which demands the attention of Indian students whether in the present eagerness for the development of large industrial businesses in India there is not some risk of losing certain desirable and essential features of the old civilization. Thirdly, Professor Mukerjee makes a strong plea throughout the book for the inherent value of small as compared with large industries. Since the industrial revolution in the eighteenth century, people have got into the habit in Europe of regarding production on a large scale as the last word in industrial development—a habit which too often finds an unintelligent reflection in current text-books. A maximum production of material wealth often is a different thing from a maximum production of the real welfare of the human agents engaged in production. The welfare of the worker implies, among other things, good personal relations between him and other agents of production and the provision of suitable forms of work, the doing of which will afford him genuine pleasure. In both these respects, small industries have a decided advantage over industries on a large scale. This applies alike to agriculture and to the manufacturing industry.

This last point brings the author to the very important question of the organization of industry. He believes, and we completely agree with him, that in industrial and agricultural co-operation lies the chief hope at present of economic development in India. Co-operation combines to a large extent the material advantages of large scale production with the spiritual values inherent in small industries. There is no more significant movement to-day in the economic world than co-operation. The immense success achieved

by Sir Horace Plunkett in agricultural co-operation in Ireland and the phenomenal growth of distributive co-operation during the past half century in England give some measure of the possibilities of this great movement. Co-operation was introduced in India thirteen years ago, and the many-sided progress which has been made during this short period is one of the most thrilling stories in the annals of Indian administration. We believe it is a true saying—whether our author may agree with it or not—that to an impartial student of Indian affairs there are two sources of information which not merely instruct but inspire him. One is the annual reports of the Registrars of Co-operative Credit Societies, and the other is the reports of missionaries working in connexion with what are known as the mass movements. In both cases there is new life springing up on a vast scale in obscure and hitherto neglected spheres, and that life seems to be taking shape almost under the eyes of the workers.

JOHN MATTHAI

OXFORD

ROWLAND BATEMAN OF THE PANJAB

ROWLAND BATEMAN: Nineteenth Century Apostle. By R. MACONACHIE. London: Church Missionary Society. 3s. net. 1917.

FROM the introduction to the concluding words there is a fascinating power in this book that will be felt not only by those who knew Rowland Bateman but also by every reader who loves the unselfish, the strong and the heroic in men. To those of us who have lived long in the land of the Five Rivers, the figure of Mr Bateman will always hold a conspicuous place amidst a group of men who wrought mightily in that province; Newton and Clark and Forman and Bishop French, all senior to him, were not only his friends but some of them his closest counsellors. To me to-day he seems to stand as the most conspicuous representative of that breadth of sympathy and absence of sectarian narrowness which have characterized the relations existing in the Panjab throughout all the years between the representatives of the Church Missionary Society and those of the Presbyterian Church in the United States of America.

The author has succeeded in giving us a picture of the man as well as of the missionary. As was said of another, a conversation with Bateman was as refreshing as a trip to the seaside in the midst of the hot season. The quality in which he seems to have stood

pre-eminent was his extraordinary power as a personal worker. He lived in close touch with men of every class, and for them all he had the same message. It was not as a preacher that he so greatly excelled, it was as one who through his great power of loving men bound them to himself and thus led them to Christ that his victories were won. How much poorer the Church would have been without Canon Ihsan Ullah, Rev. Waris-ud-din, Rai Bahadur Maya Das, Dr D. N. P. Datta, Rev. Wadawa Mal, Rev. Mian Sadiq, not to speak of others, and these were fruits of his ministry. A word may be said concerning the extreme simplicity of his life. It is an interesting fact that but few foreign missionaries have succeeded in India in winning men through anything like the deliberate adoption of an ascetic life for themselves. With Rowland Bateman disregard of the personal comforts of life was not part of a plan. It was purely natural and unaffected. As such it became an element in his great success. We can, at this moment, recall but two other Panjab missionaries who rank with him in this respect. One of these was the late Dr Pennell, and the other need not be named as his work on earth is not yet done. Is there any significance in the fact that all three were nurtured in youth in circumstances where they were in closest touch with people of wealth, refinement and social position ? In any case there was nothing artificial in their methods, and their simplicity of life was in each instance a mighty force.

There can be no hesitancy in commending this biography as worthy of perusal by every one who is interested in missions in any country. Indeed we believe that there is material here sufficient to bring about a change of view on the part of many who, because they may not have known such a character as Mr Bateman and seen him in relation to his life's work, have hitherto looked askance upon such service.

The Panjab is indebted to the author of this story of Rowland Bateman for this record of the Greatheart whom he knew and admired. The picture that he has drawn is not only a tribute of admiration and affection of one friend for another, but in its literary setting and in its harmony with actual fact leaves as little to be desired as any missionary biography of modern times.

J. C. R. EWING

LAHORE

IN THE HIGHLANDS OF CENTRAL INDIA

THE STORY OF GONDWANA. By EYRE CHATTERTON, D.D., Bishop of Nagpur. Foreword by the Hon. Sir BENJAMIN ROBERTSON, K.C.S.I., K.C.M.G., Chief Commissioner of the Central Provinces. London: Sir Isaac Pitman & Sons. 10s. 6d. net. 1916.

THE Bishop of Nagpur has given us a comprehensive and fascinating picture of the Gonds, their country, history and beliefs. Reading his book during a journey in the uplands of China, I had vividly recalled to my mind many journeys taken with the author in years gone by through somewhat similar country in the highlands of the Central Provinces of India.

As a missionary among the Gonds for fourteen years I can appreciate the great service rendered by the bishop in writing this book. The Gonds need never fall into oblivion. They have found their Longfellow in Bishop Chatterton, for it is with no little poetic touch, as well as with painstaking skill and scientific care, that he has pieced together their story. He takes us from the legendary days when Lingo, the Hiawatha of the Indian aborigines, delivered the Gonds from their long imprisonment and organized them in families, to the historic period when the four Gond kingdoms were in their glory and were treated honourably by the great Moghul emperors. There was much of romance in those days, and the poet might well turn to Durgavati or Jatba or Ballal Singh for the subject of an epic, while the historian will get from these pages a true insight into the conditions of those days when India was composed of many small kingdoms and even Gond rajahs did not submit to the great Mohammedan emperors. Later we come to the Mahratta period from 1743 to 1853. The Mahrattas were called in to settle the Gonds' quarrels, and soon the Gond kingdoms passed away and with them the Gondi language almost died out. I knew it as cherished in the households in the area of an estate of eighty-four villages in the heart of the Mandla district, but quite unknown as soon as one passed out of that estate. The Mahrattas in their turn became a decadent people and their rule was finally put to an end in 1853, when, Raghuji III dying without issue, the long-tolerant British government decided to undertake the entire administration of Gondwana.

The Gonds, who number two millions, are a sturdy and quiet people, and are not likely to disappear. Little will be left of the North American Indians but the picturesque story of Hiawatha and

Minnehaha with its feathers and wigwams, but the Gonds pass from legend to history, and from history to their place in the British empire. Their palaces and fortresses are still to be seen, and their descendants are being won to civilization and to the Christian faith. Those who care to learn the story of these people and to enter into their joys and sorrows, their tribal life and their curious customs, will be well rewarded by taking Bishop Chatterton as their guide and reading his well-written pages. The photographs are unusually good, and the illustrations by Miss Woodward of the story of Lingo graphically portray the incidents of that weird legend. Administrators, missionaries and students of ancient folklore will read this book.

Is it too much to hope that the Bishop of Nagpur will give us sketches of some other aboriginal tribes, the Oraons or Kurkus, the Bhils or the Baigas, all of whom he has known during his twenty-five years in India? Perhaps they have not provided the historian with the ruined palaces or the pedigrees inscribed in marble, but they all have legends and customs which ought not to die away unknown, and we suspect that some of them dwelt in those highlands of Central India before the Gonds were driven to take refuge there from the Aryan inundation of the plains of Hindustan.

HERBERT J. MOLONY

NINGPO, CHINA

SHORTER NOTICES

The Unity of the Americas. By Robert E. Speer (New York: Laymen's Missionary Movement. 25 cents. 1916). This candid and convincing little book, marked by Christian and missionary statesmanship, is bound to exercise an influence altogether disproportionate to its size. In four concise chapters the writer deals with the political, commercial, educational and religious conditions in Latin America, comparing them frankly with parallel conditions in what he calls 'Anglo-America,' indicating the relationships which exist between the northern and southern parts of the continent and showing how the two Americas may react helpfully upon each other. The book is designed to furnish a basis for discussion among groups of laymen and is well adapted to its purpose. Free use has been made of the various reports prepared for the Panama Congress and also of several recent authoritative works on Latin America. Although the

book is part of a definite propaganda undertaken by the American churches it never descends to special pleading. If at the close the reader finds himself irresistibly drawn to assume the position taken by the writer, it is not because of any persuasive influence but as the logical outcome of a survey of the whole situation.

The New Jewry: A Challenge to the Church (Edinburgh: 121 George Street. 6d. 1917). This pamphlet embodies papers read at an important conference called last April by the Jewish Committee of the United Free Church of Scotland. Four of the six papers are of far more than local or temporary value. They give a presentation of 'the broad fields of Jewry' which is of special significance at this time. Able studies of Jewish nationality since the time of Christ, of the Jewish problem as it exists to-day, and of the effects of the war upon the Jews, lead up to a thoughtful discussion of the extent to which the Jewish soil is prepared for the seed of aggressive Christian evangelism. Closely marshalled facts convince the reader that 'the ancient people' are 'one of the most vital and vigorous of God's modern people' too, and while the difficulties which beset Jewish missions are gravely recognized, the challenge to the Church is flung out without fear: 'World-wide Judaism will in the last resort only be won by the moral prestige of world-wide Christianity.'

The Intermixture of Races in Asia Minor: Some of its Causes and Effects. By Sir W. M. Ramsay (London: Milford. 3s. 6d. 1917). At a time when the eyes of missionary students as well as of politicians turn to Asia Minor, a statement on the racial condition of the country written out of the experience of thirty-five years' travel and forty years' study is opportune. The immigration of races in ancient times and the survival of these races and of ancient law and custom, the gradual settlement of the nomads into the agricultural state, and the remaking of the population in recent centuries through constant immigration from the East are traced by a master hand. Interesting sections discuss the question of unification, whether through religious or political forces, and in his 'Anticipations of the Future' the author sees Turkey moving towards the ideal of Tamerlane or Genghiz Khan—'a nation of warrior men supported by the work of women.'

An African Trail. By Jean Kenyon Mackenzie (West Medford, Mass.: Central Committee on the United Study of Foreign Missions.

50 cents. 1917). Mission study text-books, however good, are seldom palatable to the general reader, but this one, though the writer has loyally adapted herself to the prescribed framework, rises above the barriers of technique and asserts its right to be read from cover to cover at a sitting as a revelation of the heart of an African tribe. Miss Mackenzie loves 'our Bulu,' heathen and Christian alike. With insight, sympathy and delicate and discriminating judgment she sets before us men and women, young and old, with a skilful turn of her pen. Though the book has literary charm and scientific value it is strongest in its study of the impact of the Gospel upon the tribe. The chapters on 'The Ten Tyings,' showing the influence of the Ten Commandments on Bulu character and life, and on 'The Tribe of God among the Bulu,' as the Christian converts—'little new things'—gradually emerge from the *Götterdämmerung*, are specially fresh and impressive. Even in the midst of the work she has resumed in the American Mission in Kamerun, we trust Miss Mackenzie will find time to lead her readers in two continents still further along this fascinating 'African trail.'

The Gateway to China: or Pictures of Shanghai. By Mary Ninde Gamewell (New York and London: Fleming H. Revell Co. $1.50 net; 6s. net. 1916). Shanghai is a small world in itself. Here are congregated together nearly 20,000 foreigners representing more than thirty nations, while more than three-quarters of a million Chinese from every province of China reside within the foreign settlements. If the thickly populated territory immediately surrounding the international and French settlements be included the Chinese population is approximately one million and a half. Here East meets West, and the Orient in transition can be studied as at few other centres. Mrs Gamewell of the Methodist Episcopal Mission has attempted in this volume to catch and portray some of the fascinating but rapidly changing scenes presented by the commingling of the ancient and modern world, which are to be seen at every turn in Shanghai. The book, which is both accurate and graphic, is what it claims to be—a collection of pictures rather than a group of serious studies.

NOTES ON CONTRIBUTORS

Professor Masumi Hino, B.D., holds the Chair of Systematic Theology in the Doshisha University and is lecturer on the Science of Religion at the Imperial University, Kyoto.

Miss Eleanor McDougall, formerly classical lecturer at Westfield College, Hampstead, and examiner in the University of London, is Principal of the Christian College for Women, Madras.

Professor A. G. Hogg, whose third study appears in this number, is one of the professors of Mental and Moral Science on the staff of the Christian College, Madras.

Mr Kenneth J. Saunders, formerly a member of the C.M.S. mission in Ceylon, has worked under the Y.M.C.A. in Calcutta and Rangoon and more recently with the troops in Mesopotamia and France. He is well known as a writer on Buddhism.

Rev. Herbert Anderson of Calcutta went out to India in 1886 under the Baptist Missionary Society. He is the Secretary of the National Missionary Council.

Mr Charles DuBois Hurrey is General Secretary of the Committee on Friendly Relations among Foreign Students appointed by the International Y.M.C.A., New York.

Miss Margaret E. Burton, author of several books on the education of women in China and Japan, is secretary for Oriental Students under the National Board of the Y.W.C.A. in America.

Dr Paul W. Harrison, a graduate of Johns Hopkins Medical

School, went to Arabia in 1909 under the Board of Missions of the Reformed Church in America.

Professor JOSEPH BAILIE, a missionary of the Presbyterian Church, U.S.A., is a member of the staff of the Nanking University, in connexion with which he has founded the Agricultural Department and School of Forestry of which he writes.

Dr RUTH WILSON, formerly lecturer at the Women's Christian Medical College, Ludhiana, is now in charge of the hospital connected with the Lady Hardinge Memorial Medical College, Delhi.

Miss MABEL L. WARBURTON is Principal of the British Syrian Training College, Beirut.

The writers of book reviews are : Rev. G. Currie Martin, formerly a Foreign Secretary of the London Missionary Society ; Rev. Canon G. H. Box, Lecturer in Rabbinical Hebrew, King's College, London ; Eugene Stock, D.C.L., formerly Editorial Secretary of the Church Missionary Society ; Rev. H. Udny Weitbrecht, Ph.D., Warden of the Mildmay Institutions, London ; Rev. John Roscoe, Lecturer in Anthropology at Cambridge University ; Miss Alice Werner, Lecturer in Swahili and Bantu at the School of Oriental Studies, London ; Mr John Matthai, a member of the Syrian Church in Southern India and author of *Village Government in British India* ; Rev. J. C. R. Ewing, D.D., LL.D., President of the Forman Christian College, Lahore ; the Right Rev. J. H. Molony, D.D., Bishop in Chekiang, China.

NOTES

THE Editor is prepared from time to time to welcome brief papers, in general not exceeding 1000 words in length, discussing topics dealt with in articles in the Review. Communications should be sent to the office as soon as possible after the publication of the article to which they refer.

In view of the general need for economy in the use of paper, a reduction of thirty-two pages has been made in this number of the Review, and will be continued in subsequent issues as long as necessary.

INTERNATIONAL MISSIONARY BIBLIOGRAPHY

In the preparation of the bibliography the Editor has the advantage of the co-operation of Professor Harlan P. Beach, D.D. (Yale), Professor Marc Boegner (Paris), Mr Marshall Broomhall (London), Rev. W. A. Crabtree (London), J. N. Farquhar, D.Litt. (Calcutta), Rev. E. C. Lobenstine (Shanghai), Mr Jakob E. Lundahl (Stockholm), Professor H. M. van Nes, D.D. (Leiden), Professor D. Julius Richter (Berlin), Mr Kenneth Saunders (Rangoon), Rev. Fr. Schepelern (Aarhus), Eugene Stock, D.C.L. (London), Rev. S. H. Wainright, D.D. (Tokyo), Canon A. Lukyn Williams, D.D. (London).

While the bibliography is concerned primarily with missionary literature, published matter on other subjects closely related to the progress of Christianity is included when it is of exceptional value.

Entries of magazine articles are distinguished by †.

Abbreviations of magazine titles are explained on p. 496.

Annotations in the bibliography do not preclude a subsequent review.

MAIN HEADINGS OF THE BIBLIOGRAPHY

I. History
II. Missionary Biography
III. The Home Base
IV. The Mission Fields
V. Works of Reference
VI. Theory and Principles of Missions
VII. The Training and Qualifications of Missionaries
VIII. Missionary Methods
IX. The Church in the Mission Field
X. Comity, Co-operation and Unity
XI. Christianity and the Non-Christian Religions
XII. Social and Political Relations of Missions
XIII. Hortatory and Practical
XIV. New Missionary Magazines
XV. Missionary Education Publications

I. History

General

†Der Missionsgedanke in seiner neuzeitlichen Entwicklung. Robert Streit, O.M.I. ZM, 1917 (Heft 1), 1–20. *210.*

History of Missionary Societies

Sådd och Skörd: Svenska Baptisternas Mission i Ryssland, Spanien, Kina och Kongo M. fl. Länder. En Minnesskrift. J. Byström, D.D. Illus. 383 S. Stockholm: Tryckningskommitténs Förlagsexpedition. Kr. 5.0. 1916. *211.*

An illustrated history of the Swedish Baptist Foreign Mission.

Jubileumsalbum. Innehållande omkring 500 porträtt och bilder från Evangeliska Fosterlands-Stiftelsens missionsfält i Ost-Afrika och Indien jämte en kortfattad historik. Redigerad av Nils Hylander. 135 S. Stockholm: Evangeliska Fosterlands Stiftelsens Förlags-Expedition. Kr. 8. 1916. *212.*

Fifty Years' Work Among Women in the Far East. Illus. 51 pp. London: Carey Press. 6d. 1917. *213.*

Published for the Jubilee of the Women's Missionary Association of the Baptist Missionary Society.

See also *246, 284.*

II. Missionary Biography

John de Brébeuf, Apostle of the Hurons, 1593–1649. Gabriel Lalemant, Victim of the Iroquois, 1610–1649. Anthony Daniel, Victim of the Iroquois, 1598–1649. Charles Garnier, Victim of the Iroquois

1605–1649. NOËL CHABANEL, Missionary in Huronia, 1613–1649. E. J. Devine, S.J. Each, 24 pp. 5 cents. Montreal: Office of the 'Canadian Messenger.' 1916. *214.*

Roman Catholic martyrologies, dealing with the heroic period of the French missions in Canada.

†WILLIAM CHALMERS BURNS, ett hundraårsminne. Joh. Sköld. SMT, 1916 (6), 270–8. *215.*

DAVIS: SOLDIER MISSIONARY. A Biography of Jerome D. Davis, D.D., Lieutenant-Colonel of Volunteers and for Thirty-nine Years a Missionary of the American Board of Commissioners for Foreign Missions in Japan. J. Merle Davis. Illus. vi+347 pp. Boston: Pilgrim Press. $1.50 net, 1916. *216.*

A review of this volume is in preparation.

A MASTER-BUILDER ON THE CONGO. A Memorial to the Service and Devotion of Robert Ray Eldred and Lilian Byers Eldred. Andrew F. Hensey. Illus. 192 pp. New York and London: Revell. 75 cents. 1916. *217.*

An account of work among unevangelized Congo peoples by two missionaries of the Disciples of Christ.

†REV. W. A. P. MARTIN, D.D., OF CHINA. Arthur J. Brown, D.D., LL.D. MRW, 1917 (Mar.), 195–202. *218.*

†THE LIFE AND WORK OF THE LATE DR W. A. P. MARTIN. A. H. Smith. CR, 1917 (Feb.), 116–23. *219.*

†KARL GOTTLIEB PFANDER. En Missionar og Apologet blandet Muhamedanerne. Pastor Friis Berg. NMT, 1916 (Okt.), 201–11; (Dec.), 245–56. *220.*

See also *250–1* (China).

III. The Home Base

†RUNDSCHAU. DIE MISSIONEN IM GEGENWÄRTIGEN WELTKRIEG. I. Heimatliches Missionsleben. Professor J. Schmidlin, D.Th. ZM, 1917 (Heft 1), 35–44. *221.*

A SHORT GUIDE TO ENGLISH CHURCH MISSIONS. With maps, diagrams and statistical tables. H. U. Weitbrecht, D.D. 64 pp. London: Missionary Literature Supply Co. 6d. net. 1917. *222.*

Useful and well arranged.

†ALLMÄN SVENSK MISSIONSSTATISTIK FOR ÅR 1915. K. B. Westman. SMT, 1916 (5), (Bilaga). *223.*

THE HOUR OF GOD IN THE FOREIGN MISSIONS. Hilarion Gil, S.J. 37 pp. Techny, Ill.: Mission Press, S.V.D. 10 cents. 1916. *224.*

The author uses the missionary activity and financial sacrifice of Protestants to stimulate the benevolence of Roman Catholics.

See also *364* (Boys and Girls).

Conference Reports and Year-Books

DAT HET WOORD GODS ZIJN LOOP HEBBE! Verslag van de 29ste Algemeene Nederlandsche Zendingsconferentie en van de Jaarvergadering van het Ned. Bijbelgenootschap. 144 blz. Den Haag: Zendingsstudie-Raad. f 0.40. 1916. *225.*

This report contains, among other papers, 'Verslag over den stand der Zending in onze Koloniën,' by Dr J. R. Callenbach; 'De Zendingsmethoden der Kerk,' by Dr A. M. Brouwer; 'Zending trots Wereldoorleg; ongerijmdheid of roeping!' by Dr J. G. Geelkerken.

ZENDINGSSTUDIE-RAAD. VIERDE VERSLAG 1914–1916. 80 blz. Den Haag: Zendingsstudie-Raad. 1917. *226.*

ZESDE ZOMERCONFERENTIE VOOR ZENDINGSSTUDIE. 31 JULI–5 AUGUSTUS 1916. Verslag. 48 blz. Den Haag: Zendingsstudie-Raad. 1916. *227.*

†REDOGÖRELSE FÖR ALLMÄNNA SVENSKA MISSIONSKONFERENSENS ARBETSKOMITÉS VERKSAMHET UNDER ÄR 1916. J. E. Lundahl. SMT, 1917 (Heft 2), 81–6. *228.*

EERSTE KOLONIAAL ONDERWIJSCONGRES. s'Gravenhage 28, 29 en 30 Augustus, 1916. 283 blz. s'Gravenhage: Stenografisch Verslag. 1916. *229.*

†HET EERSTE KOLONIAAL ONDERWIJSCONGRES. N. Adriani, *Stemmen des Tijds*, 1916 (VI[1]), 106–19. *230.*

IV. Japan

THE OLD GEOGRAPHER, MATSUURA TAKESHIRO. Frederic Starr. THE CRUCIFIXION OF THE TWENTY-SIX IN 1597. Dr C. F. Sweet. Transactions of the Asiatic Society of Japan, vol. xliv, part i. 55 pp. Yokohama: Kelly & Walsh. London: Kegan Paul. 1 Yen. 1916. *231.*

The papers in this volume refer to conditions antedating the modern opening of Japan. Matsuura Takeshiro was a geographer born in 1818 who lived until 1888, and made many excursions into remote parts of Japan and produced excellent maps. In the second article Dr Sweet presents an abridged translation of the Acta Sanctorum by Bollandus. This volume contains also the report of the Council for 1915.

ELEMENTS OF JAPANESE LAW. J. E. Becker, D.C.L. Transactions of the Asiatic Society of Japan, vol. xliv, part ii. 473 pp. Yokohama: Kelly & Walsh. London: Kegan Paul. 5 Yen. 1916. *232.*

The author has already published an *Annotated Civil Code of Japan* and a *Commentary on the Commercial Code.* He gives in this volume an outline of the system of law regulative in Japan at the present time, and seeks to show to what extent the principles of European jurisprudence have been applied.

†Recent Movements in Japanese Thought. Masumi Hino. IRM, 1917 (July), 353–70. *233.*

†Prominent Japanese Women. JE, 1917 (Feb.), 50–3. *234.*

†Japanese Women and Their Reading. A. C. Bosanquet. Future Lines of Activity for Japanese Women. Charlotte B. DeForest. JE, 1917 (Feb.), 61–6. *235.*

†Problems of Women and Marriage. A Symposium. JE, 1917 (Mar.), 112–8. *236.*

†Twelve Years in Omi. W. Merrell Vories. *Omi Mustard Seed,* 1917 (Feb.), 252–9. *237.*

†Koreanische Schulnöte. EMM, 1917 (Mai), 210–6. *238.*

See also *216* (Biography); *308a* (Evangelistic); *324–5* (Church); *354* (Immigrants).

China

The Development of China. Kenneth Scott Latourette. Map. xii+274 pp. Boston: Houghton Mifflin. $1.75 net. 1917. *239.*
A review of this book is in preparation.

The Gateway to China: Pictures of Shanghai. Mary Ninde Gamewell. Illus. Maps. 252 pp. New York and London: Revell. $1.50 net; 6s. net. 1916. *240.*
See review, p. 485.

†The Book of Rewards and Punishments. A. Sowerby. CR, 1917 (Jan.), 7–20. *241.*

†Chinese New Year Customs. A Study with Chinese Terms appended. A. Grainger, C.I.M. *West China Missionary News,* 1917 (Jan.), 5–11. *242.*

†Social Problems in China and Agencies for Relief. W. D. Boone. CR, 1917 (Feb.), 95–107. *243.*

†Famine and Afforestation in China. Joseph Bailie. IRM, 1917 (July), 450–6. *244.*

†The Returned Student in China. Hua-Chuen Mei, B.Sc. CR, 1917 (Mar.), 158–75. *245.*
See p. 463.

†The Facing of a Great Task: The C.M.S. Missions in China. F. Baylis. A Quarter of a Century in West China. Alfred A. Phillips. CMR, 1917 (April), 169–83. *246.*

†American Congregational Methods in Mission Administration in North China, and Modern Tendencies in Mission Work. Murray S. Frame. CR, 1917 (Feb.), 79–93. *247.*

†The C.I.M. Shansi Bible Institute. F. C. H. Dreyer. CR, 1917 (Mar.), 175–82. *248.*

†De vooruitzichten der Rijnsche Zending in China. J. Genaehr. *De Rijnsche Zending,* 1916 (XLVII[11]), 168–74. *249.*

Kinas St Franciskus, eller Broder Maos liv. C. Campbell Brown. Auktoriserad översättning från engelskan av Elise Adelsköld. 234 S. Uppsala: J. A. Lindblads Förlag. Kr. 2.25. 1916. *250.*

Pastor Hsis omvändelse. Mrs Howard Taylor. Översättning. 80 S. Stockholm: Evangeliska Fosterlands-Stiftelsens Förlags-Expedition. Kr. 0.75. 1916. *251.*

†The Orphan Jewish Colony of Honan. D. MacGillivray. CR, 1917 (Jan.), 37–43. *252.*

The Trail to the Hearts of Men. A Story of East and West. Abe Cory. Illus. 332 pp. New York: Revell. $1.35. 1916. *253.*
The author was a missionary for some time in Central China and is now secretary of the Foreign Christian Missionary Society.

See also *215, 218–9* (Biography); *299* (Chinese Students Abroad); *316–7* (Education).

Malay Archipelago

†Die Erweckungsbewegung auf Nias. R. Wegner. EMM, 1917 (Mai), 193–203. *254.*

†Eenige gegevens over de Hindoe-oudheden van Oost-Java. J. Hageman, J. Cz. *Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indië,* 1916 (LXXII[3, 4]), 412–59. *255.*

†Midden-Java. H. A. van Andel. *De Macedoniër,* 1917 (XXI[3]), 84–93. *256.*

†De Zending van de Gereformeerde Kerken. Soemba. D. K. Wielenga. *De Macedoniër. 257.*
A series begun in November 1916, and continued monthly.

†De opstand in de Bataklanden. J. H. Meerwaldt. *De Rijnsche Zending,* 1917 (XLVIII[2]), 17–26. *258.*

Hamin Majoissa eli Ondonga. Pastor A. Savola. 228 pp. Helsingfors: Finska Missionssallskapet. F.mk. 1. 1916. *259.*

†Het Zendingswerk op Boeroe. J. A. F. Schut. MNZG, 1917 (LXI[1]), 29–46. *260.*

See also *330–2, 346* (Religions).

British India and Ceylon

Historical Geography of the British Dependencies. Vol. iii. India. Part i.

P. E. Roberts. 415 pp. Oxford: Clarendon Press. 6s. 6d. 1916. *261.*
A sketch covering the period from 1600 to the end of the East India Company in 1858.

THE PANJAB, THE NORTH WEST FRONTIER PROVINCE AND KASHMIR. Sir James Dowie, K.C.S.I. Maps. Illus. xiv+373 pp. London: Cambridge University Press. 1916. *262.*
A new volume of the valuable 'Indian Provincial Geographies,' edited by Sir Thomas Holland.

LA FORMATION DE LA LANGUE MARATHE. Jules Bloch. Première Livraison. Paris: Edouard Champion. 9s. 1915. *263.*
This section of an exhaustive discussion of the formation of Marāthī appears as a volume of the 'Bibliothèque de l'Ecole des Hautes Etudes.'

SOME ASPECTS OF BRITISH RULE IN INDIA. Sudhindra Bose, Ph.D. 149 pp. Iowa: University Press. 80 cents. 1916. *264.*
In the series of Research Bulletins of the Univerity of Iowa, under the title of 'Studies in the Social Sciences,' edited by F. E. Haynes.

TOWARDS HOME RULE. Edited and mostly written by Ramananda Chatterjee. 132 pp. Calcutta: Office of the *Modern Review.* 12 annas. 1917. *265.*
A well-written presentation of Indian demands occupies the first 48 pages; the rest of the volume consists of brief articles of various dates, reprinted from the *Modern Review.*

†INDIA AFTER THE WAR. K. W. S. Kennedy, M.D. EW, 1917 (April), 121–8. *266.*
The writer, who fears that educated Indians, if power were entrusted to them, would oppress their uneducated fellow-countrymen, challenges some of the opinions expressed by the Bishop of Madras in an article under the same title in the August number of the *Nineteenth Century and After.*

SHANTINIKETAN, THE BOLPUR SCHOOL OF RABINDRANATH TAGORE. W. W. Pearson. Illus. xv+111 pp. London: Macmillan. 4s. 6d. net. 1917. *267.*

LETTERS FROM MY HOME IN INDIA. Edited by Grace McLeod Rogers. Illus. 305 pp. New York: Doran. $1.35 net. 1916. *268.*
A series of letters, written between 1872 and 1916 by the wife of a Canadian Baptist who laboured among the Telugus.

REPORT OF THE THIRD ALL INDIA CONFERENCE OF INDIAN CHRISTIANS. Madras, December 1916. 56+xl pp. Madras: Law Printing House. 4 annas. 1917. *269.*
Contains, in addition to records of business, the president's address, the secretary's report, and papers on the disabilities of Indian Christians and on technical and industrial education with a scheme for Christian scholarships.

†THE C.M.S. IN INDIA. E. F. E. Wigram. THE PROGRESS OF CHRISTIANITY IN INDIA. CMR, 1917 (May), 214–21; 242–4. *270.*

†THE MADRAS REPRESENTATIVE COUNCIL OF MISSIONS. HF, 1917 (Mar.), 101–7. *271.*

†THE INDIAN CHRISTIAN MARRIAGE ACT. HF, 1917 (Mar.), 81–4. *272.*

†SANTAL MARRIAGE CUSTOMS. A. Campbell, D.D. *Conference,* 1917 (Feb.), 8–15. *273.*
Reprinted from the *Journal of the Bihar and Orissa Research Society.*

†INDIAN MUSIC. R. M. Dunkelberger. *Gospel Witness,* 1917 (Feb.), 116–29. *274.*

†ONTWAKEND INDIË EN DE ZENDING. J. H. Meerwaldt. *De Rijnsche Zending,* 1916 (XLVII[11]), 162–8. *275.*

BURMAH UNDER BRITISH RULE. Joseph Dautremer, School of Oriental Languages, Paris. Translated by Sir George Scott. Illus. Map. 399 pp. London: Unwin. 1916. *276.*
A cheap reprint of an excellent work.

See also *307* (Missionary Qualifications); *309–12* (Evangelistic); *318–20* (Education); *322* (Medical); *326–7* (Church); *334–9, 343, 349* (Religions); *365* (Boys and Girls).

Mohammedan Lands and Work among Moslems

†THE ARAB QUESTION. Sayed Rashid Rida. MW, 1917 (April), 159–70. *277.*
An article translated from the monthly Islamic review *Al Manar.*

THE INTERMIXTURE OF RACES IN ASIA MINOR. Some of its Causes and Effects. From the Proceedings of the British Academy, vol. vii. Sir W. M. Ramsay. 64 pp. London: Milford. 3s. 6d. net. 1917. *278.*
See review, p. 484.

†REALITIES OF MISSIONARY LIFE. III. AMONG ARABS NEAR THE PERSIAN GULF. P. W. Harrison, M.D. IRM, 1917 (July), 428–36. *279.*

†THE KIBLA: A MECCA NEWSPAPER. M. R. Palmer. MW, 1917 (April), 185–90. *280.*

See also *220* (Biography); *313* (Evangelistic); *321* (Education); *349* (Religion).

West Africa

See *217* (Biography); *333* (Religion); *359–60* (Kamerun).

South Africa

(south of the Cunene and Zambezi rivers)

†THE NATIVE AFFAIRS ADMINISTRATION BILL. A Semi-Official Summary. *Christian Express,* 1917 (April), 58–61. *281.*

†The Illicit Liquor Traffic on the Rand. *Christian Express*, 1916 (Dec.), 182–3; 1917 (Jan.), 8–9. *282.*

†Separate Churches in South Africa. E. Farmer. EW, 1917 (April), 135–42. *283.*

†Fünfundzwanzig Jahre rheinischer Missionsarbeit im Amboland. Ed. Kriele. AMZ, 1917 (März), 90–106. *284.*

America

The Life and Times of Booker T. Washington. B. F. Riley, D.D., LL.D. Introduction by Edgar Y. Mullins, D.D., LL.D. Illus. 301 pp. New York and London: Revell. $1.50 net. 1917. *285.*
A review of this volume is in preparation.

The Unity of the Americas: a Discussion of the Political, Commercial, Educational, and Religious Relationships of Anglo-America and Latin America. Robert E. Speer. v+115 pp. New York: Laymen's Missionary Movement. 25 cents. 1916. *286.*
See review, p. 483.

The Literary History of Spanish America. Alfred Coester, Ph.D. xiv+495 pp. New York: Macmillan Co. $2.50. 1916. *287.*
Contains an outline general review of the writers and literature of the colonial and revolutionary periods in Latin America and a survey of the outstanding literary productions of all the Latin American countries except Portuguese Brazil. The final chapter is on the Modernista movement.

†A Continental Program for South America. Samuel Guy Inman. MRW, 1917 (Mar.), 188–94. *288.*

†Hoofdenverhiezing bij Boschnegers in Suriname. *Bijdragen tot de Taal-, Landen Volkenkunde van Nederlandsch-Indië*, 1916 (LXXII[3, 4]), 590–8. *289.*

De Navaho Indianen. Lee S. Huizenga, M.D. 31 blz. Rotterdam: Bredée. f0.15. 1916. *290.*

See also *214* (Biography).

Other Fields

†A Third Journey of Exploration in Central Asia, 1913–16. Sir Aurel Stein. *Geographical Journal*, 1916 (Aug.–Sept.), *291.*

†The Central Caucasus: Present Conditions and Probable Future Development. H. Raeburn. Map. *Scottish Geographical Magazine*, 1917 (Mar.), 193–208. *292.*

†Tatar Tribes. V. Dingelstedd. *Scottish Geographical Magazine*, 1917 (Mar.), 209–26. *293.*

The Jews

The New Jewry: A Challenge to the Church. Papers read at the Jewish Conference, Edinburgh, February 21st, 1917. 71 pp. Edinburgh: United Free Church Publications Office. 6d. 1917. *294.*
See review, p. 484.

†The Jewish National Movement. Lucien Wolf. *Edinburgh Review*, 1917 (April), 303–18. *295.*

Judarna och kriget. Hjalmar Stenberg. 21 S. Stockholm: Israelmissionens Förlag. Kr. 0.25. 1916. *296.*

†Hebrew Christians as Missionaries. Francis I. Denman, D.D. MRW, 1917 (April), 283–6. *297.*

See also *252* (China); *347–8* (Judaism).

Orientals in the West

†Oriental Students in North America. I. Men Students. Charles DuBois Hurrey. II. Women Students. Margaret E. Burton. IRM, 1917 (July), 414–27. *298.*

†Chinese Students Abroad. Arthur Rugh. CR, 1917 (Mar.), 147–58. *299.*

See also *245* (China).

General

†Rundschau. Die Missionen im gegenwärtigen Weltkrieg. II. Auf den deutschen Missionsfeldern. III. Nichtdeutsche Missionsgebiete. IV. Das protestantische Missionswesen. Professor J. Schmidlin, D.Th. ZM, 1917 (Heft 1), 44–73. *300.*

Conquests of the Russian Church. J. A. S. Edwards. Preface by F. W. Puller, S.S.J.E. Illus. vi+76 pp. London: S.P.G. Cloth, 1s. 6d.; paper, 1s. 1917. *301.*
A summary of the history of the Russian Church from its foundation in the 10th century, including a chapter on the Church's foreign missions and a valuable short bibliography.

Religions och missionsöversikt, särskilt upptagande svenska missionsfält i utlandet. A. Blomqvist och E. Folke. 70 S. Stockholm: Svenska Missionsförbundets Förlag. Kr. 0.50. 1916. *302.*

†Difficulties of European Men in the Tropics. EW, 1917 (April), 164–76. *303.*

See also *211–3* (History); *225* (Dutch Missions); *305* (Tour in Far East); *323* (Literature); *352–3* (Women Students); *362* (Text-book).

VII. The Training and Qualifications of Missionaries

The Preparation of Missionaries Appointed to Educational Service. 56 pp. New

York: Board of Missionary Preparation, 25 Madison Avenue. 10 cents. 1916. *304.*
The report of a committee appointed by the Board of Missionary Preparation in America, presented originally at the meeting in Kansas City, in January 1914; published in the third annual volume, and now reprinted after careful revision.

MODERN MISSIONS IN THE FAR EAST. A Report prepared by Williams Adams Brown, Ph.D., D.D., for the Board of Directors of the Union Theological Seminary, January 1917. 76 pp. New York: Union Theological Seminary. 1917. *305.*
Based on observations made during a tour in Latin America, Japan, China and Korea. Part of this valuable pamphlet appears in *Men and Missions*, 1917 (April), 249–52.

†THE MAKING OF A MISSIONARY. G. A. Gollock. IRM, 1917 (July), 437–49. *306.*

†THE MISSIONARY. J. S. Chandler. HF, 1917 (Feb.), 45–55; (Mar.), 86–94. *307.*

HOW TO LIVE. Irving Fisher and E. L. Fisk, M.D. xxiii+345 pp. New York: Funk & Wagnalls. 1916. *308.*
A practical manual of healthful living issued under the authority of the Life Extension Institute of America.

See also *313* (How to Preach).

VIII. Missionary Methods

Evangelistic Work

†WORK AND METHODS OF THE EVANGELISTIC MISSIONARY. R. M. Millman. JE., 1917 (Apr.), 138–9. *308a.*

HANDBOOK FOR WORKERS IN EVANGELISTIC CAMPAIGNS IN INDIA. Revised edition of 'Suggestions to Workers.' Prepared under the auspices of the Evangelistic Forward Movement Committee of the Madras Representative Council of Missions and edited by H. A. Popley. 68 pp. Calcutta: C.L.S. for India. 2½ annas. 1917. *309.*
Contains an historical sketch of the growth of the evangelistic movement, a record of methods found satisfactory after two years' experience in rural centres, in small towns and in large towns, and several useful appendices.

†REPORT OF THE EVANGELISTIC FORWARD COMMITTEE OF THE MADRAS REPRESENTATIVE COUNCIL. HF, 1917 (April), 139–45. *310.*

†PROBLEMS OF CHRISTIAN EVANGELISM IN INDIA. H. A. Popley. HF, 1917 (April), 126–36. *311.*

†ITINERATION. J. M. Macphail, M.D. *Conference*, 1917 (Feb.), 4–7. *312.*

HOE TE PREDIKEN VOOR HEIDEN EN MOHAMMEDAAN: proeve van eene Theorie der Evangelieverkondiging op het Zendingsveld. Dr A. M. Brouwer. 406 blz. Rotterdam: M. Wijt und Zonen. f 3.25. 1916. *313.*
See review, p. 467.

†DE TAAK VAN DE INLANDSCHE CHRISTENEN IN DE VERBREIDING VAN HET EVANGELIE. H. A. van Andel. *De Macedoniër*, 1917 (XXI[1]), 12–23. *314.*

†EVANGELIE EN ELMOE. C. J. Hoekendijk. MNZG, 1917 (LXI[1]), 17–28. *315.*

Christian Education

Japan

See *238* (Koreanische Schulnöte).

China

†CHRISTIAN CITIZENSHIP FOR THE NINETY-FIVE PER CENT. Uong Gang Huo, H. E. Dennis, E. M. K. Thomas. *Educational Review* (China), 1917 (Jan.), 14–33. *316.*
See p. 465.

†CULTURAL AND VOCATIONAL HANDWORK IN CHINA MISSION SCHOOLS. A. Archibald Bullock. *Educational Review* (China), 1917 (Jan.), 49–61. *317.*

See also *248* (C.I.M. Bible Institute).

India

†THE HIGHER EDUCATION OF INDIAN WOMEN. Eleanor McDougall. IRM, 1917 (July), 371–82. *318.*

†MISSIONARY EDUCATION IN INDIA. H. A. Popley. HF, 1917 (Feb.), 55–8. *319.*
A discussion of the proposals made by the Bishop of Madras in IRM, 1916 (Oct.), as they would affect the middle classes.

†SKOL OCH SEMINARIE-VERKSAMHET I INDIEN. M. Fröberg. SMT, 1917 (Heft 2), 55–69. *320.*

See also *267* (Bolpur School); *270* (C.M.S. Policy).

Moslem Lands

†EDUCATIONAL MISSIONS IN THE FAR EAST. M. L. Warburton. IRM, 1917 (July), 459–61. *321.*

Medical Missions

†MEDICAL MISSIONS AND THE CHURCH IN THE MISSION FIELD. Ruth Wilson. IRM, 1917 (July), 450–8. *322.*

See also *279* (Arabia).

Work among Women

See *213* (B.M.S.); *234–6* (Japan); *318* (India); *298*, *352–3* (Women Students).

Christian Literature

†Christliche Literatur auf dem Missionsfelde. Julius Richter. AMZ, 1917 (März), 81–90. *323.*

IX. The Church in the Mission Field

†Church Systems—Primitive and Modern. Herbert Kelly. JE, 1917 (Feb.), 74–6; (Mar.), 103–5; (Apr.), 126–8. *324.*

†Worship in the Tokyo Churches. D. C. Holtom. JE, 1917 (Mar.), 88–92. *325.*

†The Modern National Spirit, the Indian Church and Missions. Herbert Anderson. IRM, 1917 (July), 400–13. *326.*

†Surveying the Indian Church. W. H. Findlay. HF, 1917 (Mar.), 107–12. *327.*

See also *247–8* (China); *254* (Nias); *269, 272* (Indian Christians); *283* (S. Africa); *314* (Evangelistic); *322* (Medical Missions).

X. Co-operation and Unity

The Library of Christian Co-operation. In six uniform volumes. Prepared by C. S. Macfarland, S. L. Gulick and H. H. Meyer. New York: M.E.M. for the Federal Council of the Churches of Christ in America, 105 East 22nd Street. Six vols., $5; each, $1. 1917. *328.*
A review of these volumes is in preparation.

†Co-operation in the Field. L.M.S. *Chronicle*, 1917 (Jan.–May). *329.*
A series of papers appearing monthly, dealing with co-operation in its different aspects. The writers include J. H. Oldham, Thomas Cochrane, Frank Lenwood, J. H. Ritson and F. H. Hawkins.

See also *271, 327* (India); *288* (S. America).

XI. Christianity and the Non-Christian Religions

Religions of Primitive Peoples

†Five New Religious Cults in British New Guinea. E. W. P. Chinnery and A. C. Haddon. *Hibbert Journal*, 1917 (April), 448–63. *330.*

†Sa'dansche Volksverhalen. (Z. W. Midden-Celebes.) Tekst, Vertaling en aanteekeningen. A. A. van de Loosdrecht, Dr N. Adriani en Dr H. van der Veen. MNZG, 1916 (LX[4]), 371–92. *331.*

†Het Insos- en het K'Bor- feest op Biak en Soepiori. Fr. Joh. Jens. *Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indië*, 1916 (LXXII[3, 4]), 404–11. *332.*

†Förfädernas kult hos Bakongo. K. E. Laman. SMT, 1916 (5), 199–217. *333.*

See also *293* (Tatar Tribes).

Religions of Japan

See *233* (Recent Thought).

Religions of China

See *241* (Book of Rewards), *242* (New Year Customs).

Religions of India

The Matsya Purāṇa. Translated into English, with introduction and ten appendices, by a Taluqdar of Oudh. Part i. Allahabad: Panini Press. Rs. 10. 1916. *334.*
This Purāṇa has not been translated before.

Śrīmad Bhāgavatam, in easy English prose. Parts i and ii. 160 pp. each. Madras: Krishnacharya, Madhva Vilas Book Depot, Triplicane. Rs. 1.8 each. 1916. *335.*
This is a fresh translation of the Bhāgavata Purāṇa, by far the greatest of all the Hindu Purāṇas. There is another translation in existence but it is out of print. The work seems to be of good quality. It is expected that the translation will be completed in ten parts.

The Kural, or the Maxims of Tiruvalluvar. Translated by V. V. S. Aiyar. xliv+278 pp. Pondicherry: 89 Dharmaraja Covil Street. Rs. 2.12. 1916. *336.*
A carefully prepared translation of the great Tamil classic, which has a place by itself in the mind of South India.

Modern Religious Movements in India. J. N. Farquhar, D.Litt. xvi+471 pp. London: Macmillan. Rs. 4. 1917. *337.*
A cheap reprint for sale in India only.

The Jesus of History. T. R. Glover, LL.D. Foreword by Archbishop of Canterbury. 247 pp. London: Student Christian Movement. 3s. 6d. net. 1917. *338.*
A series of lectures delivered in India.

†The God That Must Needs be Christ Jesus. Four Studies by Professor A. G. Hogg. III. IRM, 1917 (July), 383–94. *339.*

Buddhism

The Way to Nirvana: Six Lectures on Ancient Buddhism as a Discipline of Salvation. Hibbert Lectures, Manchester College, Oxford, February–April 1916. L. de la Vallée Poussin. x+172 pp. London: Cambridge University Press. 4s. 6d. net. 1917. *340.*
A review of this and of the two following entries is in preparation.

Manual of a Mystic: Being a translation from the Pali and Singhalese work entitled

The Yogāvachara's Manual. F. L. Woodward. Edited with introductory essay by Mrs Rhys Davids. 182 pp. London: Milford (for the Pali Text Society). 5s. net. 1917. *341.*

The text of which this is a translation is probably a very late compilation, but it is of interest to students as being the only detailed manual of Buddhist meditations and trances which is known to exist.

JATAKA TALES. Selected and edited with introduction and notes by H. T. Francis and E. J. Thomas. Illus. xvi+488 pp. London: Cambridge University Press. 7s. 6d. net. 1916. *342.*

†ST FRANCIS AND GAUTAMA. K. J. Saunders. IRM, 1917 (July), 395–9. *343.*

Islam

†JESUS CHRIST IN THE IHYA OF AL-GHAZALI. S. M. Zwemer. MW, 1917 (April), 144–58. *344.*

†AL-GHAZALI AS SUFI. W. R. W. Gardener. MW, 1917 (April), 131–43. *345.*

†NEUZEITLICHE STRÖMUNGEN IM NIEDERLÄNDISCH-INDISCHEN ISLAM. Gottfried Simon. AMZ, 1917 (März), 115–20. *346.*

Judaism

TESTIMONIES. Rendel Harris and Vacher Burch. Part i. 138 pp. London: Cambridge Press. 5s. net. 1916. *347.*

An account of a primitive selection of 'proof-texts' against the Jews. Indispensable for the study of the earliest methods of controversy.

†SIONISMEN OCH DE JUDEKRISTNA. Ph. Gordon. SMT, 1916 (5),218–35. *348.*

See *294* (Jewish Conference).

General

THE MYTHOLOGY OF ALL RACES. VOLUME VI. INDIAN AND IRANIAN MYTHOLOGY. A. B. Keith and Albert J. Carnoy. Edited by L. H. Gray. Illus. Boston: Marshall Jones Co. $6. 1917. *349.*

†KRISTENDOMEN—DEN ABSOLUTA RELIGIONEN. A. Kolmodin. SMT, 1916 (5), 193–8. *350.*

See also *302.*

XII. Social and Political Relations of Missions

†MISSIONENS SUPERNATIONALITET. Ett uttalande av Allmänna Svenska Missionsledaremötet i Stockholm den 15–17 September 1916. SMT, 1916 (6), 279–80. *351.*

An official letter from the General Swedish Missionary Leaders' Conference. See also SMT, 1917 (Heft 2), 77–8.

†WOMEN STUDENTS OF THE WORLD: THE NEW WOMANHOOD—SHALL IT BE CHRISTIAN? Ruth Rouse. MRW, 1917 (April), 273–82. *352.*

†A NEW ERA AMONG WOMEN. Lettice M. Shann. CMR, 1917 (May), 229–35. *353.*

†IS AN IMMIGRANT A PERSON? Margaret L. Matthews. JE, 1917 (Feb.), 58–61. *354.*

†ZENDING EN BESTUUR IN DE ONDER-AFDEELING DJAILOLO. J. Fortgens. MNZG, 1917 (LXI[1]), 47–77. *355.*

See also *244* (China); *326* (India); *328* (Vols. ii, iii, iv).

XIII. Hortatory and Practical

†BEARBEIDING VAN HET GEHEELE TERREIN. D. Bakker. *De Macedoniër,* 1916 (XX[11]), 321–31. *356.*

†'GUDS DÅRSKAP'—MISSIONENS KRAAFTKÄLLA. Arkebiskop Nathan Söderblom. SMT, 1916 (6), 249–51. *357.*

†'DEN KOMMANDE VÄRLDSLÄRAREN' OCH MATT 24: 1 FF. C. Sandegren. SMT, 1916 (6), 252–69. *358.*

XV. Mission Study Literature

AN AFRICAN TRAIL. Jean Kenyon Mackenzie. Illus. 222 pp. West Medford, Mass.: Central Committee on United Study. Cloth, 50 cents; paper, 30 cents. 1917. *359.*

See review, p. 484.

AFRICAN ADVENTURERS. Jean Kenyon Mackenzie. Illus. 120 pp. West Medford, Mass.: Central Committee on United Study. Cloth, 50 cents; paper, 30 cents. 1917. *360.*

A living presentation of the life and thought of Bulu boys and girls, with the story of Livingstone as told by one of them. Given a sympathetic senior to answer questions, this book will fascinate junior study circles.

YARNS ON HEROES OF THE LONE TRAIL. Arthur P. Shepherd. 96 pp. London: United Council for Miss. Ed. 8d. net. 1917. *361.*

The fifth in the 'Yarns' series for workers among boys. Finely told stories of missionary adventure along untrodden paths.

VÅR YTTRE MISSION. Svenska Missionsförbundets Ungdoms Studieböcker No. 5. J. E. Lundahl. 188 S. Stockholm: Svenska Missionsförbundets Forlag. Kr. 2. 1917. *362.*

DE KUNST VAN VERTELLEN. J. Kruyt, Jr. Ten dienste van het zendingsonderwijs aan de kinderen. 31 blz. Den Haag: Zendingsstudie-Raad. f 0.25. 1916. *363.*

THE BIG HOUSE IN LONDON. Harry L. Hemmens. Illus. 144 pp. London: Carey Press. 1s. 6d. net. 1917. *364.*

TALKS ON GREAT SERVANTS OF INDIA. Dorothy Ackland. Maps. Diagrams. 27 pp. London: United Council for Miss. Ed. 8d. net. 1917. *365.*

Six biographical lessons seeking to help boys and girls of 9 to 13 to a Christian conception of Britain's relation to India. Excellent maps, diagrams and suggestions for handwork are given.

VAN EEN CERAMSCHEN JONGEN. H. Krayer van Aalst. 54 blz. Den Haag: Zendingsstudie-Raad. f 0.30. 1916. *366.*

ABBREVIATION OF MAGAZINE TITLES

AMZ = *Allgemeine Missions-Zeitschrift*
CMR = *Church Missionary Review*
CR = *Chinese Recorder*
EM = *Die evangelischen Missionen*
EMM = *Evangelisches Missions-Magazin*
EW = *The East and The West*
HF = *Harvest Field*
IRM = *International Review of Missions*
JE = *Japan Evangelist*
JRD = *Journal of Race Development*
MNZG = *Mededeelingen van wege het Nederlandsch Zendelinggenootschap*
MRW = *Missionary Review of the World*
MW = *Moslem World*
NMT = *Nordisk Missions-Tidsskrift*
SMT = *Svensk Missionstidskrift*
ZMR = *Zeitschrift für Missionskunde und Religionswissenschaft*
ZM = *Zeitschrift für Missionswissenschaft*

When other magazines are referred to, the full title is given.

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THE
INTERNATIONAL
REVIEW OF MISSIONS

DEVELOPING THE MISSIONARY CONSCIOUSNESS IN THE MODERN MAN

By WILLIAM ADAMS BROWN, D.D.

The missionary consciousness is only another way of describing militant Christianity, no more, no less. To possess the missionary consciousness is to believe in the value of man as man and to act accordingly. It means to respect individuality in nations and races as in the persons who compose them. It means to perceive the capacity for progress which is latent in even the most backward and to order our activity both as individuals and as members of society with a view to its development. It means to live by hope and not by fear for the future, not simply in the present or for the past.

There is, to be sure, a form of missionary activity very much in evidence to-day which is rooted in a different philosophy. It is the effort on the part of the individual, or of the social group, to enforce its own ideals from without and from above. It has many names and many forms. Sometimes we call it imperialism, sometimes autocracy,

When articles in the Review are an expression of the policy or views of the Continuation Committee, or of the conclusions reached by any of its Special Committees, this fact will be made clear. In all other instances the writer of the paper is alone responsible for the opinions expressed.

sometimes militarism. In religion we know it as ultramontanism. But they are all varieties of the same thing. They are all born of pride of self, of distrust of others, of the determination to make one's own will prevail at any cost. Mohammed held this philosophy, and the Roman Emperors before him, and the militant Popes after him, and our Puritan forefathers in the palmy days of their power when they were the rulers instead of the ruled. The German general staff holds it to-day, and the disciples who accept their teaching are trying to make it prevail in every country of Christendom and not least in our own.

There is something splendid in this will to rule, something massive and arresting. It arouses admiration even while it fails to carry conviction. We can understand Cramb's enthusiasm when he contemplated the coming strife of English and German which with prophetic vision he foresaw as the battle of Odin's dearest children for the supremacy of the world. If it were simply a contest of strength against strength ; if it were not for the appalling cost to the weak and to the young, one might let oneself be swept away by the excitement of the spectacle and forget for the moment the higher values, at the price of which the victories of force are purchased.

The type of missionary ideal of which I wish to speak is something very different. It springs from the wish to share rather than the desire to rule, and unlike its rival which concentrates power in the few, it cannot prevail save by the contagion of conviction. How are we to create this faith where it does not exist and revive it where it has languished ?

To answer this question we must consider two things: first, what it is exactly that we wish to do, and, secondly, what the obstacles are to our doing it. The first requires us to define more clearly what we mean by the missionary consciousness ; and the second, what we mean by the modern man.

By the missionary consciousness we have agreed to

understand a certain attitude toward life, a certain temper of mind and, still more, of feeling. It is an attitude in part of trust, in part of devotion, trust in man's capacity to appropriate good, willingness to do what in us lies to make this good accessible to him.

The most familiar example which we have of this spirit is foreign missions. Foreign missions are the greatest single proof in history of the practicability of Christianity. In the missionary enterprise we see men and women of culture and refinement leaving their own country in order to give their lives to the service of men of other races and of other faiths, because they believe that in their religion they possess a treasure which is meant not for themselves alone but for all mankind, and that it is their duty to do what they can to share it.

That is one side of the picture, and the other is no less significant. We see the people to whom they come responding to their appeal in the same spirit, overcoming on their part the prejudices of race, of class, of language, of a strange philosophy and religion and entering in increasing numbers into a fellowship of the spirit which translates brotherhood from word into fact.

I know it is easy to exaggerate; it is quite true that foreign missions have often been presented in romantic language as a kind of religious fairy tale in which by some magic touch of the wand of consecration the missionary leaves his weakness behind him when he steps on board the ship that is to carry him to his destination and becomes from that moment a sort of living incarnation of the spirit of sacrifice. We do not always realize as we should that missionaries are men like ourselves, with like limitations and passions; that they have their prejudices, their narrownesses, their temptations, their failures, like the ministers of the church at home; we forget that in their converts they face the difficulties that all must inevitably encounter who try to translate a high ideal into the language and still more into the lives of the spiritually immature. But

when all is said the fact remains that the things that have happened in the last hundred years in the history of Christian missions and that are happening to-day, constitute the most signal proof that the world has yet seen of the practicability of the Christian religion as a world-unifying force.

When I was in the city of Hangchow I visited the Young Men's Christian Association and was asked there to address a company of Chinese business men who were accustomed to meet from time to time for the study of the principles of the Christian religion. The story of how this class came to be formed is an interesting one and illustrates as well as another the point that I am trying to make. Over the door of the building where the association meets stands a motto in Chinese. It is the familiar word of Christ in Mark x. 45 : ' Not to be ministered unto, but to minister.' One day one of the leading merchants of Hangchow happened to be passing the door, and he looked up and saw the sign. It arrested his attention and he read it. What he read excited his interest, and he went into the building to ask what it signified. When he had been informed that it gave in briefest statement the ideal of the Christian religion, and that this ideal was of a life which asked what it could give rather than what it could get, he was extraordinarily impressed. He said ' This is something new. This is a principle which, if it were true, would revolutionize life.' He went home and gathered a company of his friends and associates about him and began to expound this new ideal of service. Out of this meeting grew the class of which I have spoken. I wish I had space to tell of what came out of that small beginning, and particularly of its effects upon the social life of Hangchow. I doubt if there is any city of similar size in which the Christian community exercises a greater influence upon public sentiment in proportion to their numbers. But it is enough to say here that the Christians of Hangchow, both missionaries and permanent residents, have realized that the city itself is

their parish and that there is no part of all its many-sided life which it is not their task to bring under the influence of the principles of Christ.

This story of the Chinese merchant of Hangchow leads me naturally to my next point which is this: that you cannot have your Christianity half-and-half. You must either be a Christian out-and-out, or no Christian at all. The missionary consciousness, which is the Christian consciousness, is a social consciousness, and it carries with it as its inevitable corollary the reconstruction of the social order.

The proof of this is the history of foreign missions. The foreign missionary movement was born in an age of individualistic Christianity and the first missionaries were for the most part thoroughgoing individualists. To them Christianity meant the salvation of the soul and the message they preached was one of individual salvation. They were missionaries because they were sharers, but the thing they shared was in itself narrow and might be selfish. But they could not stop there and did not. Little by little the impulse to share reached out beyond the narrow boundaries within which it had first been confined and began to work upon the environment. One was to save the soul; but the soul was housed in a body, and the body must be fed and clothed and healed. One must save the individual; but the individual was a father, or a husband, or a scholar, or a politician, or a judge, or an employer. So evangelism was succeeded by education and medical missions, social reform and industrial reconstruction until to-day there is not a single phase of all the complicated life of man in society that missions do not consciously and deliberately affect.

But even this is not the end. You cannot have a social Christianity in China and an individualistic Christianity at home — not permanently, that is. You cannot say Japan ought to treat China unselfishly, care for the welfare of the young girls in its cotton factories and make

place for the teaching of religion in its schools, and yet allow America to make national selfishness the controlling principle of its foreign policy, treat disputes between capital and labour as private quarrels between individual groups and divorce the teaching of the churches on Sunday from the practice of their members on the other six days of the week. If we are to have the missionary consciousness at all we must have it through and through, for in a very real sense missions, like charity, begin at home.

There are some men who have not yet found this out. They think they can convert the Chinese in China while they care nothing for the Chinese in San Francisco and New York. They are like a man I know who was asked by a friend of mine, the superintendent of a well-known city missions society, to take an interest in the welfare of a congregation of Italians which for the time being was worshipping in his church. 'I wish you clearly to understand,' he said, 'that our interest in these Italians is confined absolutely to the amount of rent this church receives for allowing them the use of the room.' One hardly knows what to do with a remark like this—whether to laugh at it or to cry over it—so completely does it misconceive the nature of the Christian task, so thoroughgoing is its betrayal of the interests to which the Church is committed by the very charter of its existence.

This missionary consciousness, then, that we wish to develop is something much bigger than a belief in foreign missions. It is the belief that Christian principles ought to be consistently applied in all human relations beginning with those which lie nearest ourselves. The man who believes this and acts accordingly has the missionary consciousness. The man who does not, has not. Our concern to-day is primarily with the second man. How are we going to convert him to a broader view of his responsibilities? How are we going to make the modern man believe in missions?

Well, who is this modern man? That must be our

next question. We talk about him as if he were some strange new creature as different from the old man who lived say fifty years ago as the pterodactyl or the dinosaur is from either, but really he is not so extraordinarily new as we sometimes think. He is just the old man in a new environment, and the key to understanding him and so being able to influence and control him is to comprehend this new environment and perceive how it acts upon the ordinary human traits that determine human action everywhere and always.

What then is this new environment in which the modern man is living? We call it a scientific environment and when we say this we mean two things: one inward and one outward. We mean that it is an environment that fosters certain ways of thinking and feeling that are different from the ways of thinking and feeling that prevailed in the pre-scientific age. And we mean also—and this is something which is more obvious and more immediately impressive—that it is an environment which has put at man's disposal powers of action more stupendous both in their individual and in their social consequences than anything of which the imagination of man has yet dreamed.

I say it is an environment which fosters certain ways of thinking and feeling which are different from the ways of thinking and feeling which prevailed in a pre-scientific age. For one thing, it fosters the habit of question. Science challenges authority. It takes nothing for granted. It is not willing to admit that because a thing is old it is necessarily good. A scientific age is an age in which men are led to demand reasons, to ask evidence before the verdict is given. It is an age, therefore, in which you cannot ask men to believe in missions, or for that matter in Christianity itself, simply because their fathers believed in them. You must show them that missions conform to the tests of truth that are recognized in other realms; that they are inherently and in their own right worth while.

Again, the scientific temper fosters the spirit of co-

operation. Men of science realize that, face to face with the task of mastering nature, what one man can do, even the greatest man, counts for little. If we are to succeed at all we must get together. We must pool our resources, compare our results, climb on one another's shoulders and have done once and for all with the petty rivalries and ambitions which are in place in a world of purely private interests and rewards.

But, above all, the spirit of science is a spirit of faith—faith in the possibilities that are open to the human mind in its struggle with nature. There is no obstacle which has baffled men in the past which the true man of science is willing to pronounce insuperable. Failures are but the challenge to renewed endeavour and discarded theories the steps by which we climb to new and more tenable hypotheses.

So much for the inward environment into which this modern man whom we wish to make a missionary is born. But even more startling and dramatic are the changes in his outward surroundings. Powers undreamed of by his ancestors have become the tools of his common industry. Science releases colossal energies, transmits the stored-up power of the torrent, makes the winds in a most literal sense man's messengers and crowds the ends of the earth into the confines of a single room. Science freezes air and burns water and melts stone. It creates and it destroys; it kills and it makes alive. All that this means in the range of its terrifying possibilities the war has been revealing to us in ways at which we have not ceased to wonder. But we do not understand the full meaning of this revelation until we realize that the powers now marshalled for man's destruction were already at his service before the war began, as available for helpfulness as for havoc, if the will to use them had been there.

Such then is the environment in which this modern man of ours is living and such the powers by which he is surrounded. But who is he, and how will he use them?

THE

INTERNATIONAL REVIEW OF MISSIONS

Issued by the Continuation Committee of the World Missionary Conference, Edinburgh, 1910

Edited by J. H. OLDHAM

NOTE FOR SUBSCRIBERS

At the close of another year of protracted and world-wide war, it is a cause for sincere thankfulness that the *International Review of Missions*, though the conditions of the time have inevitably checked its increasing circulation and limited the sources whence its contributions are drawn, is still able to go forward with vigour, strengthened by the steady support of readers in every land.

Inasmuch as the withdrawal of a single subscriber makes an appreciable difference in these difficult days, it is hoped that present readers will renew their subscriptions (an Order Form is annexed) and if possible each secure one extra subscriber for 1918.

The maintenance, or still better the enlargement, of the list of subscribers to the Review for 1918 depends largely on the extent to which the matter published in 1917 was calculated to meet the requirements of missionary administrators and students in the home churches and of missionaries abroad. We would therefore remind subscribers of the following facts:

> The four numbers for 1917 have contained articles by Dutch, Swiss, Japanese and Indian as well as by American and British writers. In this and other ways an international outlook has been maintained.

The Missionary Survey of the Year in some eighty pages focussed the missionary thought and achievement of 1916 both abroad and at home, presenting a fascinating record of the progress of the Gospel in war-swept lands.

Special pains were taken to set the missionary calling in a true and attractive light. For instance, a series of papers on 'Realities of Missionary Life' offered a wide interpretation of personal experience; 'Missionary Vocation' was analyzed in an extensive study of biographies; the 'Making of a Missionary' was discussed.

Broader questions affecting the work of missions, such as 'Movements in Japanese Thought,' 'Spiritual Currents in Java,' the relation of Government in the Dutch East Indies to Islam and to missions, were treated by expert writers; missionary problems, such as Mass Movements in India, the influence of the Modern National Spirit upon the Indian Church and Indian Missions, and the Functions and Methods of Survey in Missions, had proportionate place. Nor were studies of educational questions lacking, for the numbers contain articles on 'Japanese Nationalism and Mission Schools in Chosen,' 'The Question of a Conscience Clause in India' and 'The Higher Education of Indian Women.'

One of the outstanding features of the year has been a series of studies by Professor A. G. Hogg containing a striking presentation of Christianity to educated Hindus; articles by experienced missionaries on the best lines of approach to Buddhists, Hindus, Chinese and enlightened Moslems were also published.

There have further been papers on the Development of Missionary Consciousness in the Modern Man, on Children and Missionary Societies, on the Place of the Home in missionary work, on Keeping a Barter Store in Africa and many other subjects.

Noteworthy articles in missionary periodicals were summarized and the signed book reviews, of which more than twenty pages appeared in each number, were welcomed by

missionary workers as affording, together with the International Missionary Bibliography, an indispensable and trustworthy guide to current literature on missions.

While it is felt inexpedient, under the changing circumstances of the moment, to issue a programme for the ensuing year, arrangements are in progress which will ensure the adequate presentation quarter by quarter of such subjects as those treated in the past year, and in particular of topics which are foremost in missionary thought in coming days. The January number will open, as usual, with a Missionary Survey of the Year.

AN OUTCOME OF TWO LINES IN THE INTERNATIONAL REVIEW OF MISSIONS FOR JANUARY 1917

A striking illustration of the value of the interchange of experience rendered possible by the Review is afforded by a letter just received from a well-known African missionary. He characterizes the Review as 'thrillingly suggestive and inspirational,' and then reports that a two-line record in the 'Survey of the Year' of the cultivation of church lands in Uganda had gripped his imagination and suggested to him the possibility of starting community gardens for the support of the schools in his own mission. He writes to the Editor:

> 'We told all the chiefs and headmen connected with this station to open community gardens, to be tilled by the people, the produce to be sold for the benefit of our schools. The idea caught on, and in two or three months I had 140 community gardens opened, comprising several hundred acres. This means a great addition to the food reserves of the country, and if we are able to provide a constant market it will mean a great increase to our local income. I intend to draw up programmes for cultivation so as to give the whole community a clear idea of how to develop more intensive cultivation, and how to rotate crops and fertilize the soil. . . . Thanks to you for the suggestion which is likely to lead us far towards self-support.'

THE INTERNATIONAL REVIEW OF MISSIONS

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Will they help to make him unselfish or will they hinder him? Will they promote faith or create distrust? That is a question that must be answered by the event. The most that I can do here is to hint at the possibilities.

Who is this modern man? I have said that he is the old man set in a new environment, the old man whose story history records and whose nature is revealed to each of us by our own most intimate experience.

What is he like? He is like you and me, a creature with competing interests and as yet undeveloped capacities, a creature instinctively selfish, wanting what he likes and inclined to take it if he can get it, a creature impatient of contradiction, sensitive to criticism, resenting opposition, with almost limitless capacities for vanity and self-esteem; and yet at the same time he is generous when the appeal is made for help, kindly toward human suffering, responsive to the call of heroism, willing at a pinch to make great sacrifices for the ideal if only it can be presented in a form to fire his imagination; a being neither wholly good nor wholly bad but capable of being either greatly, and sure to be one or the other if either of the sets of influences which compete within him for the mastery gain unlimited control.

Now, how will such an environment as we have described be apt to affect such a man? Obviously, very much as we find it actually affecting him to-day. It will have a double appeal. There will be something in it which will appeal to that which is unselfish in him and there will be something which will tend to make him more callous and self-centred than ever.

There will be something which will appeal to his capacity for unselfishness. Science ties men together in ways to make them feel their mutual dependence. We see this in the lives of city people. The city poor are apt to be more generous than the country poor because they touch one another more closely and realize more vividly their neighbour's needs, and what is true of the poor is

true of the rich. If you want to see unselfishness at its best go to the heart of our great cities where the problems of poverty and vice press most tensely and you will find men responding with a whole-heartedness of consecration that leaves little to be desired. From effects you will find them pressing back to causes, for charity substituting hygiene, education, better conditions of living and more Christian because more democratic ideals of industry, of recreation, of the state. Even rescue workers feel the contagion of the new age. The spirit of General Booth is the spirit of primitive Christianity, but the mind that directs that spirit and equips it for its redemptive work is the mind of modern science. General Booth was not content to save men from darkest England; he wanted to let the light into the dark places, he wanted the kingdom of God here and now.

But this is only one side of the matter. If the concentration of a scientific age makes for co-operation in some individuals, it works divisively in others. With the increase of the stakes the appeal to fear is reinforced. As men see more clearly the far-reaching influences of reform, the risk to their own private interests becomes more apparent, and impulses in themselves worthy—the love of home, of wife and children, the consciousness of responsibility for dependents, the desire to maintain the endowments of colleges and of churches—combine to lead men to oppose change lest in the interest of uncertain benefits well-tested values be sacrificed.

We see this double effect most clearly illustrated by the war. There is no doubt that the war has powerfully reinforced the world's longing for peace. I suppose there has never been an age when so many men have felt with the passion of an intense conviction the inherent contradiction between the method of war and the ideals of a Christian civilization. Yet, on the other hand, there has never been an age when the individual was more powerless to resist the contagion of war, when the fear of losing the

values most highly prized operated more relentlessly to draw the most peace-loving into the maelstrom. There was a time when those could fight who would and others might look on, but science has rendered that for ever impossible. We may destroy or build up ; we may help one another or hinder, be saved or perish, but one thing is sure, that if we are to be saved we must be saved together.

This then is the problem which faces the modern man : to organize with the tools which science puts at his disposal the forces of co-operation to the end that the forces of destruction may be checked and ultimately rendered powerless. It is a problem primarily of psychology and that means of imagination, of vision. We must see the possibilities that the future holds in store so that we may act to realize them.

What then are the helps at our disposal in this task of reconstruction ? What can we do to develop the missionary consciousness in the modern man ?

As I see it, there are four things that we can do—indeed, that we must do if we are to succeed. Firstly, we must know the facts that justify our faith in the possibility of brotherhood ; secondly, we must have a philosophy that relates these facts to the immediate tasks of daily living ; thirdly, we must provide points of contact between those who see and those who have not yet come to see, which will make possible the contagion of conviction ; and, finally, we must organize our life as Christians so as to multiply opportunities of practising the social faith we have. Knowledge, interpretation, contact, practice ; these are the four steps in the development of the missionary consciousness.

And first, knowledge. This is where all true progress must begin. We must know the facts. If man has not the capacity that Christianity assumes, and God the power and the will to help to realize it, then our enterprise is hopeless from the start. But if man has this capacity and God this power, then it is only a question of time and of will when we succeed.

Here is where foreign missions have their unique con-

tribution to make, for missions, I repeat, are the most signal demonstration alike of human capacity and of divine power. In missions we see Christianity actually practised, and we see that so far as it is practised it succeeds. What we must do is to take these facts, the staple of our missionary reports and sermons, and make them common property. We must translate them into less technical language, tell them as the simple and practical story they are, make men see that they bear directly on the problems which concern us here at home. In a word, we must humanize missions.

And this brings me to my second point, which is interpretation. Our facts will do us little good unless we have a philosophy into which to fit them. We must not only tell men what has happened in China and Japan and what is happening to-day, but we must show them that the same kind of thing can happen at home if we act in the same way. We must show them that religion is not a little compartment in human life separated from all the rest and Christianity a compartment within this compartment, but that religion is just human life seen from above and Christianity the same life seen at its best. We must make men realize that the things about which preachers have preached and for which missionaries have sacrificed are just the common interests of a true, rich, full, helpful, brotherly, satisfying life, that are the concern of every normal man and woman. We must show that the reason why Christianity has failed here at home, so far as it has failed, is simply because it has never yet been practised—indeed because it has as yet so seldom been understood.

But in order that this interpretation may carry conviction it is not enough to appeal to the mind, we must capture the imagination, and that can only be done through establishing contact between the men who have already seen and those who have not yet done so. This is the very heart of our problem, the thing on which all else depends. We must touch life with life. We must reinforce personality with personality.

This is the teacher's problem. Contact in the sense in which alone it interests us here is an affair of the spirit, and it is our task as teachers to bring this about.

How is it to be done ? That is what we must find out. This is the great field for the exercise of the constructive imagination. There are many ways in which it may be done. It may be done by the initiative of individuals, as those of us who know the men who have experienced the transforming power of religion use our acquaintance to bring them into touch with those who have not. It may be done by public gatherings, and above all, it may be done by the pen, that marvellous instrument for annihilating distance and bridging the gap which ignorance puts between men. When Jean Mackenzie writes in the *Atlantic Monthly* of the souls of black folk, or Dr Timothy Richard tells the story of his forty years in China, they are helping to develop the missionary consciousness in the modern man.

Only we must be careful not to narrow our conception of our task. We have seen that this missionary consciousness that we wish to propagate is not confined to any single profession or group of men. It is not limited to any race or even religion. Wherever men have come to feel the value of man as man, the inherent dignity and unlimited possibilities of human nature, and are willing to take the risks of their faith, there we have allies in our great task, men whom we must introduce to one another and to the great mass of men in whom this faith that we wish to evoke still lies latent.

And, finally, when we have given men the new vision we must provide means for the action which is its natural consequence.

This is the hardest thing of all. It is one thing to catch the vision of a new social order ; it is another to find ways to apply this vision in practice. Here the complexity of social organization of which we have been speaking hampers us at every turn. For the thing that we would do we cannot do alone, and until others are willing to act with us it seems

as if we were condemned to impotence. How well those of us who are pastors understand this difficulty! How often some young man or woman of our congregation has come to us and said: 'I want to make my life tell for Christ.' How hard it has been for us to give a definite answer to the question, 'What must I do?'

But where there is a will there is a way. When enough of us make up our minds about the thing to be done we shall find ways of doing it. It is not that we need new machinery. There is machinery enough and to spare. What we need is a new spirit. If we could take the men in our churches who are already organized into brotherhoods and social service commissions, boards of deacons, civic committees and federations of one kind and another, and make them realize, as we have tried to realize for ourselves, what this missionary consciousness of which we have been speaking really means, it would not be long before they would find some way to translate the stores of power which they now hold in reserve into effective action. What we must do is to bridge the gap which now divides the Church and the world, the secular and the religious, to recover again that consciousness of the Church as the great servant of humanity, not an end in itself competing among other rivals for allegiance and loyalty but a means to a greater end, even the coming of that new social order which Jesus, the great head of the Church, made central in His prayer.

In all this there is nothing new. It is only the old problem of trying to make earnest with Christianity. What is new is the sense of the greatness of the issue, the realization that unless we can make Christianity in fact what the missionary consciousness sees it to be we shall soon have no Christianity worthy of the name, and, on the other hand, the splendour of the hope that may be ours if only we can do what we believe ought to be done. This it is which translates our theme from a mere technical matter for specialists and makes it what it is in fact, man's supreme task and his most splendid opportunity. WILLIAM ADAMS BROWN

THE APPROACH OF THE YOUNG MISSIONARY TO BUDDHISTS AND HINDUS

By The Right Rev. BISHOP COPLESTON, D.D.

I have been asked to write something, in the interest of the young missionary or the intending missionary, about the method which he should follow in recommending the Faith to non-Christians, and about the study which he should make with this purpose of the people to whom he is to go;—of their character, their ways, their religious beliefs and practices and their literature.

With the readers for whom my suggestions are thus offered I am in the warmest sympathy. As a bishop in Ceylon for twenty-six years, and for eleven in India, I have welcomed many such to the mission field, and have watched their growth in ability and insight, and have learnt with their learning; seeing with delight how under the grace of God all the intellectual capacities have increased in the life of service. I shall be thankful indeed if my observation and experience shall have enabled me to help any such men or women at their setting out 'along the path of their desire.'

If I am in any degree qualified to give advice it is to those whose mission will be, or is, to Hindus or Buddhists. The principles I lay down may be of wider application, but the illustrations will be drawn from what I think I know of work among Hindus and Buddhists; especially from Ceylon, where I enjoyed closer touch with persons and details than I had afterwards in India.

Of all the deeper and essential qualifications of the young missionary, I can say no more here than that what he

is will always be more effective than what he knows; and that in what he knows the knowledge of the Bible is more important than all the rest together. It is of the comparatively superficial elements of his qualifications that I am now to speak.

I

First, about study. It is well to have in mind a distinction—though it can never be a completely exact distinction—between the main or general principles and characteristics of a religious system, its history, sacred books and fundamental tenets; and, on the other hand, the conditions under which that system appears in a particular country, and the special habits and character of the people with whom the missionary will have to deal. Between these two no hard and fast line can usually be drawn, but the attempt to fix one will often be instructive. For instance, to one who is thinking of Buddhism in China, the fundamental will include not only the teaching of the historical Buddha and the Tripitaka but also the main lines of 'Northern' development. In Hinduism, the system of caste is fundamental, its subdivisions and local rules are of the variable element.

Of these two parts, so far as they can be distinguished, the first should, in my opinion, have the chief place in home study, and the local and variable should be left to be studied 'out there.' The picturesque and personally interesting nature of the latter should not tempt the student to give much time to it before he sails. These things vary very widely, even within small areas; so that unless the reader of a book about them is sure that it refers exactly to the place in which he will be stationed, he is liable to have to disembarrass himself of what he has acquired. In such matters, each observer gives a slightly different report from the rest; and it is possible to arrive in a country with opinions formed which are not easily got rid of. Especially about the character, likeableness, trustworthiness of

persons and races, it is safer to form one's own opinion. Three things run easily into one another : previous knowledge, premature judgment, prejudice.

For a different reason I deprecate the attempt to know much before arrival in the field about the religious ways and ritual of Indians. Even the best book—even Padfield's *Hindu at Home*—tells more what is the theory than what is actually done. You will pick up on the spot, as the people pick up themselves, as much as you need know. There is no reason why you need know more of people's ways than they know themselves, and that is not much. Hindus rather resent your knowing ; and Christians cannot understand your caring. Christian Indians, or Sinhalese—at any rate of the second generation—know scarcely anything about the practices of their heathen neighbours.

On the other hand, the fundamental principles of language, literature, religious history and tenets can be best learnt where there are teachers, libraries and leisure. Whether, in the matter of language, it is better to get some knowledge of a vernacular in England depends so much on the opportunity available in each case that I dare not advise upon it. When I was going to Ceylon, I got a few hints about Sinhalese from a clergyman who had been born in the Island, and they proved of the utmost value. For Tamil, on the other hand, the only guide I could find was a professor who advised me to read Pope's Grammar, and said the pronunciation would take care of itself. You must know Tamil to appreciate this. Later, in Ceylon, from Dr Pope himself I got the following invaluable prescription for pronouncing a certain Tamil letter : 'Make up your mind that, at all costs, you will utter *R*, *L* and *J* together ; and, in doing so, swallow your tongue.' That was a real help.

Here I cannot refrain from saying, though what I advise may be impracticable for many, how strongly I would urge all who can do so, if they are going to India or even to any Buddhist country, to acquire some know-

ledge of Sanscrit. Let not the missionary to South India be put off by being told that the South Indian tongues are not Sanscritic but Dravidian. English is not Latin or Greek but Teutonic. In the modern prose of Tamil, Malayalam or Telugu books, nearly half the words and more than half the nouns are borrowed from Sanscrit. In the Lord's Prayer, as rendered in the Tamil prayer-book, the proportion of Sanscrit nouns to Tamil is about three to two. Since writing the last sentence, I have taken at random a sentence from a commentary by a Tamil writer. It contains, as divided in print, thirty-two words : of these fourteen are Sanscrit, and of the rest about half are pronouns or adverbs. More than half the nouns and verbs are intelligible through Sanscrit. Even in Burma or in China the language of Buddhism is full of words which—strangely modified as they are—are corruptions of the corresponding Sanscrit. Amitabha, Avalokitesvara, Sukhavati furnish obvious illustrations.

This, however, is a digression. When I advise the missionary to ground himself thoroughly in the language, literature and philosophy of what is central or original in the religious system with which he will have to do, I am not recommending him to quote those books or display that knowledge when he gets to the field. It is for him to know it—to be steeped in it if he can—but not to use it in his sermons or arguments. But of that presently. It is knowledge which he is not likely to find incorrect or inapplicable ; it will put him at the right point of view for learning the rest ; it cannot, at the worst, do him any harm.

II

Let us now imagine ourselves in the field. I will not hesitate to say, at the outset, that I think more gladly of this as *ager*, the field for cultivation, than as *campus*, the field of battle. I invite the reader to the line of thought suggested by the words 'attack,' 'refute,' 'convince,' 'win.'

We speak of the duty of being 'aggressive,' and rightly, of course, if we use the word in the sense of *aggredi opus* rather than of *aggredi hostem.* It is quite possible that we overdo the language of warfare. When we talk of 'the base,' of munitions, campaigns, enemies, we refer, of course, not to the persons whom we are trying to save, but to the system from which we want to save them, and to the Enemy of souls; but in the heat and strain of controversy it is sadly easy to forget the brother we are trying to save in the opponent we are trying to answer. It is one of the drawbacks to bazaar-preaching that our discussion has often to be conducted with persons who are, for the time at least, positively hostile, while what we say is listened to by many of those whom we desire to win. Our Blessed Lord often met open hostility with open indignation; but this was the hostility of Pharisees and Jews: sinners and Gentiles He only sought to win. It is doubtful whether a missionary's method of addressing non-Christians ought ever to be such as would rightly be called an attack—even on the system.

The refutation of error must often, of course, be the missionary's immediate aim; but his ultimate aim is constructive—the establishment of the Truth. Further, he does not wish so much to force the Truth on his hearer from the outside as to build it up from within: he seeks not to establish a conclusion which his hearer shall be constrained to admit but to help the hearer to arrive at that conclusion by the processes of his own mind. His prayer to the Holy Spirit, as he speaks, is not only—if at all, in this connexion—'Give me a mouth and wisdom which the adversary shall not be able to resist,' but 'Bless these Thy servants, and sow the seed of eternal life in their hearts.' With such an aim he will be careful not to offend or even to distress his audience. Everything unfair and everything that is needlessly irritating will be scrupulously avoided.

I call it unfair to a Buddhist, for instance, to ask him

to condemn or abandon Buddhism on grounds which we should resent if they were applied to Christianity, or which, though logically conclusive, are substantially inadequate. Something like the following was not unfrequently used forty years ago: 'You say that your Books are faultless, that every word of the Buddha is well spoken, and so on; but I can prove to you that there are false and absurd things in them: they say that Mount Meru is the centre of the world, surrounded by seven seas of milk and what not. Therefore the claim of your religion is not true, and you ought to give it up.' Or again: 'The Buddha is called, and, if the Books say true, he called himself "the Omniscient"; yet the same Books show, and admit, that there were things that he did not know.' These arguments may make a Buddhist uncomfortable but they ought not in reason to make him give up his profession; for Buddhism, though proved to be imperfect, might still be good. Such discoveries as that of the absurdity of the Hindu geography (which Buddha perhaps adopted, though he seems to have laid no stress on any such matters) will come fast enough as education spreads, and will do their work surely and unnoticed: it is not candid to urge that they substantially invalidate the claims of the religion. Indeed, a candid controversialist would be unwilling to take advantage of the readiness with which an untrained mind may admit such an inference. This readiness is sometimes excessive. A missionary in Kandy was once showing a telescope. A Buddhist villager looked through it with keen interest, for it was directed to the full moon. He looked, and looked again: at last he said, with indignation, 'I will never trust those Buddhist priests again: *there is no hare there!*' And he announced his intention of becoming a Christian.

A specially pernicious form of this method of refutation, I am sorry to say, was not unknown; I hope it is not anywhere in use now; but I should not feel too sure that it may not lurk unnoticed in its lesser degrees. It is that

in which the advocate of the Truth, in his anxiety to expose the falsity of the Books or their teachers, actually represses the hearer's rising perception of truth. Thus: 'From Nature a Creator may be inferred.' The hearer admits this, perhaps heartily. Instead of stopping at having elicited this perception of truth, the advocate goes on to say: 'But your religion denies a Creator.' 'Oh no!' 'Yes, it does: I can prove it by quotations'; and so he arouses all the man's loyalty or prejudice, to drive out the conviction he had admitted. The same in regard to forgiveness. 'Yours is a horrible religion: it denies the possibility of forgiveness, which I am sure we all feel we need.' The ordinary Buddhist is most unwilling to believe that forgiveness is impossible. 'But your priests deny it.' Then a Pali text is quoted: the man is deeply offended; and the seed, which if left alone might have grown and resisted all attacks, is driven out. In both these cases, the account given of strict Buddhist theory is correct; but it is as needless as it is discourteous. In both these cases, the constructive method is very successful—or used to be; especially about the Creation: it has been the actual lever in many conversions.

These arguments are objectionable: certain others are useless. It is always to be remembered that there are opinions against which argument is useless, however cogent in itself it may be; because those opinions appear to the holder to be axiomatic—that is, to be such as do not need the support of proof and cannot be demolished by any refutation, however unanswerable such refutation may be. This occurs about the doctrine of the succession of births (inexactly called transmigration). To an un-Europeanized Buddhist, this doctrine appears to be axiomatic; to be evidence for other conclusions, itself needing no evidence. It occupies the place which the belief in one earthly life does with the ordinary Englishman. It seems to be the only reasonable view, and to explain many difficulties: I never heard of anyone being convinced

by argument of its falsity. The same is the case with the sinfulness of 'taking life,' animal, and even vegetable. To deny this seems to a Sinhalese Buddhist a contradiction in terms; as if you said, 'Sin is not sinful.' For indeed 'taking life' is the main part of the meaning of the term *papaya*, or *paw*, which we translate 'sin.' The received answer to the question: 'What is sin?' is, 'Taking life and other sins.' And until you have taught a man by other considerations to think differently of what we mean by 'sin,' you have very little chance of getting past the answer, so obvious to the true Buddhist, 'Why, taking life is just what sin is.'

In the instance which I gave in the last paragraph but one, I represented the quotation from the sacred books of a damaging text as sure to give offence: I have hinted earlier that it is seldom wise to quote these books in preaching to Buddhists or arguing with them. Their first feeling, I believe, is one of extreme annoyance at hearing these words uttered by anyone who is not a Buddhist: they are probably annoyed also at his knowing what they do not know themselves. If they are monks, the very pronunciation, however correct, is sure to offend their ears: it is so unlike their own monotonous chant. To know these books is of real value: it often enables the speaker to show sympathy with ideas which are in the hearer's mind; but it is wiser for an Englishman to express those ideas in his own words. It is worth the labour of a good deal of study—even if such study were less interesting than it is—to have a thoughtful Hindu say, with evident gratitude, 'You understand us.'

III

It is better to cherish the seed of health than to attack the symptoms of disease. The antidote to error is Truth; and the Christian missionary, as a subordinate physician under the divine Physician, has for his pharmacopœia the

facts of Revelation, the Creed in which they are summarized, and the texts in which they are stated and explained. These, carried not in a medicine-chest but in his own experience of their power, and in his character moulded upon them, are the remedies with which he heals souls. For every error he has in that store the appropriate remedy. The effect of his study, at home and 'out there,' ought to be that he knows, on the one side, what the disease is which lurks under the pretensions of each so-called religion and poisons the elements of truth which it contains; and on the other, that he has learnt—chiefly in his own life—what part of God's revealed truth meets that error and builds up the weakened truths which it has overlaid.

In the attempt to deal thus sympathetically with Buddhism—for I must be content now with this one illustration—the missionary asks: What common ground is there from which I can start to build up truth in my hearer's mind? He finds little or no common ground in the region of doctrine or theology; much in the region of conduct. The Buddhist, as such, denies God in the Christian sense: he denies the soul of man; the possibility of forgiveness. Sin is for him misfortune, or if fault, the fault of unknown predecessors: salvation is *from* life, not *to* life; from life, not from sin; not from punishment, as such, but from both punishment and reward, as involved in existence. The search for starting ground in this region is hopeless indeed. But in the common people—who after all are men and women first and Buddhists afterwards, and better instructed in human needs than in 'the doctrines of all the Buddhas'—some theological truths do find a response: creation, providence, the goodness of God—these will seldom be denied. It is not necessary to tell them that as good Buddhists they ought to repudiate these forms of 'refuge': they do not want to: why should they? The record of the Life of Jesus Christ and of His Death finds a heart in them; in the young, a heart generous, and susceptible to good im-

pressions, if not retentive of them; and they are quick to perceive, without our denouncing their religion, how utterly it fails to touch the chords that these truths have awakened into music.

In the colder region of morality, we find with the Buddhist abundant common ground, whether as to the main features of good conduct or in the analysis of motive, of temptation and of moral method. It would not be easy to improve upon the enumeration, for instance, of the safeguards of purity, the requirements of truth and kindness in speech, the dangers of pride; and on the hindrances, bonds and obstacles that beset the path of virtue. But why do these excellences lead such a little way? It is not that the novice is recommended to be content with admiring what is right: 'effort, effort, effort' is demanded; yet effort is the last thing they make. 'You must be your own helper: you are your own light,' *this* is surely the poison that vitiates all;—the denial of the Helper. 'Watch,' says Buddha; but never, 'Pray.' The special antidote to the deep disease which has rendered his teaching powerless and even ruinous to moral vitality is the doctrine of the Holy Spirit. And if there is one Christian doctrine which more than another needs to be experienced in a life before it can be efficiently taught, it is this.

R. S. Copleston

THE GOD THAT MUST NEEDS BE CHRIST JESUS

FOUR STUDIES

By PROFESSOR A. G. HOGG

IV

Introduction

With the problem of moral impotence, which is the subject of my concluding study, space-limits compel me to deal very incompletely. It matters less that for the same reason my introduction must also be brief, since not much explanation is needed to set the study in its proper light. India has been little sensitive to the fact of moral impotence and consequently has no express teaching to offer about its cure. The Christian preacher's first task, therefore, is to emphasize the fact, and my experience is that it is easier to arouse a sense of moral impotence than to awaken real conviction of guilt. Hence I think that in preaching to educated Hindus this subject ought to be one of the first to be approached, and that for this reason we ought to seek some way of expressing the Christian message of release from moral impotence which shall not presuppose the acceptance of so abstruse a doctrine as that of the Trinity. This consideration may help to justify what may appear to some the strange task which I have here set myself of expounding that message without once speaking of the Holy Spirit. But after all does such a manner of exposition need any defence? Are we not told that the Spirit works by taking of the things of Christ and revealing them unto us? Therefore, to show that moral

victory comes through our recognizing God in Christ is to show that it comes through the operation of the Spirit.

The Incarnation and the Problem of Moral Impotence

'I cannot understand my own actions; I do not act as I want to act; on the contrary, I do what I detest. Now, when I act against my wishes, that means that I agree that the [moral imperative] is right. That being so, it is not I who do the deed but sin that dwells within me. For in me (that is, in my flesh) no good dwells, I know; the wish is there, but not the power of doing what is right. I cannot be good as I want to be, and I do wrong against my wishes. Well, if I act against my wishes, it is not I who do the deed but sin that dwells within me. So this is my experience of the [moral imperative]: I want to do what is right, but wrong is all I can manage; I cordially agree with God's law, so far as my inner self is concerned, but then I find quite another law in my members which conflicts with the law of my mind and makes me a prisoner to sin's law that resides in my members.'

The foregoing is (with the exception of the phrase in square brackets) Dr Moffatt's vigorous rendering of a passage (Romans vii. 15–23) which forms part of an introspective analysis by the Apostle Paul of what had been his pre-Christian moral experience and of what, we may presumably add, was still his experience whenever he neglected to appropriate the new moral resources to which his Christian faith had given him access. The substitution of the phrase 'moral imperative' for the term 'Law' in the original is so far, I think, from perverting the meaning of the passage that in reality it helps to set it in a clearer light for the modern reader. For, in the first place, the context shows that it is the moral and not the ritual part of the Jewish sacred law that the Apostle has in mind. And, in the second place, I think those ethical writers

are mistaken who suppose that the whole secret of the moral impotence on which the Apostle looks back lay in his having then conceived the moral life as consisting in obedience to an externally revealed law, and who imagine that the moral liberation which he experienced had its roots in nothing more than his learning from Christ to substitute for obedience to such a law aspiration after a freely chosen moral ideal. Who can read the Apostle's own phrases in describing his pre-Christian experience: 'I do what I detest'; 'the wish is there'; 'I cordially agree with God's law'—without feeling that the conduct enjoined in the law was for him already not only an obligation but an ideal freely accepted?

From the moral impotence which he so graphically describes the Apostle found himself delivered. His testimony is this: 'The law of the Spirit brings the life which is in Christ Jesus, and that law has set me free from the law of sin and death. For God has done what the [moral imperative], weakened here by the flesh, could not do; by sending His own Son in the guise of sinful flesh, to deal with sin, He condemned sin in the flesh, in order to secure the fulfilment of the requirements of the [moral imperative] in our lives, as we live and move not by the flesh but by the Spirit' (Romans viii. 2–4, Moffatt's version, with the same substitution). Here impotence has vanished; the moral imperative finds its requirements fulfilled; and the Apostle connects this transformation with the Incarnation in Jesus Christ. Our undertaking in this concluding study is to realize the fact of moral impotence, to investigate the problem it creates and to see how insoluble it is apart from the belief that the Creator is One who could not refrain from becoming Jesus, the Christ.

First, as to the fact and the problem which it seems to create. Mere moral imperfection constitutes no problem, at least if the word 'moral' is used in the broad way which usage sanctions. Even if every man were always able to do spontaneously and gladly that which his insight showed

him to be right, there would still be imperfection everywhere of a kind which usage allows us to call moral. For although the conduct of such men as we have imagined would be dutiful according to their lights, it might have possessed a higher degree of worth if their lights had been different—that is to say, if the possession of a richer personality and a more intelligent insight had enabled them to realize the need for a more adequate kind of response to the situations in which each of them had to act. Moral perfection, in this wide sense of the term, is clearly something which has to develop and to go on developing in order to be at all. Hence to demand that it should ever be a completed possession in a life lived under the conditions of time would be merely meaningless. Even Jesus Christ, of whom we are told that He challenged any one to convict Him of sin, refused to accept the title ' good ' from one who seemed to use it in a sense that implied perfected attainment. It is the absence of something very different from this self-contradictory ideal of a finished character that raises the real problem. It is man's impotence to pursue unreservedly not the good which he does not yet understand but the good which he does understand—his inability to obey, spontaneously and consistently, not a range of duty which he does not perceive but a duty with which he is already acquainted. Let us give the name ' sin ' to any failure to pursue unreservedly that which we know to be good, any reluctance or shortcoming in our obedience to the duties that we recognize. Then we can state our problem in the following terms : How can we believe that the Creator is thoroughly in earnest in His detestation of wickedness if He is willing to be responsible for a universe in which His creatures find it impossible to live free from sin ?

Before we investigate this apparent difficulty it will be well to guard against one possible misunderstanding of the terms in which it has been formulated. The aspiration for present sinlessness deserves the suspicion with which

it has been regarded in some quarters as soon as it becomes an aspiration to receive here and now some power or baptism of grace which will be henceforth a guarantee against the commission of any sin. For a guaranteed innocence is not moral; goodness is the ever renewed act of a will which is at liberty to do otherwise and prefer the bad. We must make it quite clear to our own minds, therefore, that it is not inability to sin but ability not to sin that we may naturally expect a moral Creator to confer upon men; it is the apparent absence of this ability that seems to call His goodness in question.

But is the ability really absent? There may be some who will endeavour to abolish the whole problem by affirming that, in spite of appearances to the contrary, moral impotence is not a fact. They may follow the high road of *a priori* argument and say: 'Moral impotence is a contradiction in terms, for where there is impotence, there is no morality, and where there is morality, there is no impotence. If I ought, then I can; and if I cannot, there ceases to be meaning in saying that I ought.' Now this famous Kantian argument is certainly correct within its proper limits. The consciousness which expresses itself in the words, 'I ought,' when these words are uttered with immediate conviction, has as an ineradicable part of itself the assurance, 'I can.' Weaken the assurance of capacity to do a particular deed, and the consciousness of it as duty begins to fade away. Intensify the vividness of the sense that precisely this good deed is one's imperious duty, and not only the assurance of power to perform it but the actual will-power itself grows stronger. Unfortunately, however, this line of argument is really beside the mark. For moral impotence consists precisely in an inability to be, continuously and consistently, conscious of duty in that vivid way which creates and sustains the will to perform it. We remember that we have perceived how wrong is that which we are on the point of doing, but our present consciousness of its wrongness, being really a

knowledge grounded in memory rather than possessed of the vividness of present perception, has not that potency of performance which belongs to direct vision of duty. We do not doubt that we could perform it if we wanted to, but that is just what we do not want. It may be also that, if we now so desired, we could see our duty once again with that vividness which inspires the will. But the desire to see it thus is absent; we would much rather, at the moment, succeed in thinking the path of inclination our duty. How familiar an experience this is! And just because it is so familiar, we are led, even in our moments of keenest moral insight, to expect this familiar experience to return. We expect to find ourselves once more in a condition in which we shall not be able to do what we ought because we shall have lost the vividness of our perception of the moral claim. And since we expect to have this experience—since we expect to be sometimes unable to fulfil our duty of avoiding a particular sin to which we are prone, we do not quite believe that the duty is absolutely binding. Our experience of frequent moral impotence prevents us from quite honestly believing that it is sinful to be a sinner. We settle down to the idea that God is content that in this world even good men should not be sinless.

Now it is of the first importance that any such idea should be put out of court. For reflective men cannot continue to believe in the divine worthiness of a Creator who is willing to be responsible for a universe in which it is a psychological impossibility for men to live free from sin. It may have been primarily of outward trial and providential deliverance that the Apostle Paul was thinking when he said: 'Trust God, He will never let you be tempted beyond what you can stand, but when temptation comes, He will provide the way out of it, so that you can bear up under it' (1 Cor. x. 13, Moffatt's version); but the principle applies to temptation of any kind. If God is to be a moral deity, sin must never be inevitable.

And to prevent sin from being inevitable it is not enough that, when temptation arrives, we shall be able to say truly to ourselves: 'I can conquer this temptation if I wish.' For temptation masters us just by weakening this wish, and the inevitableness of sin means nothing else than the certainty that sooner or later each man's wish to conquer temptation will be found lacking in intensity. To annul the inevitableness of sin must mean, therefore, to place within man's continuous reach a plane of consciousness upon which the wish to conquer temptation is never weakened to the point of nervelessness. It was upon this plane of consciousness that Jesus Christ habitually lived; and this fact, together with the further fact that only through Christ had this plane of consciousness come within his own reach, led the Apostle Paul to describe his deliverance from moral impotence in the words: 'It is no longer I who live, Christ lives in me' (Gal. ii. 20, Moffatt's version).

Both our problem and the general principle of its solution now stand before us clearly. The problem is this: Moral impotence is a psychological fact; how then can we believe in the moral character of the Creator who is responsible for tolerating its presence? And the solution which Christianity propounds is this: It is part of the meaning of the Incarnation that although (as our second study showed us) spiritual ends required the Creator to allow the possibility of sin and of the moral impotence which is its natural fruit, yet He is so far from tolerating this impotence that He fights against it by placing within man's continuous reach a plane of consciousness which excludes such impotence.

In trying to understand this let us begin by returning to the Apostle Paul's description of his pre-Christian moral experience. He appears to say that what he found inadequate was 'the Law' or, as we have expressed it, 'the moral imperative.' 'This is my experience of the moral imperative,' he says; 'I want to do what is right,

but wrong is all I can manage.' But when we look closer we find that it is not of the moral imperative in general that he is speaking. He does not mean that he found it impossible to obey any and every right command; he did not find theft and murder and perjury inevitable. In the beginning of that introspective description of which we have quoted only a part he singles out one of the Ten Commandments in particular, 'Thou shalt not covet.' He says that in the days before he realized this to be a moral imperative, he had no consciousness of moral impotence, but that as soon as it came home to his mind that all coveting was forbidden, he made the discovery of his powerlessness to render obedience. Now this is very significant. For this was the only injunction of the Jewish decalogue which had not yet become, at least in the letter, a condition of respectability. A man could hardly, in the Apostle's day, be regarded as a respectable Jewish citizen if he held aloof from the public worship of Jehovah, or practised idolatry, or took the divine name in vain, or broke the Sabbath, or failed in outward respect to his parents, or committed murder or adultery or theft, or bore false witness against his neighbour. But no Jew would have refused to regard a man as a respectable citizen simply because he was unable to exclude absolutely from his heart all movements of covetous feeling. It was thus in respect of a moral requirement which went beyond the ordinary standard of good citizenship that the Apostle met with his experience of moral impotence. Without heart-rending difficulty and failure he could live up to the code of behaviour expected of and achieved by all honourable men of his day; but to rise beyond that and practise consistently a level of thought and emotion and deed which was generally regarded only as an ideal of aspiration —this was an achievement after which he yearned but which he found himself impotent to accomplish.

Now it is precisely at such a point that the moral difficulty becomes overwhelming for every man and not for

the Apostle alone. Impotence begins for us all as soon as we learn to aspire in earnest to live unintermittently upon a moral level higher than that of the circle to which we belong. Habitually to live up to the standard which the conscience of our own social circle expects of us is an achievement which may sometimes require effort but which is by no means beyond our moral power. It is only when we aim at a higher standard that our failures become more frequent than our successes. Now why is the fact so ?

If the standard beyond which impotence begins were the same in all circles and in all ages, we might suppose the explanation to be that the higher levels of virtue were intrinsically more difficult than the lower. But the facts are conclusive against any such theory. The true explanation, although doubtless very complex, is to be looked for in the contrast between the form in which the moral imperative addresses us when we are aiming at a moral standard which our own circle regards only as an ideal and the form in which it addresses us when we are following simply the moral standard which that circle exacts from us. In the former case we hear the moral imperative saying to us: 'Go and be good'; in the latter case the moral imperative can speak through our comrades' voices, calling to us: 'Come and join us in the good task on which we are engaged.' Let us glance briefly at three aspects of this contrast.

First, there is the enormous difference between trying to be good and trying to fulfil a good task. The man who sees a worthy task waiting for him and responds to its call, finds his attention drawn away from himself and his moral resources unlocked by the challenge of an objective need. In labouring at the good task he becomes good himself without noticing the fact. On the other hand, the man for whom duty takes the form of an effort to become good has his attention necessarily driven inward upon his own uninspiring self, and struggles self-consciously after virtues of which the very essence is spontaneity. Now the virtues which at any time form the standard

expected of every good citizen are those which are obviously indispensable to the smooth working of the social fabric at its existent level of development. Without these virtues the world's work would not get itself done. They are therefore obvious aspects of the task which invitingly challenges each man's energies. So long as we are children and have little share in the world's work, we may have to aim consciously at these virtues as virtues; we may require to try to become good in these respects, and very uphill work we find it. But when, as adults, we have entered upon the world's work, the commonplace virtues become easy, being called out in us unself-consciously by the challenge of a concrete task which is impossible without them.

In the second place, there is the contrast between a code of conduct which has been proved practicable and a code which is still an ideal. Our rational instincts demand that the good shall be also the reasonable and it is quite clear to us that the demands of the average standard are part and parcel of a rational scheme of life. But in the imperfectly explored realm of ideal justice, ideal honesty, ideal humility, ideal selflessness, we are not so sure of our ground. Would life, we ask, be really practicable on these lines? And if it would not, are these ideal virtues really virtuous after all? Such questionings help to weaken our capacity of response to the claims of the ideal standard.

In the third place, there is the vital difference which every born leader of men understands between the command 'Go' and the command 'Come.' The call to live up to the standard which our own circle exacts from all as a condition of respectability is a command which says 'Come.' Our fellows are doing the same and are asking from us no more than they lay upon themselves. They trustfully count upon our practising the ordinary virtues, and so any declension from this level would be, we feel, a breach of trust. Thus the moral instinct in the narrower sense is seconded by the instinct of loyalty, and it has further

support from other instincts which there is not space to enumerate. On the other hand, the man who has learned to aspire after perfect conformity to an ideal standard not yet reached by his fellows hears the moral imperative uttering the chill command, 'Go.' It is to a lonely task that he has to address himself, a task which his fellows may or may not admire him for attempting but in which they anticipate and are very ready to condone failure.

Such are some of the aspects of the contrast which explains the impotence that besets the ordinary man when he tries to live consistently by a moral standard which his fellows regard as merely an ideal. How, then, is this impotence to be abolished? If our explanation is correct, there can only be one way. The contrast which we have been analysing must disappear. It must be possible for the moral man to hear the ideal standard addressing him in the same tones as he has been wont to hear in the summons of the ordinary standard. It must cease to say, 'Go and be good'; it must speak instead with a comrade voice and say: 'Come and join me in the good task on which I am engaged.' For the self-conscious effort to become good it must substitute the challenge of a concrete task; for an unexplored code of conduct of questionable practicability it must substitute an obviously practicable scheme of life; and for the exhortation, 'Go,' it must substitute the appeal, 'Come.'

Now this transformation of the tone and words in which the ideal standard utters its moral imperative happens for every man who, not as a theory but with direct spiritual vision, recognizes in Jesus the Incarnation of God as a Christ and surrenders trustfully to His 'Follow Me.' For such a man conformity to the highest of all possible moral standards at once comes to mean fellowship with God in a concrete practicable task instead of a lonely, self-conscious effort to become good. (1) If even the call of the world's work, as it comes to the ordinary citizen in the form of a definite share in the task of maintaining the social fabric,

can by its concrete challenge evoke in him unself-consciously the average level of virtue, how much more potent is the call which the Divine Christ utters to us to join His following as He marches forward upon His mission of rescuing from decay and transfiguring to perfection the entire world-order in every one of its aspects? In the service of so inspiring and absorbing a mission is not every virtue, even the most ideal, drawn out into unself-conscious and spontaneous life? (2) Since He who summons us to a share in this task is divine, there can be nothing impracticable about the life which its prosecution entails. It may possibly require in us capacities, both physical and mental, exceeding the bounds of what we have been accustomed to regard as the 'natural.' But since we are only obeying God's call in facing the task, it is not presumption but simple obedience to orders if we, so to speak, indent fearlessly upon Him for such 'supernatural' or unprecedented supplies of physical and mental power as may be needed for our fulfilment of His commands. (3) There is no more loneliness about the life of conformity to the ideal moral standard. For since God's incarnation in a Christ reveals Him as engaged in the carrying to perfect fruition of every aspect of the world's life, there is not one of our ordinary tasks too commonplace for our perfect execution of it to be an act of fellowship with Him, and consequently of fellowship also with the community or 'Church' of those who, by recognizing God in Christ, have shared our escape from moral impotence.

It is difficult to be content to compress thus into a single paragraph the delineation of a change of moral outlook which, when experienced in its fulness of meaning, revolutionizes life and redeems from moral impotence. Limitation of space, however, imperatively forbids a fuller treatment. It is necessary, therefore, to proceed forthwith to the last step of our argument.

Was the possibility of redemption from moral impotence for the first time provided only when Jesus Christ appeared

upon earth ? If so, then throughout earlier ages God must have tolerated the inevitableness of sin, and so the problem of reconciling such tolerance with His moral character would remain unsolved. But to argue thus is to misunderstand the solution which has here been suggested. What releases a man from moral impotence is to be able to hear the imperative of the ideal standard as a voice of God saying, 'Come and join Me in the good task on which I am engaged.' Now it was open to men to hear the imperative thus long before Christ came. For God has other ways of self-revelation to the human heart not less real, though less perfect, than an incarnation—ways, other than an incarnation, of conveying to the listening soul the message of the Incarnation itself. And it is not the Incarnation, but the message of which the Incarnation is the most eloquent expression, that sets free from moral impotence—the message that there is no human task too humble for its perfect discharge to be an act not of lonely virtue but of fellowship with God Himself. Nevertheless there had to come a time when, without an actual incarnation, this message would cease to be credible. For God can have no fellowship except with those whom He forgives ; and unless men were to be for ever defective in their sense of the awful guiltiness of sin, there had to come a time when they could no longer believe in God's fellowship with them until they had beheld Him dealing with sin in a oneness of hostility and love, by means of an incarnation unto death. In order that there might be from the first a way of escape from moral impotence it was needful that God be eternally One like Jesus Christ in character and purpose, and in order that the way of escape might remain ever open it was needful that He should actually incarnate Himself as a Christ, a Redeemer of the entire world-order.

A. G. Hogg

THE EVANGELIZATION OF THE ENLIGHTENED MOSLEM

By PRESIDENT R. S. McCLENAHAN

Without question there is to-day, more than ever before since the rise of Islam, a manifest spirit of inquiry on the part of Moslems. It is noticeable in some lands and communities more than in some others, and of course in varying degrees; but it is to be found wherever the facilities for modern enlightenment are available and wherever there have been for some years actual contact with evangelical Christianity and consequent comparison of it and its product with Islam and its sterility. It is specially manifest where vigorous intellectual processes have been stirred through the presence of Christian missions with schools, instruction in science, the introduction of foreign literature, the circulation of the Bible, the discovery of new ideals of womanhood and efficient and conscientious foreign medical workers. Along with these have been the influences of the contact with the ordinary affairs of Christian civilization and Christian governments, which have brought larger freedom of thought and investigation, security of life and property, and a quickening of the intellectual processes into more liberal and progressive activity on the part of individuals and communities.

This has brought to the attention of the Christian Church a problem which did not formerly exist, viz. that of the evangelization of the enlightened Moslem. I do not say the educated Moslem, for very often the two words are not synonymous. For centuries there have been in all Moslem lands thousands of the Ulema (scholar) class, the educated leaders who, at the centres of the Moslem world

have with much labour winnowed from the literature of Islam what they have regarded as an intellectual pabulum, based upon the Koran and the Traditions of the Prophet. Within recent years serious inroads have been made upon the numbers of those who have been content with such an education. In some parts there has been an attempt to buttress up that medieval educational system, but it has not succeeded ; slowly but surely it is disintegrating.

That antiquated system produced men who regarded as *summum bonum* the heritage of faith and knowledge which an exclusive Islam gave them. But the modern Moslem, the man who has for the past one or two generations come into contact with facilities for real enlightenment either directly or indirectly, whose intellectual laboratory is more or less equipped with instruments of precision and who can not escape measuring things by facts, is a different individual. He often finds himself taking stock of what religious heritage he and his acquaintances have, comparing the faith of Islam and of Christianity, sometimes reading together the Koran and the Bible and noting facts concerning things social, political, economic, industrial.

The resultant is analogous to that which occurred in the days of neo-Platonism. The individual decides to be eclectic, to discard what he finds unpalatable in each of the two religions and approve of what appeals to him as true, always with the tendency to maintain the name and credit of the faith of his ancestors and the fellowship of his co-religionists. With subtlety and minuteness of analysis he arrives at what he considers the final solution of transcendent truth. He is frequently puffed up with the thought that knowledge is faith. Having discovered that ignorance and error usually coexist, he moves on to the worship of science. Having discovered so much of conflicting currents in his intellectual study of Islam, and with probably only limited facilities for the investigation of Christianity, he takes

refuge in his own deductions and stakes everything on them.

In our contact with such a man, we must count on his being, or at least his considering himself to be, just as keen and acute as we are. Does he not regard himself as an educated man? Has he not read the literature dealing with life's greatest problems? (The chances are that he has read one or two, or at best a half-dozen writers, without that ripening process of studying many minds and arriving at comprehensive thinking.) But the essential thing is to recognize his claim to be an intelligent man, worthy of the best that the world can offer him.

It is to be recognized that men and communities at this stage are passing through a religious adolescence. They are at the age of storm and stress. Their problems are now vital, for themselves and often for whole nations and races. It is a time for patience, sympathy, charity, frankness and avoidance of any thing that might offend. It may not be the easiest thing for the Christian worker to be as patient with a man as he ought to be. He may not be able to comprehend how one can have had any acquaintance with truth and still remain a Moslem. But it is just because Christianity has found its greatest development through freedom of thought, frank investigation and enlightenment, that one must bear with the unwilling Moslem mind, especially at this stage. It is not for the missionary to smother this spirit of inquiry, but to welcome it, nurture and propagate it. It may require much of distinction, analysis, definition, limitation, niceness of discrimination, and full freedom for the dialectic method. But it must be remembered that one is dealing with a man of comparatively broadened vision, with a potentiality for greater broadening. It is a difficult situation for him. He is facing his decision from so many different angles. He is a thinking man; the missionary must give him credit for that and show him that he does so. This does not mean that there must be any compromise, and failure to emphasize the plain,

unmistakable message of the Gospel, both with respect to salvation and living. This must stand as the most conspicuous, the supreme element in every contact.

It is only reasonable to expect that from this type of men will arise the leaders in the evangelization of Moslems, men gifted by nature and training to fulfil the same function as men did in the apostolic and reformation days of the Church ; men who will maintain its constitution, worship and life, provide its theological science and literature adapted to its people, and be the strongest factor in the offensive and defensive contact with controversies, heresies and moral problems in that which we now call the Moslem world. These thinking men will, in many cases, step out full-armed for magnificent service when they are born again, and some things, now so difficult for them, are clarified. The intellectual processes will never produce the new birth, but they will give a matureness, a power and a penetration to truly regenerated men.

Imagine, then, the state of the mind of such a man, such a leader of men, proud of some of the things which Islam has done (and justly so) but with a growing impression that that upon which he stands is not sound—that the structure which he has regarded as stable is showing signs of not being so. What a flood of counter-currents threaten him—rationalistic, speculative, deistic, theistic, devout, infidel, mystic, iconoclastic, orthodox, heterodox, sceptical. It is difficult to put ourselves in his place, to whom a speculation has sprung up with a perverse perseverance analogous to that of the neo-Platonist and the gnostic.

Then gradually there emerges the idea of weighing the evidence. Imagine his soliloquy, ' I believe that I have come to doubt the truth of some things. Will not God Almighty give to mankind some evidence which will cure honest doubt ? May I not anticipate from an honest investigation some assurance, some knowledge, which will make me a more intelligent, steadfast believer, happier and consequently more effective for God and mankind as a

result of my strengthened faith ?' Not all have reached this stage of thought; but some have, more or less definitely. When a man begins to entertain even the beginnings of such thoughts, then there is the opportunity for the messenger of Christ's gospel to enable him to arrive at some better state. If a deep, unchangeable conviction comes to that thinking man, it will make him 'a fire to burn, a sword to pierce, and a hammer to break.' That soul, through an earnest, sane, thorough study of the credentials of the faith of Christ, is worth working for.

We have thus far been thinking of the intelligent Moslem in general. He is of many types, and what is true of one man may be far from true concerning his neighbour. The missionary's approach to him must take into consideration his state and act accordingly.

(i) First, there is the one who has come to value the contributions of historical and scientific investigation in its bearing on one's faith. He represents a group who, though probably the fewest in numbers, are sincere, earnest investigators. Here and there one discovers individuals of this class, occasionally in little companies of two or three, but generally quietly, if not secretly, conducting their investigations. The tide of their convictions runs deep.

This man is really a thinking, sober man. He is willing to take things at their real values, and to accept truth and discard error. With him, it will be well to emphasize first the destructive and then the constructive element; or in other words, let him see first the errors and inadequacy, the weakness of Islam, and then the truth and power of the Gospel. One may point out to him the inaccuracies, mistakes and anachronisms of the Koran and the Traditions, e.g. the astronomical errors (*surat el Higr* and *surat el Talaq*), how the requirements of the Fast of Ramadan are impossible to millions of our race (*surat el Bukara*), how fatalism is self-destructive, how fables are introduced as sacred truths (*surat el Maida, surat Saba,* and *surat Sad*). The sociological argument will interest him, and

what the results have been of the observance of Islam—sterile if not blasting, the death of freedom and toleration where the commands of the Koran have been obeyed; one may compare the political, social, economic, industrial and other conditions in Moslem and other lands. It would be well to call attention to how Mohammed was (at first) an honest but ignorant man, but established a cast-iron religious system for all men and all time. This man will recognize that real truth brings enlightenment and life to individuals and communities and that whatever is devoid of such results can not be true. Then one may emphasize the fruits of the coming of the Gospel and how, the more it has been known and observed, it has constantly given an upward trend to mankind and invites every freedom of thought and the probing of science. Then one may throw Mohammed and Christ on the screen, side by side; he may quote the Koran as claiming to 'confirm the Scriptures,' and show how absurd it sounds when the texts are compared. The arguments for the integrity of Scripture may be introduced, e.g. the argument from the manuscripts. One may mention the fact that Mohammed promised his followers an 'easy religion,' and some comparisons may be made between it and the word of God, a comparison of the paralysing with the quickening.

The principal danger in dealing with this man is to appeal only to his mind and not to his heart. There is a temptation on both the part of his instructor and on his own part to deal with intellectual proofs only, just because he is a thinking man. The logical evidence should be supplemented with the refreshing matters which inspire one's soul.

(ii) Next in numbers would probably be that type of man represented by the one who is influenced by contact with deistic, rationalistic, infidel and destructive literature. In this group are generally young men, imbued with the spirit of religious licence, often blatant and iconoclastic. The student communities of modern educational institu-

tions include many of them, young men who would show their 'learning,' and whose pride is to quote something sensational in religious controversy.

This man has been swept off his feet by reading such literature, or sometimes by the impact of what is at times justifiable and at other times unjustifiable higher criticism. He regards the Christian as narrow, bigoted and wrong, and morbidly so. He quotes Renan, Voltaire and others from his small stock of literature. One sees a good deal of this in Khalil Khalid's *The Crescent and the Cross*, and in Saiyid Amir Ali's *Spirit of Islam.*

It is to be remembered that this man represents an increasing and dangerous type. He will not be content to remain quiet or passive. He must convince or be convinced. One may well bring before him what slippery ground he is standing upon (as a Moslem) in identifying himself with Renan and Voltaire and other sceptics and infidels. To take their position means giving up his faith in Islam; to use their arguments is to use a blade that cuts both ways, and in any case is destructive not only of the Christian but also of the Moslem faith. He will have first to learn how small and sterile have been the influences of such men for humanity's uplift, and how thoroughly the world has repudiated them.

It would be well to penetrate such a man, to discover whether he has any religion at all or not. Something must be done to remove the mask of common phraseology, religious vocabulary and expressions, and to lay bare the man's real self. If he has any religion, is it constructive or purely destructive? Get him to state briefly his concept of Christianity, whether he has ever read the Bible, and what he learned of its contents, history and effects in the world. He generally exhausts himself soon. A challenge to produce a single sound argument from history or science (his much exalted science) to disprove the Bible disturbs him greatly. After this perhaps one can preach Christ to him, and array before him the evidences of Christianity.

One must not imagine that anything superficial will answer with such an individual. It will require preparation to meet him; better avoid him, especially in public, than go before him unprepared.

(iii) The next group differs from the former in utterly disdaining Christianity. They have not been armed with the offensive weapons of unbelief but simply hold Christianity in contempt. They are largely of the sheikh or maulvi class, men whose student life has been spent in the mosque schools; their habits of life, physical, intellectual and spiritual, have precluded their having made any investigation of facts concerning anything which Islamic sources provided.

The man of this type regards Christianity as entirely irrational and impossible. He considers its doctrines preposterous and absurd. He sees in Christianity only an ecclesiastical idolatry (reasoning largely from what he has seen of oriental churches) parading itself as superior to simple, unadorned Islam. He sees an autocratic priesthood and the gewgaws of church ceremony. He throws in your face your race and colour prejudices; your intolerance and your social customs shock and repel him, e.g. dancing and promiscuous attendance at religious services. He is galled under the political greed and (to him) oppression of Christians who have conquered his land. He recalls the Crusades and the propagation of Christianity by armies for centuries. He bristles at the very mention of the gospel of 'peace.' He feels that certainly if he should ever cease to be a Moslem, he would never become a Christian.

It is by no means easy to secure common ground for discussion with this man, points of contact and agreement between Christianity and Islam. Do nothing destructive at first; win him. Gradually bring him to discover the difference between Christianity and Christendom. Perhaps he may respond to the thought of one divine revelation for all mankind, a universal man and saviour, a universal religion and a universal law of life and growth. Perhaps

the portrait of Christ may win him. In any case, whatever is done must be extremely personal. Try to eliminate everything which might distract him. Clarify his vision of his own self, and how others are just like him before God. Here again the Word itself will accomplish most ; if he can be brought to read it, there is hope that he may be able to discover that he has been mistaking husks for grain, the apparent for the real.

(iv) A still larger number are the utterly careless, the indifferent. They abound in cosmopolitan communities and among europeanized officials. Religious matters are often set in the background by them, lest they interfere with official, social or commercial interests. No class of enlightened Moslems calls for greater service by the messengers of the Gospel than these, because of the insidiousness of the universalist tendency which threatens them.

With the man of this type, the resources of the fishers of men will be thoroughly tried. Not a spark of appreciation of Christianity has been awakened within him. He is apathetic, nerveless ; he is in a very dangerous condition and difficult to reach. If he has any religion at all, it is summarily comprehended in 'Allah is merciful and compassionate,' and with a complete prepossession with the thought that all goes well with a Moslem for time and for eternity, he is indifferent to you and your Gospel and everything that goes with it. He even pities you—you who take such pains to bring about the object of your religious hopes and activities.

The man is ill. He will not consider any kind of spiritual food, especially your kind, because he has no spiritual appetite. The treatment will have to be analogous to what occurs in dealing with the physical infirmities of men. It will be another case of the natural law in the spiritual world. The appetite must be stimulated. Get into his hands pointed, clear-cut literature, of course including the Bible. He may read it ; he may spurn it and burn it. But trust that it will some day, in some way, enter in and

awaken the functions of his soul. Invite him to the preaching of the Gospel. Be patient. Link him up with some activity of personal, social or community welfare, where Christian joy and duty are awakened, something that will warm him up. Be willing for the effect to permeate him slowly if necessary, while noting and acting upon every opportunity of carrying the gospel message home to his heart.

(v) Not widely different from the type just mentioned is the man who says that all religions are the same. This is becoming a popular position for men to take in the Moslem world. It is the easiest way of settling a large and hard problem. It requires no break with one's fellow-Moslems, no loss of prestige, no unpleasant situations. The man who takes this position does not wish to face things squarely or to offend any one, even a Christian. In any case, it is a serious state into which this man has fallen, who is willing to identify the faith of Jesus with that of the Arab of Mecca. He brushes aside your suggestions of a Saviour, the atonement, the incarnation, and all such (to him) incomprehensible subjects. He dwells in the ethical in both faiths. It will not do to rush hastily with this man into the main elements of the Christian faith. But from the purely ethical one can move on to the more definite and vital subjects. Clear-cut ideas must be introduced by his instructor; he will never do it. Like the man just mentioned above, his appetite for realities, strong, health-giving, spiritual food, must be awakened. Indeed, one's first duty would be to pray that such a soul might see itself, might be quickened to know that there is need of an atonement, and that the dynamic of Jesus Christ is the best the world has ever known. The man will avoid discussion, though it is just the thing he needs. He needs to be shown the inadequacy of Islam, how it is limited in its scope and its results, and what little claim it has for his own or any one else's allegiance, that Islam is a descent, while Christ's gospel has always produced an ascent. It will be discouraging to work with such an individual, but not hopeless.

(vi) A still larger number are the hopeless—men who by reason of various contacts in public and private life are losing their Islamic moorings, and with more or less enlightenment are all perturbed. In towns and cities, in gatherings for inquiry, in distribution of the Bible and Christian literature, in hospitals and schools, one finds them on every hand. Their numbers are generally in direct ratio to the facility for inquiry afforded by government, the administration of justice and freedom for investigation.

The man of this type is all bewildered. He is bordering on agnosticism, consciously or unconsciously. He is in a state of unrest, uncertainty and transition, though perhaps not willing to confess it, even to himself. Indeed, the contemplation of the possibility of religion staggers him. He has contemplated the life and teachings of both Mohammed and Christ; he has found a mountain of evidence on each side. On the one hand, his relationships with members of his family and friends, his previous study of Islam, and his whole environment, have created a mighty inertia of faith. But somehow, the whole system of teaching and the forms of Islam have become to him insipid. He detects that it, as compared with the Gospel, seems not to ring true. He finds an immense store of the credentials of Christianity. But he can not be sure; he sees such patent blemishes in Christian people, in history and to-day. He is constantly measuring the social, moral, intellectual and even religious products of the two faiths, but, be it remembered, without the standards which we use.

It is by no means easy to deal with the man. Points of contact are few, at least points of contact of which use may be made. What he needs most is a vision of the Saviour. Prophecy, miracles, the moral beauty of the Word of God, the Person of Christ seen from the standpoint of before, during and after His advent—all these may throw some light on the way, so as to lead this soul to a conviction of the truth of Christ. Plain, simple, unmistakable gospel sermons, intended to bring nothing more than the message

of the Saviour, together with the Gospel, will be of value to him, especially if he can be brought to gatherings where he may feel the encouragement of the presence of others seeking for guidance as he is. He is more or less conscious that he is on the wrong road; instead of emphasizing this, the missionary should make clear where the right road is.

With all these types of enlightened Moslems before one, the missionary should carefully avoid taking any position which will antagonize them more than the very minimum. He must be careful never to speak of them or to them as prejudiced, misled, short-sighted or fanatical. They will be pugnacious if attacked in the front, just as we would be. They are usually shy, suspicious, and reserved with us foreigners, and very often rightfully so. Above all, we must not be discouraged when they do not change their minds—these educated and enlightened men—as readily as men and women of less established convictions.

Many men of these various types are no Moslems at all; that is, orthodox Islam repudiates them. The thin edge of enlightenment has come in to separate between them and the faith of Islam, the Koran and the Traditions. They may be called reformed Moslems, or reforming Moslems; over against this we recall the statement of Lord Cromer that 'a reformed Islam is no longer Islam.' The disintegration of their faith in Islam has been going on through the operation of various agencies, as truly as through that of direct evangelization. The analysis is preceding the synthesis, the destructive the constructive.

The Christian missionary should endeavour to conceive of the depth and breadth of the gulf which they must pass over to come from Islam and all it involves to Christianity. Every means within his power to bridge that gulf ought to be used, with the constant reminder that whatever he does, he can not himself accomplish it. Only the miracle of the work of the Holy Spirit can do that. We are 'workers together with God.'

R. S. McClenahan

THE CHINESE MIND AND THE GOSPEL

By PROFESSOR J. LEIGHTON STUART, D.D.

I

A RECENT book[1] has undertaken to warn the Church of the West that just as Christianity saved itself from extinction in the early centuries by breaking away from its Jewish mould and adapting its rights and their philosophical interpretation to the Græco-Roman world, so must those of to-day to whom has been committed this sacred stewardship endeavour to readjust it to its modern environment, lest they in their turn fail of their trust. Whatever one may think of the historical argument of this book, or of its immediate application, it is full of suggestion for those who are summoned to be stewards of the faith in transmission to the oriental world. Two questions at once assert themselves. Is there any occasion to modify our western symbols of doctrine, habits of worship, methods of organized activity? And granting that these are only the expression of our faith, due to historical circumstances and racial traits, are we western missionaries competent to detach the essence from the expression? The former will be answered in the negative by many to whom inherited forms and phrases represent the eternal truth of Christianity. Others will so answer the latter question, on the ground that we of the West can with safety bear our testimony only through the rites and thought-forms which are most real to us, leaving the task of adaptation to Chinese believers.

[1] *The Stewardship of Faith: Our Heritage from Early Christianity.* By Professor Kirsopp Lake, D.D. London: Christopher. 5s. net. 1915.

The practical bearing of such questions is accentuated by noting the present status after over one hundred years of Christian effort, the range and intensity of which in comparison with the reaction thus far upon the nation's attitude produce a haunting sense of disproportion. Thousands of missionaries and many times the number of Chinese workers are devotedly using every variety of method; large sums of money are being spent annually with scientific attention to their most effective use; all that careful organization, all that energy, equipment and experience can contribute seem to be at our service. One is not so much discouraged as surprised. For with every fresh understanding of Chinese character, it seems the more reasonable to expect that all that is best in this people would eagerly respond to the Christian message as to the heart's desire. This impression is strengthened by the breaking up of the old order, the restless struggle after better things, the futilities of recent political, educational and other reforms, all of which should tend to make the people peculiarly receptive. Is this relative lack of response to be accounted for by the opposition which is inevitable when a grotesquely foreign propaganda clashes against the practice and prejudice of many isolated centuries, or by the no less inevitable unwillingness of the Chinese heart—which is after all a very human heart—to yield to the moral demands of the Gospel? It would be an amazing illumination if we could see our missionary enterprise through Chinese eyes—our (to them) sumptuous and unconsciously supercilious, but withal rather undignified and nervously hurried manner of life; our assumption of the *rôle* of teacher coupled with our amusing linguistic limitations and much more jarring ignorance of Chinese proprieties; our insistence upon their becoming identified with an alien organization which if not in some mysterious way related to the designs of the Great Powers is at least an adjunct to the imposing institutions and subject to the autocratic control of its foreign promoters; our very

philanthropies, prompted by the natural but egoistic desire to acquire merit in the other world, and our ethical teachings, which at best are about as good as those of the Chinese sages, though dreamily impractical in certain respects, weighted with outworn superstitions, and lacking in some fundamental virtues. In thus attempting to suggest the impression which missionary life makes upon the Chinese mind, the further question is provoked as to the extent to which the missionary is responsible. Is not the fault wholly one of Chinese provincialism and are we not to go ahead enduring all this misconception as a necessary part of the process? Or is there a partial hindrance in the imperfect adaptation of the message on the part of its occidental heralds?

Out of such questionings, two convictions become increasingly clear.

(1) *The Chinese nature seems, as it were, especially suited for Christianity.* This is not merely a corollary to the confidence that ours is the universal and final religion, but springs out of contact with Chinese life, being for the moment a racial rather than a religious deduction. One can easily spin daydreams of the time when, discovered as theirs at last, accepted alike by scholars and patriots and toiling masses, re-interpreted in Chinese terms and re-vivifying Chinese traditions, Christ will be worshipped in many a picturesque Chinese fane, with a richness of ceremony and a reverent dignity peculiarly their own, with their marvellously fluid and expressive literary vehicle consecrated to revealing His glory, with their finest traits of character—loyalty, moral idealism, practical benevolence, patient endurance—quickened by His power, He Himself becoming the new and greater Master of a race who have ever been quick to recognize and steadfast in honouring moral leaders as sent to reveal the will of Heaven for human life.

(2) *There is a wide divergence between the Chinese and the western religious consciousness.* This again is not so

much a theoretical conclusion as one driven in upon one's thinking by facts of experience. That the Chinese have a curiously Chinese way of looking at things will be obvious enough. But that we of the West have our own unnecessarily westernized point of view is not quite so apparent. One illustration of this—rather glaring to the Chinese—is the way we have been insisting on the maintenance of our various ecclesiastical units, not merely the distinctive doctrines and polities but many trivial accessories or conventions of worship and even the geographical names of many societies. Can western missionaries and the Chinese people be so mutually freed from their respective habits of thought and life, from their persistent preconceptions, as to see and emphasize the dynamic realities of Christianity while disregarding its non-essential trappings, and thus to find a fellowship too fundamental to be thwarted by any racial differences? This issue is now in process and the outcome is one of surpassing significance.

II

At any rate we in attempting to become as Chinese to the Chinese will do well to learn what we can of those historical causes which have resulted in their present religious attitude. It is somewhat of a commonplace to point out that Chinese civilization is unique in having been allowed to develop its religious ideas undisturbed by foreign influences. While this statement requires important qualifying exceptions, yet it has fascinating implications for the student. Not only so, but the record of this progress has been preserved in a voluminous literature. The Imperial Library contained as long ago as 190 B.C. 2705 volumes on philosophy by 137 different authors. The latest Encyclopedia of Philosophy—a mere dictionary, mind you—embraces 360 volumes. The new education is resulting in admirable handbooks, such as a *History of Chinese Ethics* by a writer evidently somewhat familiar

with western books of this nature. His critiques at the end of each chapter are of interest as showing how a Chinese mind turns round upon its own ancestry, and with the aid of modern learning interprets the best thought of their past to the Chinese of to-day. Out of such reading one becomes intensely conscious of two conflicting strains among Chinese moralists—ethical utilitarianism and ritual mysticism.

(*a*) *The ethico-utilitarian strain.* The dominant characteristic is undoubtedly their pragmatic bent, the advocacy of the golden mean in conduct, the avoidance of merely speculative issues, a utilitarian gospel of common sense and homely virtues. This is the glory of Confucius, and it thrills the imagination to think of how through two millenniums and a half one man has left his impress for good upon so vast a portion of the race. It has developed in the Chinese an ethical passion which demands fruition in practical life; an unsurpassed knowledge of human nature; a view of education which has made the saint and the scholar equivalent terms at least in theory, learning being in order to moral ends; a narrowing of intellectual and political interests to the fields of morals, so that in some such sense as we speak of the Hebrews as having a genius for religion, may we also say that the Chinese have developed a genius for righteousness. And like the Hebrew people, their literature is all shot through with this ethical quality, owes its origin in fact almost wholly to it. This literature is chiefly philosophy, history and poetry. But the philosophy is moral philosophy, the history is not only remarkably accurate but is suffused with moral purpose, while of the classical odes Confucius said that their faithful study would produce a mind without a single depraving thought. The Chinese have maintained an unquenchable conviction of the essential goodness of human nature and of the supreme worth of man's moral struggle. Confucius acknowledged that he was not a creator but only a transmitter, and this is largely true.

He was not before his age, nor do his teachings contain any very striking or novel philosophic truths. He threw no light on any of the eternally baffling problems of human existence; he had no sympathy with progress. He died consistently agnostic as to the future, apparently indifferent to it, and under a cloud of despondency as to the triumph of his principles. When confronted with these phenomena, Chinese scholars explain his abiding influence by answering that it is because his mind was set on righteousness. This speaks well not only for the sage but also for his countrymen. For beginning with the first year of the Christian era, when first a temple was erected in his honour, he has been the chief object of sacrificial worship, and continues to be venerated as the 'Most Holy Sage,' the 'Model Master of the Ages.'

But there is another side. It would be captious to pick flaws in so noble an idealist were it not for the impress these too have left upon his race. His conception of truthfulness was not lofty. This vitiated not only his conduct but his very attitude to truth. 'Do the dead have knowledge of our service and worship?' one of his disciples asked. 'If I say yes,' was the answer, 'filial sons and grandsons will ruin themselves in such services and offerings. If I say no, the unfilial will leave the dead unburied.' Such pragmatic treatment has resulted in the most radical defect not only of Chinese character but of their mental processes as well, not only their immoral indifference to truth but their illogical indifference to fact. There is an elusive sense of unreality playing over everything Chinese. They manifest a perverse lack of interest as to whether a given doctrine or fact is historically or objectively true. All that matters is whether or not it functions well. The bearing of this mental peculiarity on the Christian propaganda is patent. Apply it to those two greatest concepts which confront every teacher of men—God and immortality. Confucius, while loving the ancient odes of China, in which are some not unworthy recognitions of God as interested

in men and mundane affairs, yet spoke little about God and spiritual beings, recommending reticence on all such subjects. The supreme name for God, *Shangti*, constantly on the lips of his model kings and ancient worthies, Confucius uses only once in all his own teachings, substituting the more colourless and impersonal word Heaven. He reduces a once lofty monotheism to the worship of spirits and deceased ancestors, thus giving the sanction for virtual polytheism. Ask him—as his disciples did—about the future life. His answer is explicit, epigrammatic, but chilling and disappointing: 'While I do not know life, how can I know death?' Ask him about that with which he is surely acquainted, that which seems to be almost the essence of his cult, the worship of departed ancestors and heroes. He answers in another terse but tantalizing epigram: 'While I cannot serve men, how can I serve their spirits?' It is not surprising that Chu Hsi, his greatest commentator, some seventeen centuries later, is a materialistic monist and agnostic. Nor is it strange that Chu Hsi, the moulder of all subsequent Chinese thinking, violates the scientific axiom of cause and effect in evolving (like Haeckel) all phenomena from an unintelligent First Principle operating through the dual forces of *Yang* and *Yin*, then through the five material elements—metals, plants, water, fire, earth —but maintaining an all-pervading and inviolable order resulting in rational human beings whose nature is essentially good. The dead hand of the Master is felt again in his insistence on outward rites, the performance of which he claimed would not only reveal but would prompt and preserve the proper state of heart. But while this theory remains splendidly true in Chinese practice, it has also fixed a morality of externals, it largely explains the Chinese 'saving of face,' it has made them a nation of Pharisees, rigidly scrupulous and zealous but deficient in any disturbing sense of sin or eager seeking for salvation. Indeed, with almost the sole exception of Sun Tzŭ (Swincius) and his school, Chinese moralists postulate the natural goodness

of man. One other defect in Confucianism is its failure to touch the deeper springs of life. A religion of common sense and regulated propriety paralyses the imagination. Common sense is only a rough register of common experience. Even in material progress the Chinese have paid heavily. The people who invented printing, gunpowder and the mariners' compass lacked the imagination to apply these and have remained static. When all life is cramped into regulations based on existing political and social relationships, the look is backward and there is neither any motive to progress nor the means of readjustment to the new condition of world-contacts.

Confucius has been well described as a utilitarian idealist. So have his people ever been. 'Heaven is principle,' said his great commentator. Popular thought recognizes an invisible order, adequately empowered for all its duties, functioning with moral purpose in the inner sphere where earthly officials cannot act. This belief finds expression in numerous proverbs and moral tales which narrate instances where the unseen powers have bestowed blessing or inflicted vengeance with unerring knowledge and inflexible justice. It is only a philosophic restatement of this to say that behind all the perplexing phenomena of life there exists to the Chinese mind an elemental Power not to be deluded nor deflected from its unvarying righteous exercise. Their conception of heaven is at least that of omnipotent right. Yet the belief is strongly pragmatic. Mo Ti (Micius), who lived somewhere around the age of Confucius, is the most theistic of Chinese philosophers. But he argues for the belief in God not on the ground of its being true but—as he does for his almost Christian insistence on love—because of its practical benefits, this being his point of superiority over western religious tenets according to the author of the *History of Ethics* referred to above. The advocates of the Confucian state church plead their case chiefly on the ground that China needs such an aid to unify her people. The moral passion of

the Chinese has always run ahead of their religious sanctions.

(*b*) *The mystic strain.* Right along with their sceptical utilitarian ethic there has always mingled a distinctly transcendental note. In fact this was probably the controlling feature previous to Confucius, whose agnostic stressing of practicalities was a reaction against the puerile and profitless superstitions into which in his day the ancient teaching had sunk. But Confucius himself had a deep vein of mysticism. He edited the ***Book of Mutations,*** which is so recondite that even Chinese can only read it through commentaries, and these indulge in all varieties of subjective exegesis. Chinese metaphysics is after all quite naively simple and has been consistently maintained at least since many centuries before the age of Confucius and Lao-tse. They postulate the *Tao*, Road or Way, the orderly processes of nature, the life-giving, beneficent, righteous, eternally but ever calmly operative Force which is at the heart of things—in short the Chinese ***Logos.*** The *Tao* functions through the complementary cosmic principles of *Yang* and *Yin*, as revealed in, e.g., heaven and earth, sun and moon, male and female, light and shade, cold and heat. The art and duty of life is to keep in harmony with the *Tao*; religion is 'a system of discipline and ethics based upon observation, divination, and imitation of nature.' This explains the puzzling fact that a Chinese can be at once a Confucianist, a Buddhist and a Taoist. The groundwork of all alike is the *Tao*. Confucius had no thought of starting a new religion. He reaffirmed the even then ancient Taoism, and merely gave it a pragmatic ethico-political emphasis.

The real break came at that epochal time when Christianity was first winning its way westward into the Græco-Roman world and Mahayana or Higher Buddhism was spreading eastward into China. The latter has so many points of resemblance with early Catholic ritual and distinctively Christian ideas that there must be some causal

connexion. Whether this was mainly due to sailors and merchants voyaging west from India, or to a mission of St Thomas to that country, or to the Nestorian mission to China in the sixth century will perhaps some day become much clearer, and will have important apologetic implications. But with its marvellous adaptability it has been absorbed into the essentially native religion of the *Tao*, appealing to the mystical instincts of the people but unable to maintain its own purity. A reformed and subtly intellectual Buddhism, reinforced by gorgeous ritual, will probably be the greatest antagonist of the Christian movement in the Far East. It is significant that Liang Chi-chao, the most brilliant and influential living essayist, himself an ardent Confucianist and advocate of the new education, also argues *con amore* for Buddhism as being—in implicit contrast with Christianity—the most satisfying religion for Chinese. Later Taoism and Buddhism have degenerated into the crudest forms of polytheism and demonolatry. Populous China has a demon population denser yet. Not only do good and evil spirits swarm everywhere and touch human life in every possible phase, but their existence and functions are believed in on the authority of the sages and as the outworking of the *Tao*. Hence the immensely popular tales of magic, witchery, demon-possession, were-wolves, dragons; hence idolatry, which in China means the thwarting of evil spirits by beseeching or beguiling the good; hence the ingeniously reasoned systems of geomancy, exorcism, incantation, burial rites, ancestral worship; hence the search for the elixir of longevity through ascetic practices, and the quest for peace through pilgrimages, monastic vows and ritual observances. In countless better spirits this is sought through fellowship with nature in secluded—and always picturesque—retreats on riversides, wooded islands and mountain tops. A suggestive phase of Chinese mysticism is the emphasis from ancient times on inactivity or quietism, self-effacement, suppression not only of desire but of

fretful effort as well. Thus in the *Book of Mutations* we find :

> The mutations or processes of the Universe work without thought or calculation, and without action ; they work silently, without agitation ; and yet, when they stir, they pervade everything under the heaven.

And again, in the *Tao Teh Ching*, the Bible of this school :

> The *Tao* is always without action, and so there is nothing which it does not perform. . . . Do no deeds ; occupy yourself with inaction. . . . The man of study increases his knowledge daily, but he that cultivates the *Tao* diminishes his knowledge from day to day ; he diminishes it and diminishes it again, till he arrives at inaction ; having arrived at inaction, there is nothing which he cannot do.

This is the teaching also of Rabindranath Tagore, revealing the spiritual kinship among the peoples of Asia.

This ethico-spiritual culture rises to its finest in two brothers of the Sung dynasty and their philosophic school which flourished through the four succeeding centuries. They emphasized the distinction between knowledge through the senses and moral intuition derived by self-examination and discipline. This from Wang Yang Ming is typical :

> The basis of the human heart is heaven-derived principle. When this illumines the spiritual consciousness it results in moral intuition, an attainment equally possible in sage and common man, through all ages, among all mankind.

The positive value of Chinese mysticism is the vital belief it has maintained in the moral nature of the *Tao* or cosmic force. That heaven's influences are helpful and can be responded to on earth by human aspiration finds concrete expression in the pagoda rising heavenward, as indeed its ideograph implies, being formed of the signs for 'earth' and 'answer.' Through all the vagaries of Chinese superstitions and the villainies of Chinese life, religious ideas have been a powerful deterrent to vice ; they have kept alive the consciousness of an unseen righteous power witnessed to in each man's conscience ;

they have inspired the striving to keep in harmony with this living, moving, creating order of the universe which those of all three religions call *Tao* or Way ; thus they have aided this people to realize in conduct many of the finer urgings of the human spirit.

III

The impact of our western civilization has now broken in upon all this jumble of utilitarian ethics and mystical speculations crystallized by centuries. The religious consequences will be a pronounced reinforcement of materialistic agnosticism in philosophy and a powerful stimulus to material achievement in life ; the rejection of all religion as superstition inconsistent with modern culture ; the recrudescence of the insuppressible mystical strain either in the old religions reformed or in syncretic theosophies and vulgar frenzies from abroad ; an increase of cosmopolitan vices and the fading away of the nobler Chinese moralities ; a rising national self-consciousness asserting itself in such passionate struggles as that for a Confucian state church ; and finally—though perhaps not yet—a deepening disillusionment and a hungry appropriation of the Christian evangel.

Into this welter of crumbling beliefs and restive reforms of inherited conceptions and shattered standards, Christianity has intruded itself, unwelcomed, misunderstood, an Anglo-Saxon aggression, an irritating anachronism. How can the foreign evangelist adapt his message to such a situation ? Four points may be suggested :

(1) *Comprehension.* The qualities of insight and sympathy are essential. The Chinese respond cordially to appreciation. The intellectual demand for this lies in acquiring the ability to read the literature and thus to learn the soul of the people, or to employ whatever other method will serve to bring one into such an understanding. The moral demand lies in the suppression of one's prejudices, and the determination to know the inner thought of

individual Chinese by intimate contact and then to give all possible play to their self-expression.

(2) *Friendliness.* To a people with such warm affections it is impossible to overstate the power of appeal that lies in merely being friendly, in showing a broadly human interest in the simple occurrences of their daily lives. Many a lady missionary in sweet unconsciousness of her saintly service is spelling the ways of God in words so simple that all can understand. It is worth while to encourage all those social instincts which the world over have found an outlet in family celebrations, friendly intercourse, and feast-days. Much that we stigmatize as idolatrous may be in essence only the manifestation of those same normal impulses which in other forms we enjoy and have largely sanctified by our religious associations. In other words, however necessary it may have been to insist on converts breaking openly with their past paganism, our treatment has perhaps been too negative in giving insufficient attention to Christian forms in which these wholesome instincts may express themselves. The Chinese reverence for their dead can be preserved and purified by christianizing their spring festival (about Eastertide) for worshipping at the graves. So with many another social custom.

(3) *Ethical emphasis.* To a people whose ancient characteristic has been a strong appreciation of ethical values, this element in Christianity naturally has the dominant interest. Chinese of all types are at one in this testimony. To them the supreme distinction lies in the positive quality of Christian love, the helping of other men simply because of their need, a love as broad and as deep as the wants of men, knowing no other limits, rejoicing in the hardship and even in the humble nature of the service, a dynamic doctrine which will cure — if aught can cure them — the woes of existence and the corruptions of organized society. The surpassing moral beauty of the character of Jesus has a winsomely cogent appeal. While

the dogma of His deity is one of the most generally mentioned hindrances, yet in its more modern statement in terms of immanence and personality it can awaken their enthusiastic allegiance and fit in with their own conceptions.

It is only a special application of its ethical appeal to refer to the social teaching of Christianity. While the new terminology of social science is gaining rapid currency, yet the Chinese have always had a generous sense of social morality both in its political and philanthropic bearings. Indeed one sometimes wonders whether right-living and benevolence are not almost equivalent ideas to them just as the two common characters are used almost indiscriminately for either. Duty, too, is not abstract unrelated righteousness, but something only obligatory in its effects on those with whom one has relationships. The Christian movement can wisely stress all forms of social activity as at once expressing its true spirit and functioning in a field where the Chinese mind is prepared to be peculiarly responsive.

(4) *Spiritual power.* The essential issue is one of power. The Church has not very much to add to the moral or even to the philosophic ideas of the Chinese. But so pragmatic a people will be quick to discern the vital energy in the Gospel as they have ever been conscious of this lack in themselves. Our doctrines should be taught them as descriptions of function. If any one doctrine be singled out to illustrate this functional interpretation of the Christian faith it would be that of the Holy Spirit. The Holy Spirit is 'the unique and ultimate fact and force in Christianity.' Chinese systems have their founders, their sacred books, their lofty ethics; but nothing that corresponds to the New Testament doctrine of the Holy Spirit. Religion as personal fellowship with God, the revelation and redemption given historically in the person of Christ, are all mediated and made real through the Holy Spirit. It is herein also that Christianity will appear unique to the Chinese as a living power now. The vindication of the

Gospel will never win its way among them merely by the presentation of a moral ideal; still less by any statement in terms of philosophic thought; least of all by objective arguments to a people so curiously devoid of interest in mere facts of history. It is only as a dynamic that Christianity will recommend itself to them, and according to New Testament records and teachings this dynamic is only possible through the indwelling Spirit of God. Chinese immanental conceptions should make them peculiarly receptive to this doctrine, especially in view of the current western emphasis on Divine Immanence. If there is one word that the New Testament stresses in connexion with the work of Christ it is 'power.' It is writ large upon our modern life that ideas are powerless apart from personality. Here again—and indeed these are mere suggestions of the principle—the Holy Spirit relates the historical facts of our Gospel to the ideals and impotence of the Chinese by revealing in experience the moral dynamic which resides in the person and work of Jesus Christ.

J. Leighton Stuart

CHILDREN AND MISSIONARY SOCIETIES IN GREAT BRITAIN[1]

By CONSTANCE E. PADWICK

I would not leave my native land
For all the gold of rich Peru

said the children in a dutiful singsong as they repeated Dr Watts' *Divine and Moral Songs*; but for all that, their native land would seem to have been a place of heavy burdens for some who were children when, after a succession of bad harvests, the nineteenth century dawned upon a Britain engaged in European war and perplexed by industrial changes at home. The hard winter of 1801 brought severe distress, and, in sympathy with the suffering in poor homes, the authoress of *The Fairchild Family* (whose first story for children was sold for £10 in the second year of the century) learned to forgo supper and to dine from an abhorred mess which she describes as 'a large lump of suet boiled in oatmeal.'

Frequent barge-loads of half-starved London pauper children were shipped off to become apprentices in the new mills in the north of England, there through relentless toil and hard usage to grow into the stunted, miserable child workers whom we know in the eighth book of Wordsworth's *Excursion*. In the London that they had left, happier children were learning from Bell's *Madras System* at Westminster, or in Lancaster's boys' schools in the

[1] Of the great missionary education movements in America, of the very interesting developments in Germany, and of kindred work in other parts of the continent of Europe, in Australasia and in India I am too ignorant to write. Indeed, to discuss the missionary education of the children of one nation is too great a task; and all the long story, so rapidly unfolding in the developments of the last few years, of the relationship between the Sunday schools and the missionary societies must be left for treatment by a more skilled hand.

Borough Road, but these experiments had not as yet resulted in the foundation of the two great school-planting societies,[1] and the education of the poor was still looked upon as the private hobby of the benevolent.

There were good homes, of course, and happy nurseries, where the classics (to Charles Lamb's disgust[2]) were Barbauld and Trimmer, and where the children worked on samplers such sentiments as :

> O may Thy powerful word
> Inspire a worm
> To rush into Thy Kingdom, Lord
> & take it as by storm.
> Sarah Becket aged 8.

Any picture of the child life of that day would have to include Marjorie Fleming,[3] vivid and impulsive, the darling of us all, as well as the shrinking little Lord Ashley,[4] dreading the encounter with a parent whose kindliest attention consisted in asking questions from the Church Catechism.

The records of the infant missionary societies in those early days of the century show no trace that they had begun to give a thought to the children of our country : certainly they had achieved nothing so far in advance of their age as a general educational policy.

Educational Changes.—But the winds of God were blowing, and new influences streamed in upon the child world. Already Rousseau's *Emile* had led to that wonderful *Swiss Family Robinson*[5] who rejoiced in contact with nature and an infallible parent. *Sandford and Merton* were children of this tribe, and Miss Edgeworth's delightful young rationalists were even now learning to observe the potato and the horse-chestnut, while her still more rational grown-ups were heard to say 'Had we not better reason with Rosamund than laugh at her ?'

[1] British and Foreign School Society, 1809. National Society for the Education of the Poor in the Principles of the Established Church, 1811.
[2] *Letter to Coleridge*, Oct. 23, 1802.
[3] 1803–1811.
[4] b. 1801.
[5] Published 1783.

Again, our English children felt the influence of that dear, ugly man at Burgdorf, who in 1801 published *How Gertrude teaches her Children.* The Infant School Society, with its model school in Spitalfields, was a direct reflection of Pestalozzi's spirit. In a catechism of 1823 concerning its work we find the following :

'Q. How does it differ in spirit and practice from the National Schools ?

'A. The fundamental principle of the infant school system is love.'

Children and the Evangelical Revival.—But what of the effect on children of the great evangelical revival which had given birth to the missionary societies ? At a first glance it would seem repressive. The whole of life had taken a greater seriousness.

> Let heathenish boys
> In their pastimes rejoice,
> And be foolishly happy at play;
> Overstocked if they are
> We have nothing to spare,
> Not a moment to trifle away.
>
> (*Charles Wesley*)

The new stress on the value of the individual soul led writers who had at heart the child's eternal safety to encourage the inward look.

> 'Then Mrs Fairchild gave the book to Lucy and told her to continue every day to keep an account of what passed in her heart, that she might learn more and more to know and hate her own sinful nature.'

These words are typical of *The Fairchild Family* as first published in 1817.

In infant theology Dr Watts reigned supreme, and here we catch the first glimpse of the world-wide outlook of the evangelical movement. But the thought of the non-Christian world only suggested the increased responsibility of the child of Christendom for his personal use of his

privileges. He was led to see heathendom standing up in judgment on his sinful little life.

> Then if this gospel I refuse
> How shall I e'er lift up mine eyes?
> For all the gentiles and the jews
> Against me will in judgment rise.

It is interesting to note that the two earliest children's missionary classics, *The Lady and her Ayah* (1816) and the more famous *Little Henry and his Bearer* (1832), while making clear to young readers the conditions of their own salvation, give no suggestion that children in Britain can have any partnership in missionary work.

But the spirit of Christ overflows even the honest convictions of His followers, and it is probable that those early evangelical homes were happy places. The children must have enjoyed the easy lilt of the many new hymns. In Mrs. Sherwood's own Indian home the orphan Sally seems to have been a boisterous small maiden, driving Henry Martyn to implore 'Oh Sally, Sally, do not sing, you will be the death of me.'

1816. A Spontaneous Missionary Movement. — In 1816 we read of a significant movement among the young Wesleyans; the new life found expression without any prompting. In April, boys connected with the Old Methodist chapel, Leeds, founded a 'Juvenile Missionary Society,' whose first meeting lasted four hours. Within a few weeks 'A Juvenile Friend to Missions' suggested that London should not be behind Leeds, 'and I think, Sir, with all deference, that Monday evening would not be an unfavourable opportunity for hinting at it.' His haste to begin is the most youthful trait in his solemnly worded letter. In the same year the young Wesleyans of Hull determined 'to cast with infant hands their mite into the sacred treasury,' and those of Bradford followed suit.

It is worthy of note that this spontaneous outburst of youthful missionary energy—and it has no recorded parallel in the story of British missionary societies until

many years later—was very simply connected with the Person of our Lord. To use their own words, the young Methodists determined 'to show love to the cause of Jesus Christ.' It is as if the children of 1816 were telling the missionary societies that they wanted to be taken into partnership with their elders and to have a part to play in work which called out loyalty to a Captain.

1827. The First Approach to the Children.— The next decade shows the first systematic approach to the children on the part of missionary-hearted 'grown-ups.' In 1827 (the year in which Keble published *The Christian Year*, Dr Arnold went to Rugby, and the *Tales of a Grandfather* were dedicated to Master Hugh Littlejohn), a penny magazine appeared under Baptist auspices. This *Baptist Children's Magazine and Sabbath Scholars' Reward* gave a leading place to missionary articles. Mingled with papers on such subjects as 'Gloomy Dying Scene,' 'Rats the Executioners of Divine Vengeance,' 'Dying Experience of Jane Smith of Wendover,' we find missionary biographies, generally with a heavy stress on the closing scenes of life. It is easy to shudder at the night terrors of nervous children subjected to a course of such literature, yet it is well to remember that at least the children were being treated with high seriousness which must have been more grateful than an overdose of funny 'golliwogs.'

A Decade of Publications, 1839–49.—For more than a decade this little paper stood alone; then we find a stream of magazines for children.

In 1839 John Snow (publisher to the London Missionary Society) produced *The Missionary Repository for Youth.*

In 1842 the Church Missionary Society began the issue of its *Juvenile Missionary Instructor.*

1844 saw the *Wesleyan Juvenile Offering, A Miscellany of Missionary Information for Young Persons,* also the *Missionary Magazine for Children of the L.M.S.*, which was advertised as 'The cheapest periodical that has ever appeared in our country. Twenty-four pages for one half-

penny'; and in Scotland the *Juvenile Missionary Magazine of the United Secession Church.*

In 1845 the Baptist Missionary Society's *Juvenile Missionary Herald* put in an appearance.

In 1849 the *Parochial Missionary Magazine* of the Society for the Propagation of the Gospel is recommended as acceptable to Sunday school scholars. 'It may even assist in fixing and enlarging among the poor some notion of geography.'

There is a strong family likeness among these squat little books with their amazing woodcuts, and their language is as ponderous as their titles suggest. But how are we to account for the fact that the children had assumed such importance in the eyes of missionary committees as to warrant this sudden output of literature?

THE 'THIRTIES': THE DECADE OF THE DISCOVERY OF CHILDREN'S HALFPENCE.—Examination of the story of the missionary societies during the thirties leads to the conviction that missionary committees had discovered not children but a copper-mine. As the C.M.S. *Juvenile Instructor* naïvely remarked, 'Multiply the pence and 252 of them will form the golden guinea.' So early as 1831, 10,136 schools were connected with the Sunday School Union, and the *Baptist Magazine* of that year, in a letter to these schools, remarks, 'Many of you, dear young friends, have been giving your halfpence weekly for a long time past.'

From 1838 onwards the secretaries of the Wesleyan Methodist Missionary Society were bombarded with letters from one Joseph Blake of Harrow, urging them to make use of children as collectors. 'Young people are very active in what they undertake, and certainly they cannot be employed too young, for even Infants have been known to make good collectors.' As a result of this good man's enthusiasm the society started Christmas and New Year offerings which in 1841 amounted to £4721. The copper mine yielded well!

The Church Missionary Society, too, was encouraging

'juvenile collectors,' though, 'Adverting to the age of the parties whose exertions are thus called forth . . . no contribution should be solicited from any person without the consent of the parent or teacher of the collector.' Wise folk on that committee!

We find a like story in the London Missionary Society, which had peculiarly happy and friendly relations with child givers, who in 1843 were told of 'a delightful opportunity' to build a missionary ship. The response was enthusiastic. 'As a parent and grand-papa,' wrote one veteran, 'I feel my heart beating young within me, though in my seventy-eighth year, while I picture to myself a kind of universal stir thus produced in Christian families throughout the land.' And indeed it can have been little less. The children gave £6000 within a year to build the *John Williams*. For once children had been offered a partnership in the work in a way which they could clearly understand.

Education in Giving; in the 'Forties' and To-day.—Through the magazines the missionary societies spoke month by month to the children, and the study of these little papers enables us to estimate the missionary teaching and the missionary motives set before early Victorian children.

As might be expected, the magazines all deal frankly and faithfully with the subject of missionary gifts, congratulating boys and girls on the better destination of 'pence and halfpence which would otherwise have been spent on foolish toys.' The following extracts are highly characteristic of the way in which this subject was treated:

'But will it help the work, mamma,
So small a sum?' he cried,
'I wish it was a *Sovereign*,'
And then he deeply sighed;
'*But I shall soon a man become,*
And then may give a greater sum.'

For copper, silver, notes or gold
God will repay a hundredfold.

To a Juvenile Collector of Small Sums

Behold the emerald field
Where sheep and oxen feed;
If 'twere not for the *Blades*
Say, where would be the mead?

For, mark! a penny Tract if well
Applied, may save a soul from hell.

We notice a constant tone of apology for the smallness of children's gifts. They are still judged in their relation to the society's finances rather than to the missionary education of the child. This attitude explains why the early children's papers insisted even more clearly on collecting than on giving. The difference between the two methods lies not in immediate financial result, but in the secret places of the child's soul: he may grow, as all the saints have grown, by what he surrenders to the Lord.

Pondering those old exhortations to the children one is haunted by some lack of nobility. Yet the connexion is clearly traced between the penny and the great work of missions. The penny may save a soul; in fact it would almost seem that a sufficient number of pennies would save the world. What is absent to an astonishing degree is the connexion between the child's gift and the Lord. The giving of the missionary penny seems hardly ever treated as an act of worship, a personal transaction between the little child and God. It is as if a child were to buy a pen because it is a useful object and may write beautiful and cheering letters, instead of buying a pen for mother on her birthday. The act is the same but the spiritual content differs as reasoning differs from adoration. We to-day must be grateful to the Sunday school reform movement for making the children's offertory a great moment with its song and prayer, but we are not yet free in writing or in speech from ignoble thoughts of those halfpennies clasped in hot, chubby hands.

The Missionary Motive set before the Children

OF THE 'FORTIES' AND 'FIFTIES.'—Of greater importance than the appeal for missionary funds is the motive given to children for missions. Those were days when obedience was expected from children, and it comes as a surprise that the early magazines and recorded addresses to children lay very slight emphasis on the duty of obedience to the will and the commands of Christ. One dominant motive is appealed to with ceaseless reiteration—the motive of pity :

'May the Lord enable them rightly to improve their superior privileges and to pity and pray for the benighted and perishing heathen.'

'The poor heathen are in an awful state, and we would encourage the young to use every effort in their power to aid them.'

Pity being the paramount motive every effort must be made to stir it, and here we have the reason for the exceeding grimness of much of the mid-Victorian missionary literature, and of the gruesome subjects chosen for woodcuts. The little Scottish *Juvenile Missionary Magazine* stands as an honourable exception with higher standards. The preface to its first number might well be read by missionary editors to-day ; but for the most part the gloom is almost unmitigated. One number of a children's magazine in 1842 contained the following articles : 'A Human Sacrifice in Western Africa,' 'Dreadful Condition and Treatment of Female Infants in India,' 'Some Account of the Idolatry and Cruelty practised in China.' The last-named article winds up with the astounding remark, 'Does not all this prove that the heathen are without natural affection ?'

EFFECTS OF THE APPEAL IN CHILDREN'S LIVES.—It is impossible to tabulate anything so spiritual as the effect of this constant appeal to the pity of children, but some results are obvious. When the appeal 'worked' the children might be 'melted to tears at the recital of acts of cruelty' (as one magazine records with obvious satisfaction), and we are not surprised to learn that a little girl dropping a penny into the missionary box would pray, 'Lord, let this help to keep some mother from sacrificing her child,' or 'Lord, let this help to keep some widow from burning herself.'

We find from memoirs of missionaries who set sail in the sixties (when these children of the forties had grown up), that they went out with their hearts aflame with noble pity which was gradually transmuted into love.

Looking at the other side of the shield, we see the Church for the most part still unstirred from apathy with regard to its task abroad, and we surmise unwillingly that this apathy may have been all the harder set because the children's young capacity for pity had been exploited. Honesty bids us own, too, that missionary educators may all unconsciously have helped to foster a subtler foe to the spirit of Christ than apathy. While pity may rise to love, it may fall to contempt. Some of the missionary teaching offered in the forties sets the child in an attitude of gratifying superiority :

> **The heathen are foolish and brutish and blind,**
> **They are mortals in body; but demons in mind.**
> **Yet their souls we must seek though their sins be abhorred,**
> **For our labour shall not be in vain in the Lord.**

'On these foolish tales the Hindoos are pleased to dwell. Do you, dear children, pity the heathen.'

Another Type of Appeal, and our Position To-day. —The *Gospel Missionary* of the Society for the Propagation of the Gospel in 1851 strikes another note, and one very rare in our little missionary books. A poem on the missionary whose 'fare is coarse,' whose 'couch is hard,' winds up :

> **In all the scenes of life's alloy**
> **Be this thy soul's relief,**
> **Thy Master went not up to joy**
> **But first He suffered grief.**

That is exactly what we have missed in all this mid-nineteenth century work for the children. We have found with surprise that saints who drew their own inspiration from the Christ offered to the children horror-tales for their inspiration. With all the fearlessness of horrors in our little magazines we should have hoped to find more

stress on the courage and faith of the martyr or the daring and endurance of the missionary. We should have liked the horror-tales to be hero-tales. Little John Coleridge Patteson learned not from missionary magazines but from family letters of the great doings of his uncle, Bishop of Barbadoes. '*I* will be a Bishop, *I* will have a hurricane,' remarked Coley fervently (aged four and a half). Who knows how much those early stories prepared him for the eager response of his vivid personality to a heroic figure, when later on he listened to Bishop Selwyn at Eton? His case, however, was exceptional; not all Christian children possessed uncles who underwent hurricanes in the cure of souls in foreign parts.

To-day we stand on the other side of a great movement in education born of the theory that the child reproduces race history in his little life. Myths and sagas and the tales of race heroes have come into the schoolroom, and the children may live in a veritable hall of heroes. The struggle for the existence of the missionary interest among others so enthralling has forced us to our storehouse of Christian hero-tales. Once there, we have discovered the value for boys and girls of contact with the selfless knights of missionary enterprise. The last decade has seen such experiments in the use of this material as the 'Yarns' and 'Heroines' series of the United Council for Missionary Education, the 'Pathfinder' series of the London Missionary Society, or 'In Difficult Places' of the Society for the Propagation of the Gospel. And we are only at the beginning. The immediate problem for Christian teachers in writing these books, or in using them with boys and girls, is how best to let the Christ shine through His heroes, that the children may see in missions not the enterprise of men on His behalf, but His own outgoing through His men and women.

Missions and Fiction: Miss Yonge's Work in the 'Fifties' and Later.—The 'fifties' saw a fresh and important development. The very flower of Anglican church

life at the time was found in such families as the Coleridges, Kebles, Yonges, Wordsworths, Moberlys, Pattesons. Their life was spent among high and noble interests, and these are faithfully reflected in the writings of Miss C. M. Yonge, who stands in the same relation to the Oxford Movement as did Mrs Sherwood to the Evangelical Revival. Her heroines read Latin, establish schools in neglected hamlets, and teach the children hymns to sing at missionary meetings.

'Who knows not an S.P.G. meeting? the gaiety of the serious and the first public spectacle to the young who, like Blanche and Aubrey, gaze with admiration at the rows of bonnets, and with awe at the black coats on the platform.' (*The Daisy Chain*)

But Miss Yonge herself did a new work for missions. In 1856, the year when Miss Beale went to Cheltenham and the whole prospect of girls' education widened out, she published *The Daisy Chain.* The profits of the book went to missions in Melanesia, but that is not so worthy of remark as the fact that Miss Yonge carried over into her fiction her own passionate missionary enthusiasm. Norman, the brilliant young Oxford don of the story, sailed as a missionary to New Zealand with his bride, the heiress of the piece. Missions hold the same honourable place in other of Miss Yonge's tales, and probably these did as much as any specifically missionary book to win recognition for missions as a vital part of church life. It must be remembered that Miss Yonge could reach a circle of young folk who were untouched by the small magazines which so far were the societies' only 'juvenile publications.' Her stories were admired by Tennyson, Guizot, William Morris, D. G. Rossetti, Charles Kingsley and a host more, while in 1865 we hear of unusual enthusiasm for her writings among the Oxford undergraduates.

Fiction of any distinction which gives an honourable place to missionary ideals is so rare that Miss Yonge's service in this respect is all but unique. From *Jane Eyre* and *Bleak House* onwards the missionary in fiction

has been a sinister or a fatuous figure. In a century which had its Charles and Mary Lamb, its Jane Taylor, Charles Kingsley, Lewis Carrol, Mrs Molesworth, Horatia Ewing, Ballantyne and Henty, R. L. Stevenson, and Rudyard Kipling at work on books for children, we did not succeed in capturing the imagination of one children's fiction writer of distinction, save only C. M. Yonge. Indeed we of the missionary societies awoke late to the value of fiction, we were afraid of it as something less or something more than truth. Many of the great missionaries were imaginative to a very high degree, but found their expression in poetic deeds rather than on paper. It is only of late years that the missionary societies have themselves produced pleasant, easy fiction with a very strong missionary bias ; while, with one or two exceptions, they have during the last five years delighted the children by including serial stories in their magazines.

All this is honourable and good, but it must be remembered that a story published with the sanction and imprint of a great missionary society will undoubtedly be bought by ardent 'grown-ups' for the children of their families, regardless of its literary worth. The devotion of missionary-hearted folk ensures a safe though limited circulation for such a story, and there is a danger lest we rest content with a standard of workmanship that would not hold its own outside our little world. If we believe that the imagination of the child is worthy of capture for the cause of Christ, we should undoubtedly pray for missionary writers and editors of high gifts within the societies. Not less earnestly should we ask that outside the missionary societies professional writers and publishers of children's fiction (not omitting the authors of 1d., 2d., and 3d. novelettes) may treat the subject with respect instead of with disdain.

The New Educational Policy of the Societies: (*a*) *the Provision of Graded Lessons.*—The close of the nineteenth century and the beginning of the twentieth

have witnessed a revolution. In the year 1916 we are becoming responsive to the appeal for active partnership implied in the movement among the young Wesleyans of 1816. By strange devious paths comes the answer to that appeal. Herbert Spencer helped to bring it when in 1859 his chapters on education led us to think of infancy as a period with its own value, the child being not merely an immature adult. The natural outcome working through all education was the more careful and sympathetic provision and grading of lesson-material.

This movement, when it reached the missionary societies, found a welcome from the pioneers of educational thought among them. The 'Talks' series of lesson-books begun in 1905 [1] marks a new era of thought and effort. But to raise the standard of missionary lesson-material was a task fraught with difficulty from the fact that grading demanded several books where one had done duty before, while higher teaching skill was needed in the writers.

In great measure these difficulties have been met by combined action in the work of the Junior Committee of the United Council for Missionary Education. In that committee, if it retain its young responsiveness and its reverence for truth and for children, the missionary societies should find a central body able to link their work with the ever-changing thought of the educational world.

(*b*) *Provision for the Children's Activities.*—But the revolution was not in the production of text-books alone. We were very happy in the old days, imparting missionary information to children in simple addresses which we loved to characterize as 'bright.' Sundry voices from without told us that this was not enough. The disciples of Froebel talked to us of 'self-activity.' Professor Dewey and his fellows told our unwilling ears that children were little pragmatists. The children themselves were sometimes known to wriggle during our addresses.

[1] *Talks on Africa.* T. R. W. Lunt. C.M.S., 1905.

At last our ears were opened, and we learnt that 'No great cause has ever lived amongst children unless it has offered them a partnership.'

We opened our doors one by one until to-day each great missionary society has its junior branch or union in which the children are called upon not merely to listen but to make and do, to think and pray. All honour to the Society for the Propagation of the Gospel which in 1909 issued a junior version of their Quarterly Intercession Paper.

To-day.—So we stand in 1917, heirs of the past with its triumphs and its mistakes, and we look for the next step in the way of God. Around us, in these days of 'distress of nations with perplexity,' the very root ideas of our national education are called in question; never before have we seen such earnest search after the true ethical basis of all the doings of the day-school. And we missionary folk stand convinced that Christianity, as taught to the children and as practised in the nation, has been robbed of force and motive power by the strangely general omission of its missionary bearing, its missionary ideals and its missionary demands.

Can we bide silent? If our message is to come with any force to the great body of teachers in primary schools we must remember that national education can only be served by us in so far as we are able to sink all thought of society propaganda and to care for primary truths and duties. Still more must we remember that we seek not to introduce a new subject into a time-table, but a new attitude in Christian teachers. We are not, as amateurs addressing one of the great professions, to take upon us the reform of syllabus and requisition list; that is their business alone. Ours must be the sharing of inspiration and conviction. For the which task may the Only Wise God dress and prepare our spirit.

Constance E. Padwick

SURVEY IN MISSIONS: ITS FUNCTIONS AND METHODS[1]

By W. H. FINDLAY

The Edinburgh Conference of 1910 has had many undesigned and unanticipated results; among them may be reckoned the elevation of survey to a recognized and important place in the apparatus of missions. This is not to say that missionary surveys were unknown previously. Any wise organization sets store by periodical or occasional review of its condition and its problems; and societies and missions had sporadically made surveys, departmental or general, decades before 'Edinburgh.' Yet it is strikingly and demonstrably true that the idea of survey as a normal and important process had not taken hold of the missionary mind before 1910, and has had vigorous hold ever since. The New York Ecumenical Conference of 1900, which in its ten days' panorama ranged the whole field of current missionary interest, devoted not one of its thousand speeches to the need or value of scientific survey. The India Decennial of 1902 and the great Shanghai Conference of 1907, notable for development of thought and method in so many directions, had nothing to say on this subject. Contrast with this silence the place that the call for survey has held in conferences since 1910. The twenty-one Continuation Committee Conferences held in Ceylon, India and the Far East in 1912–13, with scarcely

[1] This article is not published with the authority of the Committee on Survey and Occupation in India, Great Britain, or America. Like other articles in the Review it represents only the personal views of the writer. As Director of the Missionary Survey of India for the past two years Mr Findlay has had unique experience and the conclusions which he has reached will be of interest to all students of the subject. Further discussion will be welcomed and as far as space may permit letters dealing with the questions raised in Mr Findlay's paper will be published in the Review.—Editor.

an exception, not only appealed for 'scientific and thorough survey' but ranked the appeal in the forefront of their findings; and in the inter-mission organization which has so extensively resulted from those conferences permanent survey committees have been generally assumed to be a proper and integral part of the machinery.

Three features of the Edinburgh Conference contributed to make it a forcing-house for the slowly growing survey idea. For one thing, the aim and the character of the conference held up a new ideal of scientific efficiency in missionary policy and administration; and for any such scientific conduct of missions systematic survey becomes an indispensable instrument.[1] Further, the conference, in all that distinguished its preparations and its plan from those of its decennial predecessors, was itself a great exponent of the meaning, and exhibition of the value, of survey; for the eight commissions which for two years in advance were engaged in gathering material for its deliberations were so many survey parties. In especial, Commission I (Carrying the Gospel to all the non-Christian World) undertook what was, so far as the limited time and imperfect apparatus permitted, a systematic survey of the world field; and the inevitable incompleteness of its results made further survey an obvious and urgent sequel of the conference. When the Continuation Committee entered upon its high office of executor of the bequests of 'Edinburgh,' the appointment of a Special Committee on Survey (later expanded to Survey and Occupation) was naturally one of its earliest acts.

And there was a third influence associated with the Edinburgh Conference which, on looking back, one can see contributed powerfully to give the new status to survey in missions. The conference marked the close of one missionary era and the opening of another—the passing of the age of isolation into the age of co-ordination. In its

[1] The fundamental dependence of scientific policy upon survey has been urged in *IRM* with breadth and penetration by Mr S. J. W. Clark (*IRM*, 1916. Oct. pp. 640–7).

plan, its machinery, its preliminaries, and still more in its spirit and realization when it came together, it was a great leap forward from the each-society-for-itself era. It proved explicitly, for one thing, that the closest co-ordination in counsel and work need not, with wise safeguards, infringe or imperil the differing convictions, the sacred reserves, of those so associated. It established not only the possibility but the immense advantages of united action. Best of all, perhaps, it revealed the Christian naturalness, so to speak, the healthy delight, of such close fellowship in service. The societies brought together at Edinburgh realized that their relations with one another must henceforward be not among the minor occasional interests, but a constant primary concern.

This dawning of the age of co-ordination at Edinburgh inevitably awakened desire—rather, created necessity—that the societies should get to know more of one another; and the obvious means to such mutual knowledge was survey. In the age of isolation missionaries, and even board secretaries—the writer has been both, and includes himself in the condemnation—were often monstrously uninformed regarding the facts and methods of other missions and societies; missionary ardour may consist, one must acknowledge, with the narrowest parochialism. Such surveying as took place in that era was limited, with scarcely an exception, to the work of a single organization, and very few outside the one constituency took notice of it. Hence when the influence of 'Edinburgh' brought aspiration after wider fellowship, after the redoubled strength of organized association, it was instinctively felt that the first necessity was greatly widened knowledge. This prompting has assuredly had much to do with the prominence recently given in all parts of the eastern field to the appeal for survey.

Thus, from one cause and another, the years since 1910 have been marked by the general recognition of survey as an important implement in the apparatus of missions.

But along with this recognition has co-existed prolonged bewilderment as to what exactly survey in missions is, and how it is to set about its work. In all the inter-mission machinery that has been constructed, at home and on the field, in sequel to the Edinburgh Conference, survey committees have been recognized as desirable and important; but both at home and on the field these committees have found unexpected difficulty in the threshold task of defining to themselves their objectives and functions and determining their methods. Well does the writer remember his experience in the years immediately following 'Edinburgh' as a member of the Continuation Committee's Special Committee on Survey and Occupation. He had travelled in West African forests; but they were not so trackless as the jungle of problems through which, in the British section of that committee, we had to spend bewildered hours and days pushing our way to reach the goal of high service to the cause that we were certain lay ahead of us.[1] The order of importance of various survey objectives; the conflicting claims upon us of the administrator at home, the worker on the field, the home church, the scientific student of missions; allotment of tasks between the committees at the home base and those on the field; how to fashion standards of measurement, defined terminology, and other tools necessary for accurate work on a wide scale; how to avoid those pitfalls of the surveyor and the statistician, the snares of registering the ephemeral and of accumulating the valueless; among such tangled problems did we strive toward the light, and it may be suspected that the committees on the field found their pioneering no less arduous. 'Edinburgh' raised survey to the status of a general aspiration; much thinking and experiment are called for to advance it to the stage of realization.

This article seeks to contribute to the solution of these

[1] The Editor of this Review was one of this exploring party, and could testify to its pioneer difficulties.

initial problems of survey by suggestions derived from the clarifying experience of two years' close contact with a particular survey task in India. The scheme presented relates immediately to survey work on the field; but the principles that apply there will probably be found to cover most of the problems of survey at the home base also. Survey tasks on the mission field group themselves in the writer's mind under the three following heads.

I. BUREAU WORK

By bureau work on the field is to be understood such regularly maintained activities of research, classification, record and publication as are needed to supply the missionary community with adequate knowledge of itself, to bring within its reach all such reference matter as may be of service to it. Since this work has to be systematically carried on, it naturally falls to whatever standing committees for survey purposes may be established in the field—in India the provincial and national survey committees.[1] It would thus be the duty of the eight provincial committees to collect annual statistics of the missions and churches in their several areas, and of the national committee to compile from them annual statistics for the field as a whole.[2] Important tasks of the national committee would also be to provide, with the help of the provincial committees, an annual directory of the missions in the field, and a year book of missions. Each provincial committee should carefully maintain a register of the missions

[1] In inter-mission organization in India the field is divided into eight provinces, and national and provincial are the terms used for councils, committees, etc., relating respectively to the whole field or to a province. When inter-mission organization is effected in any considerable field, similar division of the area, with organization for the field as a whole and for the several sections of it, is likely to be found desirable. What is written, therefore, with the Indian system immediately in view may be applied, with the necessary change of nomenclature, to most of the twenty or more fields passed in review at the Edinburgh Conference.

[2] Or it may prove more convenient that the national committee should gather statistics for the whole field, and provincial committees add to them, if local purposes require, by supplementary collection within their own spheres.

at work in its area and a file of locally issued reports of the missions. The register of the missions should include record for each, derived from the authorities of the mission, of its area of operation—the area in regard to which the mission acknowledges or claims responsibility for evangelization ; [1] and where, as in many parts of the field, there are delimitation agreements between neighbouring missions, the records of the provincial committee should contain full particulars, if not complete copies, of such agreements.[2] This record of the claims of existing missions, exhibited on a map of the province, would become also a record of still unclaimed areas of the province (if any) for the guidance of those seeking new fields of work.

A card index should be maintained in each province of magazine articles relating to missionary work in the area, and of anything in current literature likely to be of special service to workers in, or students of, the missions of the area ; and at the headquarters of the national committee there should be card indexes relating to the facts and problems of the field as a whole. Occasional bulletins, national or provincial, would make the results of the committees' labours generally available. In some cases a circulating library of missionary books or magazines for a provincial area might be found serviceable and practicable, or a reference lending library at the national headquarters available for missionaries all over the field.

The provincial committee should also be associated with all the missionary conferences of the area, both those held monthly in cities, annual hill conferences and any others. The programmes of these conferences are at present so often

[1] Real occupation, as distinguished from claim, cannot be registered till we have come much nearer than at present to reaching agreed standards of occupation. But the area which a mission regards as its field is ascertainable, and it is most desirable that there should be in each province accessible record of the areas so reckoned by the several missions.

[2] In the case of the organizations (growingly numerous and important) which specialize either in regard to kinds of work done or classes of people aimed at, the register would record these particulars, and delimitation agreements would relate not to geographical boundaries so much as to functions.

desultory, their interest and effect so transient, that their great potentialities as organs of inter-mission consultation are by no means realized. If their programme committees were in touch with the central body charged with observing and recording the missionary movement in the province, such association would be a means, on occasion, of organizing thorough discussion throughout the area of matters calling for such consideration; while the conferences would gain a status as deliberative bodies, their judgments a weight and anything of value in their discussions and reviews a permanence of record that at present are markedly lacking.

It would be the function, then, of the standing survey committees to serve as eyes and memory to the missionary community. Such work as has been outlined would by no means be mere hack work. Eyes and memory at their best do more than observe and record; the eyes discriminate, the memory digests. Not only would there be scope for the highest exercise of the surveyor's art in seeking to combine a maximum of effectiveness with a minimum of tax upon the missionary body in such processes as that of collecting statistics. Vision and statesmanship would be called for, and gifts both of research and of exposition in determining the vital things and their relative claim to attention, and in eliciting and presenting their real significance. To take only one illustration: statistics supplied by the missions necessarily present the work in terms of the missions that are carrying it on. Hitherto such summarized field statistics as have been produced have been content merely to gather on to one sheet the figures so supplied, and to add up totals; so that the statistics have still been, primarily, information about the missions. But from the point of view of the progress of the kingdom of God, the instruments engaged on the task are of minor importance and do not deserve to be in the foreground of the view. What inter-mission statistics ought to show us is the task to be achieved and the progress that is being made toward

its achievement. This would require such a recasting of the returns received from the missions that the unit of report would be not a mission and its work but an area (say, a government district, its population, its towns and villages) and its progress toward Christianization, the extent of the endeavour to evangelize it by the efforts of one mission or more. The missions would not disappear from the returns so recast but they would have a humbler place ; and thus to alter the focus of attention from mission to area and population missioned would have effects both wholesome and far-reaching. Survey committees would have an exceedingly important function in such assimilation and interpretation of the material regularly brought to them by their machinery as would adapt it for the guidance and inspiration of the constituency.

Something should be said regarding the agency required for dealing with such tasks as have been described. National and provincial survey committees on the field will inevitably be formed, in the main,[1] of busy, probably burdened missionaries. This fact forbids their being expected to do some classes of survey work. But such bureau activities as those suggested are in various respects particularly suitable for honorary committees of this character. For these activities, when the lines of them are once laid down, may be distributed among the members of the committee so that none shall be burdened beyond his capacity ; one taking charge, for instance, of the card-index of reference matter, another of the register of missions and another of the collection of annual statistics. In connexion with the 'national' committee of a large field a full-time secretary would probably be desirable. Such an official, in addition to the responsible duties of the headquarters bureau, would be in a position to give such guidance and oversight to the work of the provincial

[1] Where capable Christian men and women other than missionaries—especially persons skilled in handling statistics—are available for such committees, their service should be heartily sought.

committees as would secure unity of standard and completeness for the whole survey effort of the field.

The standing survey committees on the field should be duly related to whatever inter-mission bureau organizations exist at the home base. The function of these home base organizations is to be centres of information regarding all the fields, as the national survey committee regarding the provinces of its field. Indeed a properly graduated apparatus of committees on the field would surely be the best possible collecting agency for the information and research bureaux at inter-missionary headquarters; and such field committees might reasonably look to the home base bureaux for subsidies toward the expense inseparable from their work.

Many-sided and important as are the unremitting survey processes outlined above, they by no means exhaust the functions of survey in missions.

II. SPECIFIC OR DEPARTMENTAL SURVEYS

The ideals of efficiency which inspire missionary administration to-day inevitably raise demand for many investigations into particular branches of activity or opportunity. Sometimes the desire will be, in some comparatively new development such as mass movements in India, to garner the varied experience of widely scattered workers and make it available for all. Sometimes a detailed study of unoccupied areas may be called for, to rouse the home church or guide the home boards. Sometimes—the case of Christian literature is an example—the call will be for a searching and complete inquiry into the needs, the existing provision, the agencies of supply and the proper policy to be followed. Sometimes—in the field of education, for instance—changing conditions may have developed problems which can only be wisely solved by help of detailed survey of the work affected. Sometimes a body of workers in a field—the medical missionaries, for example

—may come to feel that a thorough examination of their branch of work would be useful to show them how far it is fulfilling its functions and how it may more nearly approximate to its ideals. Such inquiries as these promise, in the age of co-ordination, to provide a sphere of pretty constant exercise for the new spirit of survey.

Are such specific surveys to be undertaken by the standing survey committees? One conception of the functions of those committees is that they are to be the instruments for carrying out any survey operations that may be called for in their field; so that if, for example, missionary educationists in India should desire an inquiry into any educational matter, they should move the National Missionary Council to instruct its national survey committee to carry out the inquiry. A little consideration, however, will show that the prosecution of such tasks is not among the proper functions of standing survey committees. In constituting such committees regard has commonly to be had to due representation of missions, localities, branches of work; with the consequence that, in extensive fields at any rate, the members are widely scattered. They will also be (if they are qualified for service on such committees) among the busiest of busy men and women. For honorary committees so constituted, two conditions of successful working are that they shall not need to hold frequent meetings and that tasks should not be assigned them which will make serious and prolonged demands on the time of their members. These conditions do not bar, for standing survey committees, the bureau work expounded above; but they do forbid the attempt to lay on such committees, in addition, the burden of investigations calling (as these specific surveys ought to call) for considerable and continuous labour. Such general committees, moreover, are not likely to be the fittest organs for inquiries of this nature. Investigation of particular departments and aspects of work will ordinarily be initiated and ought in the main to be planned

and carried through by those immediately interested in and conversant with the particular kind of work to be surveyed. If, for instance, the medical missionaries in a field should judge survey to be called for in the interests of their work, it would obviously be for them—it would indeed be impossible for outsiders—to determine the plan and particulars of the inquiry; and since they originated and would be the chief gainers by the survey they would naturally be more ready to give their time to it than a general survey committee might be. It needs little arguing, indeed, that each branch of work should do its own specific surveying, while the standing survey committees should watch over those general survey interests that are of importance to the whole body and should furnish whatever technical knowledge and apparatus may be of service to the special surveys.

In two directions the standing committees should be in a position to make invaluable contribution to the specific surveys. Any such survey will, in the first place, need as starting point and setting of its special inquiries, more or less general information regarding the field of survey; and it will look to the standing committee for this indispensable material. At present most surveys have their task complicated and its labour enhanced by lack of just the kind of information that it will be the business of the survey bureau to provide; when the bureau machinery is working every kind of survey will profit by it. In the second place, the bureaux, as they gain experience, will be able to furnish special survey committees with greatly needed guidance in the technique of survey. The attempts at survey that have multiplied in recent years, even when they have not otherwise achieved much, have helped (at the cost of no small tribulation to the much-questioned missionary) to the wholesome discovery that survey is an art, with its own rules, methods, instruments. Even the drafting of a questionary has as many pitfalls and gives scope for as real technical skill as the drafting of, say, a

will or an act of parliament ;[1] and between the amateur survey and one carried out *secundum artem* there is a vast difference, alike in the labour required of the surveyors, the trouble inflicted on the surveyed and the value of the results obtained. The standing survey committees will, it may be hoped, gradually become repositories of the rules and apparatus of effective missionary survey ; and they will have an important function in lending professional guidance to the committees appointed to effect specific surveys.

III. GENERAL OR COMPREHENSIVE SURVEY

At intervals of some years need will be realized to re-examine the general plan of campaign in a field by a survey wider in range than the departmental surveys just dealt with. The all-India survey on which the writer is at present engaged is of this more comprehensive type. It was originated by the appeal (since endorsed by the home boards) of the conferences held in India in 1912, under Dr Mott's chairmanship, for 'a thorough, complete and scientific survey, for the right consideration of the problems of occupation.' Its aims have since been more explicitly defined as being : 'Such study of the essential facts of the missionary situation in all parts of India as will guide the boards and missions, severally and co-operatively, to the best application of their forces, and will enable the church, on the field and in other lands, to take the measure of its duty.' A survey of this type is, in a field like India, a natural, almost a necessary, inaugural enterprise of the new spirit of co-ordination ; but surveys of similar scope and standard, directed to enabling boards and missions to gauge the trend and working of their methods and to reconsider the principles of their policy, should prove valuable in every field at suitable intervals.

[1] A questionary of thirty queries reached the writer the other day ; to the first query the only truthful and compendious answer that could be given was—'It all depends !' and to each of the following questions the answer had to be—'Ditto' !

Such general surveys will differ in important respects from both the kinds of survey work already considered. If the general survey is wider in range than any specific survey, it does not need to carry its investigations into such minute detail. It deals with the several branches of work from the outside rather than the inside, in regard to their relations one to another and their general adequacy to the situation rather than in respect of their approximation to their own ideals. Parallel differences distinguish the work of the general survey from that of the standing committees. In its quest for 'the essential facts of the situation' it will turn its searchlight upon many regions that are not invaded by the standing committee's annual inquiries. But on the other hand it is not a census but a study; its primary business is to furnish material for conclusions not to record information for all and sundry. While, therefore, it must take every pains to be reliable and to present results substantially beyond challenge, it need not strive after that numerical precision, that decimal point accuracy, which is the ambition of the statistical bureau. The general survey aims to bring the administrators of the missionary enterprise face to face again with the foundation principles on which they have been building, and to test those principles in the light of experience and results. The one standard by which it measures all the activities it passes in review is: in what ways, and with what success or promise, does it contribute to the evangelization of the land?

Because of the extensive labour involved, the general survey will require a specially provided staff—but not necessarily a staff of specialists—to carry it out. It will properly be supervised by the national survey committee, as the body in most constant and intimate touch with missionary conditions throughout the field; and the provincial survey committees will be in a position to supply it with much preliminary material, and to give guidance and criticism at many points. Reciprocally, the results

of the general survey, in addition to their main contribution to the boards and missions, will provide the national and provincial survey committees with new starting points and revised categories for their work.

In outlining this scheme of survey work on the mission field, the writer has had more regard to completeness of view than to immediate practicability and urgency. The full development of such a programme as has been sketched would probably take many years; but it is desirable that there should be a considered scheme by which to judge proposals that are urged, and to guide the successive steps that are taken. If it be asked what are the immediately important steps, the answer would be that, while any field may offer its own specially urgent survey tasks, in view of the dependence of all survey upon carefully maintained general records, the organization on every field of standing survey committees charged with such bureau work should be immediately begun and diligently promoted.

W. H. Findlay

REALITIES OF MISSIONARY LIFE

IV. IN PORTUGUESE EAST AFRICA

By H. GUYE

It is good missionary policy to make known the realities of missionary life as far as possible to those who are looking at it from afar, whether they are preparing themselves to share it some day, or whether they are taking their part in the missionary enterprise by their prayers, their propaganda or their gifts.

The traditional way of looking at the life of the missionary is inclined to be narrow or romantic. The idea which the religious public in general has of the missionary himself is often quite false and comes rather from a sentimental idealism than from a study of the reality. The man who sets out for the mission field, leaving behind him his home, his family, the countless advantages of a civilized country, attains for many good people to the stature of a hero. He is consecrated—a character out of the New Acts of the Apostles. They too often forget that though he leaves behind him many things that are precious to him he does not leave his Old Adam on the other side of the ocean. This troublesome person is the first guest at the station where the missionary settles and he will lose no time in introducing himself to those whom he finds there and who were working there before him. In a mission a man has not only to work with colleagues at the same task—he must live with them often under the same roof. In character, tastes, habits and methods one man differs from another—even in his earliest education. Life does not flow on from day to day in perpetual harmony and peace.

The missionary must struggle not to allow himself to be

dominated by the realities in whose grip he finds himself. It is a hard and painful struggle. His surroundings are not like those he has left, where his call came to him surrounded by prayers and brotherly fellowship near and active. The surroundings in which he lives and to which he must bring the Gospel can give him no support nor help in the development of his spiritual life. He may have imagined perhaps that the missionary life would bear up those who undertook it—that it would be easy to realize on the mission field that ideal of the inner life which he has dimly seen and after which he strives. This ideal is harder of attainment on the mission field than anywhere else. Take a man whose religious life maintains a fair level. Make of him a missionary—that is, set him in spiritual isolation—and his religious life will in all probability fall below the average. If at the outset his religion is only second-rate, how great will be his poverty in the days to come! A man must be rich in God to be able to give his all unceasingly and yet keep himself in plenty.

He who has only looked at missionary life through the spectacles of tradition knows nothing of missionary activity but the evangelistic side. The reality of everyday life is something quite different. To a missionary who wishes to accomplish his task it is not a question of the care of souls only. His time is often eaten up by a crowd of things which have but an indirect connexion with this. Many good folk would be astonished at the days which can often slip past without finding time for rounds of visiting and evangelistic work. On the station which is under his care the missionary is claimed by a host of occupations of varying importance. It is not always within his power to make choice among them saying: *De minimis non curat praetor.* There are no *minima*, for there, where everything is to create, one takes up only those of primal utility and all have an educative value for the surrounding natives. Thus the missionary may be in turn bricklayer, mason, carpenter, glazier, cabinetmaker, saddler, gardener, smith,

doctor or dentist, and I know not what else beside. Happy is he who can accomplish all these tasks, and others too, with skill. What profit his neighbours will reap from his presence ! He has not come to the mission field only to seek souls but also to meet men ; his aim is not only the formation of a church but the development of a race. Nothing that he can do will be without its use. His example as a worker will always be profitable. And then, in a country where there are no artisans who can be called to one's help without difficulty and considerable expense, his skill will assure his independence. *In arte libertas!* Practical gifts and any acquired technical knowledge give the missionary's work a value of the highest importance to society. He will assuredly be able to bring some of those who gather round him into that independence which he possesses himself. In fact, it is impossible for a missionary, however much he may wish it, to give himself exclusively to spreading the Gospel, to hold himself aloof from the social and political life of the people among whom and on whose account he has come.

This state of affairs naturally differs in one country or continent from another. In that part of the mission field which I know best, Portuguese East Africa, a liberal government allows the native to acquire and hold land. The steps which must be taken to obtain possession of it in due form are long and complicated ; the conditions of keeping it and putting it to the best advantage are stringent and hard to carry out. Surely it is only natural that the native should find in his missionary a man of affairs and a kindly counsellor, and if on some days the latter gives more time to visiting government offices than to evangelistic work who can blame him ? Should he not rather be congratulated on having helped to assure to a native family the possession of a piece of land which will provide their maintenance for years to come, and that he has been able on many occasions to act almost as counsel for the natives, before the administration or before the colonial police,

who are often disposed to make short work of the rights of the native population ?

Though we have here proprietors and cultivators of the land, we have also a great many men who go into temporary exile seeking in Johannesburg, the Golden City, or in Kimberley or elsewhere more remunerative work. In addition to the duty of keeping up a correspondence with his parishioners in the compounds of the mines, of giving them introductions to a missionary colleague on the Rand, of making sure that they will find there a spiritual home, can the missionary absolve himself from the care of their material interests ? He must become their banker by receiving their money on deposit, or rather, he will bank their money in order that he may distribute it to their families who have been left behind. Thus it comes about that there are some missionaries who spend more time poring over the column of their account books than over articles in theological reviews, and who in so doing do not consider that they are neglecting their pastoral duty.

The school also enters into the social work of a missionary. The task of giving the native boy a good education which will allow him to rise above the level of a mere labourer, of finding him a post in shop or in office, this is surely work for the social well-being of the native population, making the native a valuable member of the community. The missionary cannot dissociate himself from the question of native education. It is only if he has the chance to learn his first lessons in his own tongue that a native can acquire an education that is something more than a veneer. No instruction which is conveyed only by the European language can hope to succeed in instilling into the native pupil anything more than the superficial knowledge of a parrot. Who then but the missionary can stand up for the rights of the native tongue before those whose business it is to prepare the curricula or to watch how they are carried out ?

I have just mentioned the native tongue. Its study

forms one of the realities of missionary life. It should be in the front rank of those things which take up a missionary's time. It seems almost too obvious to say that it is impossible to present the truths of the Gospel acceptably in such a way that it can really be understood and assimilated by people to whom such ideas are absolutely new, if one cannot bring these to them in their own tongue. It must be said, however ; for there are people who claim to be doing missionary work without having made the effort to come near to those to whom they speak by learning their language. And if they do not make this effort, have they the right to count on the Holy Spirit to make their message clear ? Have they the right to count on the Spirit to teach them by magic the language of the district where they wish to work ? It is only after struggling to learn that language that they will come into real contact with their hearers, that they will understand their ways of thinking and reasoning. It is only by speaking directly to people, apart from religion altogether, that they can learn to know what are their ideas, their manners and conscious or unconscious aspirations. It is only thus that they can discover how to satisfy their needs. It is only thus that their message can be adequate and opportune and of practical use, carrying weight by reason of the background of knowledge of the souls of the hearers.

What endless mistakes are made by some who have gone out entirely out of touch with the realities of missionary life. They go through the country, make long evangelistic tours, preaching without knowing their audiences, knowing nothing of their circumstances, baptizing off-hand ' converts ' whose only recommendation is a winning smile. Doubtless all this looks very well in reports and letters sent home ; so many square miles evangelized, so many hearers touched, so many conversions, so many baptisms ! . . . What will remain of all this work ? Something will surely remain, for a life of sacrifice cannot be unfruitful. But how much more useful would such a ministry be, how

much more fruitful, if it were more closely related to reality. Fewer statistics, fewer figures and smaller perhaps, but more intensive work. No shouts of victory before the struggle to make that victory lasting. Undoubtedly there must be zeal and enthusiasm for Christ's cause, love for souls, faith in the power of God to save. But the missionary, though dowered with all these gifts, will never do useful work if he has not also the gift of plain common sense. Certainly he must be led of the Spirit, animated, borne up by the Spirit ; but he must also use intelligence and discernment. What an interesting study we have of common sense in the missionary methods of St Paul ! The 14th chapter of 1st Corinthians is a plain tribute to common sense, and how many other examples we find in the writings of the great Apostle who had no less cause to glory in it for having been caught up into the third heaven.

What is true of evangelization is true also of the more advanced stages of missionary work when the problem arises of the founding and guidance of the Church. Here again we must come face to face with reality. We must seek to form a true estimate of the quality of the Christian life of the natives. From a distance people think of them as perfect Christians, mature and far better than many of those who fill the churches in Europe, and grow sentimental at the thought of their faith and consecration. Is it probable that young native churches can already have produced perfect fruit or full maturity ? Is there any sense in thinking that mere neophytes can already have traversed all the vast field of Christian experience ? There are, thank God, in every native church some good results, individual Christians who are still exceptions to the rule, like premature fruits which have ripened out of season. These exceptions are the first-fruits which keep up faith in missionary work and give us a good hope and sure. But speaking in general of the masses—I still refer to those lands, churches and people whom I know—the reality is that the struggle with the carnal nature is more bitter, more necessary and more

difficult among people who have been born and live in surroundings where violence, sensuality and drunkenness are unbridled. The natives who receive the Gospel and are converted have known nothing in the past but gods without life, without holiness, imposing no moral obligations on their followers. They have been religious men before hearing the preaching of the Word, but their religion has had no sort of influence on their morality or on their daily conduct. It is therefore infinitely difficult for them to realize that their new faith is not independent of their life and moral conduct. The close relation between religion and morality, which is one of the distinctive characteristics of the gospel of Christianity, is something absolutely new to them, and they cannot learn in one day to carry it out in their lives. Many, then, try to be religious, to be professing Christians or believers, without being transformed or converted. Many are capable of making affecting prayers who do not live in obedience to the divine law. This is one of the aspects of reality which we must see and recognize so that we may not mistake pious talk for true profession of faith.

Another rock which has to be constantly avoided in the guidance of the native church is legalism. The native congregation itself drives you against it unconsciously. The half-developed individual conscience which has only just been awakened by the word of God demands some support against the promptings of nature, against the 'old man' who up till now has always been victorious. Christianity is conceived as a law to which a man must submit if he is to come into a state of grace. The cry is for a rule set forth by the ecclesiastical authorities which will control the whole conduct of the individual Christian down to its minutest details. This is the counterpart of the facts which were mentioned above. Since all problems of conscience which come up in the daily life of the Christian are not directly solved in the Scripture, the missionary is asked to pronounce judgment. He must legislate. What

is permitted by the missionary is right; what is forbidden by him is wrong. It can easily be seen how this proceeding can endanger the spiritual life of the church. The missionary runs the risk of becoming the conscience of his flock, if not their policeman. Since he must exercise a certain amount of discipline in the church, it becomes a very delicate matter to find the true mean and to avoid the stumbling-block of legalism. But woe betide the missionary and woe betide the churches if they drift into these devious paths. By so doing they are throwing away all hope of seeing the individual conscience develop under the influence of the word of God and under the action of the Spirit of Jesus Christ.

Some years ago a native came to the missionary to complain to him of a serious offence which one of his neighbours had committed against him. He was trembling with indignation; he wanted to avenge himself; he wanted to thrash his adversary as he deserved. But he came first to talk it over with the missionary. The latter naturally counselled forgiveness, but in vain—there was no apparent result for all his talk.

'But, sir, don't you see that he was wrong?'

'Evidently he was wrong.'

'Then I may go and thrash him?'

'If you think it will be right for you to thrash him—if your conscience will allow you to thrash him—go along and do it! But you must find out first what your conscience tells you about it.'

The man went off brandishing his club with a threatening air and—went straight home. In spite of his thirst for revenge he could not go and settle his affair with blows. It is true that he did not appear at the services for some weeks after that: he bore malice against the missionary for having referred the matter to his own conscience; he had a grudge against him for the victory which he had won in spite of himself over his own evil passions. It might be a very fine thing to have great flocks meekly submitting to

ecclesiastical authority. I believe, however, that missionary effort should aim above all not at forming skilled servants —faithful disciples, submissive under discipline, ready to swear in *verba magistri*—but should rather seek to develop conscience, to produce men living their own spiritual lives, not parasitic plants but trees drawing their nourishment direct from the soil—the only ones that bear fruit. This must be the aim—to foster in native surroundings such independent spirits and as many of them as possible.

A mission has not worked in vain if it can point to these ; its work will not vanish at the touch of the fire. To accomplish this the missionary must be liberal of mind. He must believe in the vitality of the soul in every race of men ; he must not think that there is only one type of person and insist that this type must be reproduced in every clime, nor seek to make copies of English, American, German, French or Swiss Christians. We ought to believe in other possibilities—to remember the infinite variety of species which nature has evolved. If we want to ensure that the native church shall one day live its own life, autonomous and independent, it is absolutely necessary that a type of native Christian should be developed, born and bred under the influence of the Spirit and in liberty. The missionary, therefore, must efface himself even while guiding and directing the development of the native church. He must be on his guard also lest anyone exercise an illegitimate authority in the church. Here is another reality with which the missionary is constantly wrestling. Certain responsibilities have been entrusted to the natives. It is absolutely essential that this should be so ; the natives must early be associated with the leadership of their church. The missionary is supported by elders and deacons. Now it often happens that these men carry into the deliberations of the church council the spirit which reigns in the councils of the native chiefs. They have kept the native trend of thought, and in point of fact they know no other social organization than that of their tribe or clan. They hardly

know any authority but that which is founded on force. They want to rule over the inheritance of our Lord God. The oldest, the most respected among them socially speaking, are heard with the greatest deference. These men themselves consider that when they have spoken the question is settled, the judgment pronounced. Since the age or social standing of a man does not always denote a corresponding degree of spirituality, the system of native palavers carried on in the church may lead the latter into serious dangers. It is difficult to counter this, to establish the principle that in an assembly of the church a decision should only be reached by a majority of votes, the right of voting being equal among them and each vote carrying the same weight.

The democratic principle which, after all, is an evangelical principle, runs directly counter to that which the native and pagan mind understands. But by means of explanations, struggles and patience too, this education can be instilled and must be instilled into the native. However tenacious the pagan way of thinking may be, the Gospel, which has already broken down so much resistance in so many countries and among so many peoples, which has achieved such social upheavals and which will bring about so many more, will make its spirit triumph. We know that in it lies the power of enfranchisement for all and in all dominions. As Vinet, the Christian thinker, has said : ' Christianity is in the world the eternal seed of liberty.'

H. Guye

DISCUSSIONS

OFFICIAL TREE-PLANTING IN CHINA

It seems to be a matter of regret that the natives of a highly civilized country like China should be taught that all improvements real or imaginary must be copied from the West. That improvement in the best organized and most stable national life which the world has yet known is both possible and most desirable will not be denied, but it is less often recognized that a great deal of the improvement might be done in the way of conscious revival of the nation's own better past. The result of such revival would in many cases, and perhaps always, be more dignified and beautiful and not less moral than that of copying the West. We are learning in these days not to be too sure that western is a synonym for perfect, or modern for civilized, and we must learn to renounce our sometimes too facile assumption that the up-to-date western improvements which we may institute in the East can never have been heard of in those benighted heathen lands before. Two or three years ago, for example, a reviewer in the *Athenæum* pointed out, with reference to the claim that medical work is in itself Christian work, that Christian medical missionaries in China had been anticipated by many centuries in their foundation of public dispensaries both by the Chinese government and by Buddhist monks, who sometimes, like the priests of Aesculapius, combined the arts of physical and spiritual healing.

These remarks are suggested by the words of the enthusiastic founder of ' Arbor Day ' in China, who writes on p. 453 of the July number of this Review : ' This was the first official tree-planting in the history of China.' I am reluctant to draw attention to this sentence. The error which it contains is not in itself of great importance; but then I notice it not for its own sake but as a text for the foregoing proposition that the moral and aesthetic influence of a revival in such a case is preferable to that of an importation, a proposition which is itself very likely open to dispute. The neglect of forestry over a large part of China, and the disastrous results of that neglect on both soil and climate are notorious facts and cry for remedy; but the neglect is no doubt due less to ignorance than to the

general insecurity of the country. For forestry has not been unknown in China.

My recollection is that the vast supplies of firewood which for centuries have poured into Hangchow and many other large cities of Chekiang and of Kiangsu, where coal was very little used, came in my boyhood from hill country where systematic tree-planting was regularly practised. But this perhaps is not official tree-planting. Some twenty years ago the Viceroy of Chih-li planned, and I believe carried out, the official planting of some hundreds of thousands, if not millions, of trees in the neighbourhood of Tientsin ; but this may very likely have been done at the suggestion of European or American friends. In support of my belief that ' official tree-planting ' is a well-known and ancient institution in the history of China the real evidence at my disposal, in the complete absence of books, is very slight but I hope sufficient. In the first place I am reminded by a little Chinese pamphlet lately received from Peking [see Bibliography, p. 628 No. 394] that official tree-planting in the thirteenth century is described by Marco Polo, and that the Chinese text of the Imperial decrees ordering the said planting may still be read in easily accessible books. The trees described by Marco Polo were planted, it is true, not in forests but along the sides of the official post roads, and were primarily designed not for commercial or meteorological purposes, but for the comfort of the government couriers, but yet they were trees, and they were officially planted. Secondly, Professor Giles has kindly sent me, in reply to my inquiry, the following note which appears to be conclusive : ' Through all the dynasties, from the Han [200 B.C. to A.D. 200] downwards, we find entries referring to tree-planting, especially of trees with an economic value, and to the care and protection of trees generally, proving that forestry was officially encouraged.'

Let me repeat that my object in writing is not at all to make a ponderous correction of a very trivial slip in Professor Bailie's most interesting article, but to draw attention to the possibility and, as it seems to me, desirability of helping China on the way of necessary and, in this instance, beautiful reform without incurring the charge of a needless wish to modernize the ancient or westernize the East.

A. C. Moule

Brent Knoll

REVIEWS OF BOOKS

AKBAR THE GREAT MOGUL

AKBAR: THE GREAT MOGUL. By VINCENT A. SMITH. Oxford: Clarendon Press. 16s. net. 1917.

THE Mogul Emperor Akbar was one of the greatest rulers the world has ever seen, and, among men trained in Islam, he has probably no equal in sheer capacity and intellectual power. Yet Mr Vincent Smith's admirable work is the first biography that can in any true sense be regarded as adequate. All earlier lives are sketchy, and rest on a legendary portrait industriously created by the Emperor's courtiers. In recent years old sources have been made much more fully available, and new material of great value has been discovered. Consequently, this book gives us for the first time a really trustworthy account of the reign and the mind of one of the most interesting of men. The book is thoroughly well written and well arranged, so that the reader readily finds his way into the history of the reign and the details that light up the character. The story is told with great economy of words, yet is so filled with incident, crisis and problem as to form a romantic and fascinating tale. The sources are everywhere indicated with extreme care, to enable the student to test the biographer's conclusions for himself. Probably no reader will agree with Mr Smith's estimate of the Emperor's character in every point; the new material will be variously interpreted by differing minds; but no one can now return to the old flattering picture. The book is an excellent piece of work.

It was inevitable that a golden halo should appear round Akbar's head, since, in the experience of India, he stood out in such startling contrast with all the other emperors of Delhi, even with his own son and grandson, who in general followed his policy. While the contemporary evidence recently recovered compels us to revise our conceptions of his outlook and aims, it rather raises than depresses our estimate of his extraordinary natural powers, and thus increases, if possible, the fascination of the problems raised by his life.

Akbar's rule lasted from 1556 to 1605, and thus covered Queen Elizabeth's reign and two years more at each end. He was but

thirteen when his father bequeathed him his kingdom and his rivals. His guardian Bairam Khan secured him his patrimony and a little more. Yet the Emperor, when only seventeen, dropped the pilot, two years later shook off the last trammels of those around him, and thenceforward ruled as his own minister. The mainspring of his policy was the conquest and consolidation of a great empire, and his success was very great ; for he left to his son a vast domain so firmly knit and so well administered that it remained intact, and even expanded, until the reversal of his policy a century later robbed it of its strength.

Of mixed Turkoman, Mongol and Persian descent, he was essentially a child of his family, only dowered with most remarkable powers of mind. Hence part of the romance of his life lies in the gradual chaining of the original ferocity and wild temper of his race, as his keen-sighted eyes began to see the ruin they worked on the essential objects of his limitless ambition. The vast mass of his subjects were Hindus, burdened with taxation, crushed under disabilities, excluded from all share in the army and the empire. He saw that hatred, revolts, weakness were the inevitable result of this state of affairs, and in spite of the opposition of his councillors, set to work to carry out a new policy. He married Hindu princesses, released Hindus from invidious taxation, drew capable men into both army and government and showed honour to Hindu leaders who had opposed him heroically. Several of his greatest administrators and generals were Hindus. In consequence, Hindus began to regard the empire as their own. Feeling was reversed and loyalty began to blossom. His policy clearly has its bearings on British rule to-day.

He showed his genius as distinctly in administration, so much so that here and there British method has been built on the foundation which he laid. The same great qualities of clear-sightedness, organization and firm administration lie behind his military triumphs. He was no transcendent general, but a skilful ruler who knew how to command success. But his character and mind were far richer and more varied than one would gather from his work as a ruler. In his uncalculating courage, his zest in adventure, his love of art and literature, his insatiable interest in men and things, he recalls Alexander the Great. Though illiterate, he was the most cultured man of his time, and till the day of his death he continued to seek information, experience and contact with men of every race and religion. Yet he was a diplomat, full of plots and deceit, a man who never

opened his mind to any one, a conqueror capable of cruelty, gross treachery and assassination.

The most attractive and perplexing problem of his life is his religion. Born a Sunni Musulman, he was ready, during the early years of his reign, to persecute Shiahs to the death and to compel Brāhmans to embrace Islam. In the middle stage he was an apostle of toleration, and summoned to his court the most cultured Muslims, Hindus, Christians, Jains and Zoroastrians he could find, had long personal interviews with each, and presided over religious discussions among them, in a building erected at Fathpur-Sikri for the purpose and called the House of Worship. But striking though this is, it was not startling in a Musulman with Sūfī leanings, especially in India in the sixteenth century. Advanced Sūfīs have always laid very little stress on religious divisions ; philosophical and religious discussion has been common in India since the time of the Rigveda ; and the movement of which Rāmānanda, Kabīr and Nānak were the outstanding leaders had for a century been teaching Hindus to think well of Islam and Muslims to think well of Hinduism. But later he gave up Islam, showed fierce hatred and contempt for it, and practised intolerance. Finally he promulgated a new religion called the Divine Faith, a monotheism tinged with pantheism, its rites borrowed from Jainism, Hinduism and Zoroastrianism, the Emperor himself its founder and pope. It was set up with a view to its becoming the religion of the empire, and both courtiers and people were invited to give up Islam or Hinduism and accept it.

What are we to make of it ? Was Akbar's aim political, to unite his people in religion as well as in state affairs ? That was probably one of the ideas he had ; for he expressed the opinion that ' for an empire ruled by one head it was a bad thing to have the members divided among themselves ' by religion. Or did he act from vanity, fancying he could found a religion as easily as an empire ? That also may have moved him. Shaikh Mubārak had suggested that he should become the spiritual as well as the political head of his people, and he may have felt sure he could create an eclectic faith as successfully as Kabīr or Nānak. But it is hard to believe that there was no better foundation than this for his action. There is abundance of evidence to show that he was a religious man all his life. He was by nature a mystic, and he understood the large part religion plays in human life. He was surely too great to treat it as a mere matter of policy or pride. The question of his

personal religion is also involved in the deepest obscurity. What set him against Islam, is a question which cries aloud for an answer. Apart from that stern fact, we should find it hard to believe what is stated soberly by a number of trustworthy witnesses, that there was a time when he was very near Christianity as expounded to him by Jesuit priests. One cannot help wondering how he would have reacted to a more ethical and less ritualistic presentation of Christ and His teaching. At another time he was greatly attracted by Jainism, and again by Zoroastrianism. There is room for a special study on the religion of Akbar. It is worth considering from the point of view of missions to Muslims.

The pitiful failure of the Divine Faith has a peculiar interest for us to-day. How many are there who assert that in essence all religions are identical, and who call for a new faith covering all religions and opposing none. Akbar sought in his faith 'to bring them into one, but in such fashion that they should be both one and all; with the great advantage of not losing what is good in any one religion, while gaining whatever is better than other.' Yet the poor following it received during the founder's life was due solely to his influence and his money, and the bubble burst when he died.

J. N. Farquhar

Oxford

THE JESUS OF HISTORY

The Jesus of History. T. R. Glover, D.D., of St John's College, Cambridge. Foreword by the Archbishop of Canterbury. London: Student Christian Movement. 3s. 6d. net. 1917.

This is a most refreshing volume, which every student of the gospels will be glad to read.

Dr Glover went to India in the autumn of 1915, at the invitation of the Y.M.C.A., and spent rather more than a year there in observation, study, teaching and writing. The contents of the volume were delivered as lectures in many Indian cities to audiences which usually included both Europeans and Indians, both Christians and non-Christians. The effect they produced was remarkable. The extraordinary freshness of the presentation and the transparent candour and earnestness of the speaker created very great interest and stirred many to new study of the gospels.

The work is a serious effort to see Jesus as He really was, to understand His mind and to divine in some degree how He produced such startling results on His immediate disciples and on the ancient world. The study is confined almost entirely to the material contained in the synoptic gospels, except that in the last two chapters we are led into history.

The large amount of fresh material of the most suggestive type which the chapters offer is the most noticeable feature of the book. Thoughtful brooding over the words and acts of our Lord, combined with psychological reconstruction of a very direct and simple nature, has enabled Dr Glover to throw a great deal of light on the childhood and youth of Jesus, on the experience which lies behind His utterances and on the processes of His mind. The second and third chapters are specially rich in this regard. At several points the writer's classical scholarship forms a vital background against which the sayings stand out in enlarged perspective and significance. In the chapter on the Christian Church in the Roman Empire the picture of the despised Christian community, set over against the ancient religions with their philosophy, hoary age and unquestioned authority, forms such a close parallel to the religious situation in India to-day that it startled Dr Glover's Hindu hearers ; and his statement that Christianity overcame because the Christian beat the pagan in living, in dying and in thinking—' out-lived him, out-died him and out-thought him '—went forcibly home.

But this product of the Indian mission field has a special value for missionaries. We are very vividly conscious that the gods of paganism are phantoms of the imagination, that the stories which describe their doings are mythology, that nearly all the loftiest pagan literature is unhistorical and that the very greatest pagan thinkers live almost entirely in the speculative intellect instead of standing on the rock of fact. With all this we contrast the historical Jesus and the solid moral groundwork of the Gospel. But we are also painfully conscious that we do not always succeed in bringing these things home to our hearers' minds. So that we may reasonably ask ourselves, ' Is our preaching really historical ? ' We seek to present Jesus as He lived and taught, but we are apt to use theological terminology. We so easily backslide from the descriptive and the historical to the dogmatic. Then, when we have wandered into the easy path of dogmatic preaching, we lose the priceless habit of constant mining in the gospels for undiscovered gold. In the witchery of the specu-

lative atmosphere of the East we tend to argue rather than to placard Jesus before men. There is surely room for better methods. Dr Glover's book may, from this point of view, be of great service to every missionary. If it be read and studied as an example of living historical preaching, it will help the preacher and the teacher to criticize himself, to recreate his study of Jesus and the gospels and to work towards a message instinct with the moral and spiritual power which comes from Christ.

J. N. Farquhar

Oxford

FORTY YEARS IN BURMA

Forty Years in Burma. By the Rev. Dr John E. Marks, edited by W. C. B. Purser. London: Hutchinson & Co. 10s. 6d. net. 1917.

'Did you know Dr Marks?' I asked a Burmese student the day that this very interesting book reached me. 'Yes, we all knew *Saya Mat*,' he replied; 'his name is a household word in Burma.' This 'most genial of egoists,' as Mr Purser calls him, used to keep in close touch with his 'sons' in and from Burma long after he had left the country, and for many years his letters, often not in themselves very remarkable or very interesting, were published in the Rangoon press and eagerly read in hundreds of homes.

The secret of his great influence in Burma is revealed in this naïve and admirable autobiography, and the editor has done his task with skill and reticence, adding just enough of comment and summary to complete the author's vivid story. What was that secret? First, I think one might name his gift of sympathy. Himself partly oriental—he was of Jewish parentage—Dr Marks loved the Burmese with quite spontaneous and sometimes passionate affection, and there are touching stories in this book of long night vigils with sick boys, and of his amazing generosity in giving away all that he had to his pupils. In the East to be accessible at all times and in all places is always the secret of success, and Dr Marks was a wonderful example of this selflessness. Secondly, he trusted the Burmese and found them trustworthy:

'For five years in Mandalay,' he writes, 'I had no door to my house or guard at my gate. I have often been the only Englishman in large districts inhabited by many thousands of Burmans. I have slept in *Zayats*, or rest-houses, without walls, and with only my schoolboys around me, and all in perfect safety of person and property. I know that some people have not

been so fortunate. But let every man speak as he finds. I have trusted my Burmese friends, and no people on earth could have repaid my confidence with greater hospitality and kindness.'

Thirdly, he was a man of strong will and great energy, and this always makes for *Awza* (influence) in Burma. The story of the founding of his schools, and of his strong and unflinching attitude even to great ones like John Lawrence is vividly told. On one occasion the great viceroy had told him that he must not go and work at Mandalay, and he had replied that he disregarded personal danger, and that as regards politics he would abstain from them altogether :

'Sir John rested his head between his hands and for some moments was in deep thought. Then, coming to me, he said : "I see that you are determined to go. We will not hinder you. Only distinctly understand this, that you go, not as an envoy of the British government, but entirely on your own responsibility. With whatever may happen to you we have no concern. If you are imprisoned or get killed in any way, it's of no use your crying out to us to come and help you. We will do nothing of the kind."

'I replied : "I assure your Excellency that under those circumstances I will be perfectly quiet!" Sir John burst out laughing. "Go, my dear fellow," he said, "and God's blessing be with you. Only be very careful." Later on in the day he sent me a cheque for Rs. 500 towards expenses.'

Then again Dr Marks believed passionately in education, and the Burman has a veneration for it, whilst his humour and tact in keeping the Burmese kings with whom he had dealings—the good Mindon Min and the weak Thibaw—in a good temper, make most interesting reading. There is one story in particular which tells how, the king proving slack in the matter of paying the bills for his sons' education, Dr Marks sent back the inadequate cheque which at last reached him. Whereupon the king got angry and said that any of his officers who dared to return royal money would be thrown out by the hair of his head. To which this intrepid servant of God replied with a laugh that his baldness would prevent any such punishment in his case. 'The king,' he adds; 'laughed heartily, and called the queens to enjoy the joke, and at once paid off the arrears.' It was a fund of such stories (of which it would not be fair to quote more) which, coupled with his generosity and enthusiasm, made Dr Marks a well-known host in England and a popular preacher on missionary subjects.

There are many other lessons for the missionary in this delightful book, and we owe a debt of gratitude to the editor for his work in

preparing the incomplete manuscript for the press. There are in it warnings to missionaries, as well as inspiration ; thus, Buddhism is hardly mentioned in its pages and the Doctor does not seem to have made much study of the religion of the people he loved so much. Again, whilst he was on friendly relations with the saintly and learned Roman Catholic Bishop Bigandet he found it necessary to refuse his help (p. 66); apparently not trusting his fellow Christians as well as he trusted his Buddhist friends. Perhaps no lessons are more needed in mission work in Burma to-day than these of mutual trust, and of scholarly and sympathetic study of Buddhism.

But no man is without his prejudices and inconsistencies, and the book remains a sincere and valuable document which Mr Purser and the Society for the Propagation of the Gospel have done well to preserve.

K. J. Saunders

London

AN ENGLISHWOMAN ON MOSLEM LIFE

Observations on the Mussulmauns of India. By Mrs Meer Hassan Ali. Second edition. London: Oxford University Press. 6s. net. 1917.

It was worth while to reprint this book—first issued under royal patronage in 1832. It is a distinct literary curiosity, but something more, and the introduction furnished by Mr W. Crooke, late I.C.S., tells us succinctly what is known about the authoress. Hassan Ali belonged, apparently, to a Sayyid family of Lucknow, and bore, as a descendant of the prophet, the title of Mīr, the Honourable. While assistant to John Shakespear, professor of Hindustani at the Military College, Addiscombe (1810–1816), he seems to have married a well-connected English lady whose name, however, is not known. They went to India in 1816 and Mrs Hassan Ali lived there for twelve years, mostly in the house of her father-in-law in Lucknow, her husband being off and on connected with the court of Oudh. On her return to England Mrs Hassan Ali is supposed to have been attached to the household of the Princess Augusta to whom her book is dedicated. Of her further fortunes there is no record.

The book contains twenty-seven letters giving a chatty and lively description of men and manners in Oudh as the authoress saw them. Her picture of domestic and public and religious life represents the observations of a shrewd and kindly lady who was evidently treated with great consideration and repaid it by being

'to their virtues very kind, and to their faults a little blind.' Her references to the rank corruption of the court and the gross maladministration of the state of Oudh are most gentle, and her description of the inner life of the 'zeenahnah' is in contrast with the testimony of other (non-missionary) observers. But her letters give a good insight into the family life and religious observances of gentry belonging to the Shi'a sect of Islam, of which Lucknow is a stronghold. The *Emaumbaarah* bulks larger than the mosque. Mecca is rarely mentioned, Kraabaalah (Karbala) never absent from a chapter, and to the 'Soofies' connected with the Shi'as her chief admiration is given. The hero of the letters is her father-in-law Mīr Hājī Shāh who on his Mecca pilgrimage in younger days had rescued a high-born Arabian lady from slavery and brought her back to his harem in India. To his daughter-in-law he is the embodiment of wisdom, benevolence and piety. Evidently she was in no way hampered in her profession of Christianity; on the contrary, she sometimes read from the New Testament while the Hājī translated the passages for the company. Mrs Hassan Ali laments that she has 'not been the humble instrument of conversion,' and adds: 'My heart's desire for the people I have dwelt amongst is that they may be saved.' On the other hand, while it is stated that she did not allow her husband to exercise a Moslem's privilege of a plurality of wives, she frankly eulogizes the Moslem wife, who receives her husband 'with undisguised pleasure, although she has just before learned that another member has been added to his well-peopled harem.' However, as she writes: 'My business is to describe,' and perhaps if she had thought more clearly, she would have described less convincingly. The book is worth reading for its vivid description of Indian domestic life.

H. U. Weitbrecht Stanton

London

THE AUTOBIOGRAPHY OF AN INDIAN BRAHMAN—A NOVEL

Thillai Govindan. By A. Madhaviah. London: T. Fisher Unwin. 2s. 6d. net. 1916.

This is a story which has attracted some attention in India and is now published in England with an introduction by Mr Frederic Harrison. It gives the autobiography of a South Indian Brahman who, in the words of the introduction, 'goes as a student to Madras, falls in with Christian missionaries, takes to evil courses, repents

and amends his life, becomes a disciple of Ingersoll and Bradlaugh, of Besant, Huxley and Tyndall.' There is no causal connexion, though Mr Harrison seems to suggest it, between his becoming a student of the Madras Christian College and his fall. On the contrary he bears witness that 'the noble life' of Dr Miller of that college 'shone like a magnificent beacon-light on a lonely rock amidst the young minds tossed about in a dark and tempestuous sea of gross materialism, selfish utilitarianism and all-devouring unbelief.' The book should be read by everyone who wishes to understand the mind of the educated Indian and the temptations he is exposed to. The sincere and simple narrative must fill one with deep sympathy with these young men in the perplexing circumstances of their lives, standing as they do 'between two worlds, one dead, the other powerless to be born.' There is much in Thillai Govindan's picture of his orthodox parents and grandparents that attracts one to them rather than to the ineffectual product of a shallow western education. Even the fierce old Sivaite grandfather who 'would sooner have worshipped the Virgin Mary than Vishnu and would have preferred a Brahman murderer to a Sudra saint,' and his mother for whose sake her unbelieving son performed his daily ablutions and prayers, have virtues that he, for all his knowledge of 'that epoch-making book, *Robert Elsmere*,' has not. His wife's 'unlettered heart,' he says, 'has been proved to be of pure gold, and my diploma'd one of tinsel.' This is a thoroughly sincere book and it sets forth on every page the yet unsolved problem of India's destiny under the guidance of the West. Thillai Govindan does not hide the faults of his class, but his story is as much, though he never suggests it, an indictment of western civilization as of eastern instability of character. There is a poignant appeal in every line of the ingenuous narrative and there is real art in its straightforward presentation.

Poona — Nicol Macnicol

DAVIS, SOLDIER-MISSIONARY

Davis: Soldier-Missionary. A biography of Jerome D. Davis, D.D., Lieutenant-Colonel of Volunteers, U.S.A., and for Thirty-nine years a Missionary of the American Board of Commissioners for Foreign Missions in Japan. By J. Merle Davis. Boston: The Pilgrim Press. $1.50 net. 1916.

This is one of the few missionary biographies of real merit. Its value lies not only in its literary style, not only in the inspiration derived

from the character and life of its hero, but also in the light that it throws upon a striking period of church history in Japan and upon the science of missions ; for in an extraordinary degree Dr Davis was constructively identified with the various phases of the development of Protestant missions in Central Japan. He arrived in Japan when that empire was opening its mind to the new world ; he experienced the exhilaration of those days in the eighties when the people were so eager for everything foreign that even Verbeck allowed Japan only twenty years before becoming a Christian nation ; he passed through the dark valley of the nineties—that period of reaction against the foreigner and his influence ; and he lived to see the crowning of the Meiji era—Japan a world power. Each turn in the tide meant a new missionary problem—one indeed that sooner or later, in some form or other, every mission in every field must meet.

The student of missions will find much material in the work of this successful missionary. When he joined his mission in December 1871, Protestant missionary work had but just begun in central Japan. He helped to win the first converts ; he took the lead in agitating for their training as leaders ; he with Neesima founded Doshisha, the first Christian college in Japan ; in a real sense he fathered the Kumiai Church while it was struggling to maturity, clung to it when in its majority it demanded its independence, helped it toward self-support, encouraged the establishment of its home missionary society, and sought to safeguard its liberalizing tendency in theology by a great evangelistic passion and program. As the history of Doshisha is the history of the Kumiai Church so the spirit of Davis is woven into the very fabric of the Kumiai work. In fact, if one studies the various phases of the development of the Christian Church throughout Japan in the Meiji era he finds this soldier-missionary pre-eminent as an inspiring leader.

Great as were Dr Davis's contributions to these policies which are now recognized as essential in mission administration, his outstanding contribution was along the line of educational evangelism. His one great passion was for the evangelization of his adopted country ; and this spirit of evangelism was the key to all his plans and activities. Doshisha was but a great means to an end,—an end that could never be served except as education was permeated and crowned with the spirit of evangelism. Doshisha was never right until it was being used for the evangelization of Japan. The students who came to study the arts and sciences must crown their course with a know-

ledge of Jesus Christ and then go forth in His name into all parts of the empire. No one was more determined or more intense than Dr Davis in holding Doshisha to this great single purpose. It could safely be said that Doshisha to-day owes its aggressive religious bent to Davis fully as much as to Neesima.

Space does not permit more than a suggestion of the character required to meet the problems of the Japan missionary of the last decades of the nineteenth century. Suffice it to say, Dr Davis, like his missionary contemporaries, had to meet great and sudden turns in the tide which demanded patience and persistence, a readiness to allow the Japanese to push forward at the expense of one's own authority, to take hard and groundless criticism like a private in the ranks, to show a profound knowledge of humanity, a deep and staunch love for all and an optimistic faith that could never know defeat. Dr Davis did this, and more. He hung on with grim determination because he loved Japan, had faith in the Japanese, and was possessed with a divine hope. As he said at the time when things looked darkest: 'I can see nothing for it here but for the Old Guard to close up as they did around Napoleon at Waterloo and to fight until we die. It will not be a Waterloo, however; we shall gain the victory.'

This book brings out Dr Davis's predominant trait of staunch devotion to duty regardless of the cost. The first striking illustration of this was in the battle of Shiloh, where in answer to his inquiry his colonel told him that the colours should be held unfurled in the open. He stood nearly an hour with colours unfurled, face to the enemy in the hottest angle of the battle, expecting every second to be killed, with bullets falling like hail at his feet, fanning his face, piercing his clothes and riddling the flag. With this devotion to duty at all costs, and a consequent courage of conviction, went another trait of a successful missionary—a capacity for intense enthusiasm. This showed in his talk, in his writings and in his life. It carried others with him. It is first to be noted in his army camp work when his comrades caught his religion and became known as 'The Moral Company.' It stimulated his missionary associates. 'It is wonderful,' says a fellow missionary, 'how he retained his youthful enthusiasms: his latest tour was always his best and the last book read the most inspiring. Life was to him real and earnest; full of zest and hope.' Little wonder that his Japanese colleagues found in him the spirit of Yamato Damashii.

BOSTON ENOCH F. BELL

EVANGELISTIC MOVEMENTS IN THE EAST

HANDBOOK OF SUGGESTIONS TO WORKERS FOR UNION EVANGELISTIC MOVEMENTS IN CHINA. By W. E. TAYLOR. Shanghai: Association Press. 25 cents. 1916.

HANDBOOK FOR WORKERS IN EVANGELISTIC CAMPAIGNS IN INDIA. By H. A. POPLEY. London: Christian Literature Society for India. 4d. 1917.

THESE handbooks, as their titles convey, are issued in connexion with the evangelistic forward movements or the evangelistic campaign movements in China and India. Would that the two pamphlets might be widely distributed amongst Christian workers in the home churches! In the first place they would impress all who studied them with the intense spirit of evangelism which is spreading through the churches in the mission field. These churches are realizing that for the sake of their own life as well as of the life of their countries the Church must be continually proclaiming the gospel of Jesus Christ. In a measure which must call forth thanksgiving and praise they are recognizing that they themselves, and not the missionary societies, are primarily responsible for the evangelization of the great multitude of Asia. In the second place these two handbooks would do much to stimulate the same spirit at home in churches which have so largely settled down to pastoral work amongst their own members and have to a great extent forgotten that a living church must be always and everywhere a missionary church.

Both books are very similar in character. They are written for workers and are not only full of inspiration but also contain a large number of practical suggestions which are based upon the experience of recent years. We can only attempt to indicate some main impressions. The aim of the evangelistic campaigns is not a series of meetings, big or little, but a movement of the church continuing for a long period and having a definite object. Big meetings are only held to be part of the movement when they subserve its main purpose and are in harmony with its plan. 'The aim should be therefore not to make spasmodic or temporary effort, but rather to inaugurate a movement that will develop and become continuous and permanent.' Nor is it a movement of church leaders only. It is far more; it is a movement of the whole church including every member. Great emphasis is therefore laid upon the share which the individual members are called to take and

much attention is given to their training for personal services. Careful and prolonged preparation is regarded as vital.

The chief purpose of all preparation is the awakening of the church. Only a living church can welcome converts into true fellowship and help them to attain to full discipleship. 'The leaders must not rest satisfied with the preparation of a few select workers. The whole church must be won.' The supreme necessity of prayer meetings and personal intercession, Bible instruction, Bible study circles and personal reading of the Bible is urged as powerfully as possible. One of the chief impressions in the mind of the reviewer is the care which is taken with regard to following up the campaign. 'This is the most important part of the campaign. Unless this is done properly the whole thing will fail.'

From first to last the importance of details is made clear. All possible attention must be given to a careful study of conditions prevailing amongst those whom it is hoped to reach and to the perfecting of plans. 'Nothing must be left to chance.' At the same time it is enforced that the work must be the work of the Holy Spirit and that organization is only a means to the greatest of all ends. For the results already obtained we thank and praise God. The churches in this mission field are knowing the joy of harvest; it is to be earnestly hoped that these two handbooks will be widely circulated among them. As one who has been called for a time to take a special part in home evangelistic work the reviewer ventures to express the hope that the little volumes will be studied by many leaders and other members of the home churches.

CYRIL C. B. BARDSLEY

LONDON

TWO MISSIONARIES ON CHINA

THE DEVELOPMENT OF CHINA. By KENNETH SCOTT LATOURETTE, Ph.D. Boston: Houghton Mifflin Co. $1.75 net. 1917.

MANDARIN AND MISSIONARY IN CATHAY. By ERNEST F. BORST-SMITH. London: Seeley, Service & Co. 5s. net. 1916.

FOR the man who wants to make a book China still remains a veritable treasure store. Modern scene-shifters are so busy that the expounder of deeds has no difficult task to show that facts are stranger than fiction, and much more satisfactory. Professor Latourette, after a few years' association with the College of Yale at Changsha, China,

decided to provide a book for American students on the land whose 'future cannot fail to be of vital significance to the whole world.' Others than students will profit by the orderly arrangement of incidents through which the development of China is traced with a facile and sympathetic pen. China has no need to complain of the colouring in his picture. The shadows and sombre tints may be sought elsewhere, to which end a bibliography has been appended. An attempt to trace national development through a period of 3000 years in less than 300 pages must of necessity have its limitations. Yet it is a venture deserving success, and the enthusiasm of the author easily converts the reader to that larger hope for China which those who love her best commonly profess. Certain cryptic conclusions stand awaiting elucidation. These will provide suggestive formulae for debate. Nevertheless, we are happily, and not unwillingly, borne along by the current of enthusiasm. 'China is eminently fitted by nature to be the home of a great civilization. . . . In spirit, the Chinese are much more nearly akin to the modern West than they are . . . even to Japan . . . Chinese culture, produced almost unaided by one race, is a monumental tribute to the ability of that race, and a sound basis for optimism for the future.' We are given a geographical setting, a background of ancient history relieved by the omission of unnecessary names, a light tracing of the earlier contact between China and the Occident when Persian merchant, Buddhist missionary and Tartar warrior traversed in succession the highway across Central Asia from the West.

In the matter of religion China has mostly shown herself tolerant. Buddhism has modified Chinese life more profoundly, perhaps, than any other exotic influence until the present era. Nevertheless, after appropriating many elements from other faiths, Chinese Buddhism is to-day 'a matter of blind routine and a means of livelihood.' The influence of Christian forces in development is recognized. Missionaries are there 'primarily to give the best of western civilization to the Chinese,' and the conclusion reached is that Christianity to be permanent must be modified. Whether the Church is to promote eclecticism and still lead, or become emasculated by absorption and still remain Christian, is not made clear.

There is a valuable chapter on Chinese culture. Viewed successively from the economic, political, educational, religious and social aspects the perspective of the whole picture, in its measure, is well maintained. This older civilization, we are told, which up to within

a century and a half ago placed China among the best governed and most highly civilized nations of the earth will form a sure foundation for the culture of the future. Then the passing of the old superconservative bureaucracy into the present loosely knit democracy is traced through its various stages under pressure from western peoples and Japan, who just now is the dominant power in the land. China's desperation in the midst of her difficulties is brought to the surface, and the study closes with a programme of present-day troubles, but on a clear note of hope, for ' those who know the Chinese most intimately seem to have the most faith in their future.'

The Rev. E. F. Borst-Smith writes the story of twelve years' strenuous work by members of the English Baptist Mission during stirring times mainly spent in Yenanfu, Shensi. The author claims a wide sympathy for this record because ' in some real sense the history of Yenanfu is the history of China in miniature.' Certainly his narrative of encouraging progress, official friendliness, common appreciation—all frequently within sound of the clash of arms between contending political parties—is a picture in miniature of the general experience of missionaries throughout China during recent years. By the courtesy of officials access was obtained to the archives of the city. These contained entries referring back to 2852 B.C. and closed with the greatest emperor of the Manchu dynasty, 1680 A.D. Fortunately the perusal of these ten volumes inspired our author to supply a historic setting to the missionary narrative. It is shown how for centuries Tartar hordes, whose ' country was the backs of their horses,' conquered and lost in North China, while from one of these wild tribes, the Khitans, comes the name Cathay, the connexion being preserved in K'itai, the Russian for China. For Mongols, Mings and Manchus in succession North Shensi played an important part, and Shensi had as much to do with the establishment of the Manchu dynasty ' in 1644 as it had with its final overthrow in 1911.'

The Cave of Ten Thousand Buddhas still proclaims the past glory of a religious force that seems now to have expired. This monument has been preserved notwithstanding the iconoclastic fervour of the great Mohammedan and Tai Ping rebellions which (in turn) devastated the province. Among republican first-fruits are noted the rise of the soldier in the social scale, the democratization of the official class, a progressiveness in outlook and—with an almost dry pen—' suggestions of a democratic consciousness.' There are chapters instinct with life and colour dealing with missionary enter-

prise and allies. There is no monotony. The scene is constantly changing because true to experience. Now the missionary is with mandarins and the ' classes,' and again with the ' masses.' Then he is seen amidst perils by the way, next in contact with marauders and mutineers and once again under the spell of White Wolf. Peace, panic, prosperity—each in turn makes its contribution to the pages of a missionary up-to-date record which supplies live material whether for personal perusal or for group reading.

E. JUDD BARNETT

HONGKONG

FRENCH INDO-CHINA

L'INDOCHINE FRANÇAISE. Par H. RUSSIER et H. BRENIER. Avec 56 Gravures dans le texte et 4 Cartes hors texte en couleur. Deuxième édition. Paris: Armand Colin. 5 frs. 1911.

CHOSES DE L'INDOCHINE CONTEMPORAINE. Par M. RONDET-SAINT. Préface de M. LE MYRE DE VILERS, Ambassadeur Ancien Gouverneur de Cochinchine. Paris: Plon-Nourrit et Cie. 3 frs. 50. 1916.

L'Indochine française was originally published for the enlightenment of natives largely ignorant of their own country. This second edition meets more fully the wants of the French public who are interested in colonial matters. The book, an octavo of 356 pages, is divided into four parts treating respectively of the country, the inhabitants, the natural resources, products, industries and commerce, and finally of the political organization and administration. The authors have compressed within a small compass a general survey of the mass of subjects dealt with, and sources from which fuller particulars may be obtained are indicated.

Some idea of the religions in vogue in this part of the world may be gathered from this book. There is the worship of the cobra by the Cambodians and a relaxed Buddhism among the Thaï tending towards ancestor worship and the adoration of spirits. The Laos, though apparently very religious, have a *mélange* of Buddhism and sorcery and a worship of spirits. It is a very superficial Buddhism which the Annamites possess, and they also have Taoism and Confucianism as well as other cults. Islam is the religion of a certain number of the Chams, while the others affect Brahmanism. Both religions are, however, very corrupted and apparently have little hold on those professing them.

No mention is made of Protestant missions, for the good

reason, probably, that little has been done, the agents having been very few indeed. Our authors think that Christianity has made but little impression on the masses of the population. They appear to overlook the fact of 700,000 Christians in French Indo-China in the last century. The figures must be much greater now. This in a population of fifteen and a half million seems worthy of more than a slight notice.

As soon as one opens 'Things Indo-Chinese' (*Choses de L'Indo-chine*) the ever-present war obtrudes itself, for the censor has been busy in the first few pages. An ardent desire for the efficient administration of the French colonies and protectorates animates the author, as well as an earnest wish that the beauties of the far eastern possessions of France may be known and their exploitation and preparation for numbers of tourists undertaken by the establishment or organization of a tourist service; much is written about this and comparisons drawn with Java and other lands.

The white man while conferring benefits on primitive man often offers on the other hand what is his ruin; so the Moi are in possible danger from foreign alcohol.

One of the great questions of Indo-China is that of the Chinese, and a chapter in each book is devoted to the subject. Intelligent, enterprising and keen men of business, they make their presence felt in the onward progress of European governments in the East, and Indo-China is no exception. M. Le Myre de Vilers sums up in a few words the policy to be adopted towards the Chinese, who number 250,000: 'Il faut donc prendre les Chinois tels qu'ils sont, avec leur qualités, leur défauts; et savoir—car c'est le but principal, essentiel—utiliser au mieux et pour le plus grand profit de notre colonie le puissant facteur économique qu'ils représentent.'

Both books are very interesting.

J. Dyer Ball

London

CHRISTIAN CO-OPERATION IN AMERICA

Library of Christian Co-Operation. Edited by Charles S. Macfarland. New York: Missionary Education Movement for the Federal Council of the Churches of Christ in America, 105 East 22nd Street. Six vols., $5; each, $1. 1917.

The Federal Council of the Churches of Christ in America is composed of officially appointed representatives of thirty-three Christian

bodies in the United States. It was formed in 1905 and held its first official meeting in 1908. The second meeting was held in 1912 and the third in 1916. The six volumes now published are the record of this last meeting and of the work of the Council and its various Commissions during the preceding four years. They help us to see the forces that are shaping anew the religious life of America and of the world. Nowhere has Christianity been so divided as in America; in these reports we see the scattered elements beginning to draw together again. They reveal the growth of a common mind regarding the great questions with which the Church is confronted. Again, these volumes are concerned with the attempt to bring the life of a democratic people under the sway of Christian principle, which, as the war is showing with growing clearness, is the central problem of the world to-day. It is the impressive way in which they bring before us these two great issues of Christian unity and of the relation between Christianity and democracy rather than any striking originality of thought or treatment that gives to these reports their chief interest and value.

The first volume contains the proceedings of the third meeting of the Council. The second and third include the report of the Commission of the Council on Peace and Arbitration—the name of the Commission was changed at the last meeting of the Council to the Commission on International Justice and Goodwill—and accounts of the efforts of other peace organizations. The fourth volume is concerned with the endeavour to find a Christian solution of the relations of America with Japan and China. The fifth volume contains reports dealing with Home Missions and social problems and concludes with a short survey of the foreign missionary situation. The sixth volume is the report of the Commission on Christian Education, of which the chief feature is a comprehensive study of the problem of providing adequately for religious education where the national system of education is secular.

From the standpoint of this Review the volume of chief interest is the fourth, and the special activities which it records are perhaps the most thorough and solid work accomplished by the Federal Council during the past four years. In response to an appeal from American missionaries in Japan, who were concerned about the strained relations between America and Japan following upon the proposed land legislation in California, the Executive Committee of the Federal Council appointed in 1914 a Commission on Relations

with Japan. This step led successively to the sending of a Christian Embassy to Japan, to a special investigation of the facts relating to Japanese immigration by Professor Mellis of Kansas University, to widespread educational efforts by Dr Sidney L. Gulick, who has worked out and discussed with leaders of public opinion both in America and Japan a definite policy for the regulation of oriental immigration without race discrimination, and to a visit of Japanese labour delegates to America. All these steps except the last have already been noted in the Review.[1] An important conference on the relations between America and the Far East held in September 1916 was attended by missionaries from Japan and China, by missionary secretaries and by men distinguished in American public life. The Federal Council at its recent meeting passed resolutions calling for federal legislation for the adequate protection of aliens in America ; asking for the appointment by the government of a Federal Commission on Oriental Problems ; enlarging the scope of the Commission on Relations with Japan and changing its name to the Commission on Oriental Relations ; and embodying a declaration of the attitude of the Christian people of America towards Japan, in the sense of the words of President Wilson, ' We cannot be friends [i.e. with other peoples] upon any other terms than upon the terms of equality. We cannot be friends at all except upon the terms of honour, and we must show ourselves friends by comprehending their interest, whether it squares with our own interests or not. It is a very perilous thing to determine the foreign policy of a nation in the terms of material interest.' The whole story told in this volume is one full of instruction and interest and opens what we hope may prove a new chapter of great importance in the history of the Christian Church. The American churches have begun to see clearly that it is not enough to preach Christianity to the peoples of Asia and Africa through the lips of missionaries; if its truth and power are to be demonstrated, the attempt must be made to secure that the relations of professedly Christian nations with the peoples of Africa and the East are based on the Christian principles of justice and goodwill. This volume is a notable contribution to the assertion of that truth.

J. H. Oldham

Edinburgh

[1] 1915, pp. 5–6, 141–3, 656–8 ; 1916, pp. 6–7, 159–61.

MISSION BOARDS IN CONFERENCE

REPORT OF THE TWENTY-FOURTH CONFERENCE OF THE FOREIGN MISSION BOARDS IN THE UNITED STATES AND CANADA. New York: 25 Madison Avenue. 30 cents. 1917.

REPORT OF THE SIXTH ANNUAL CONFERENCE OF MISSIONARY SOCIETIES IN GREAT BRITAIN AND IRELAND. Edinburgh: 1 Charlotte Square. 6d. 1917.

THE value of these brown paper-clad volumes is altogether disproportionate to their size. It lies not merely in their contents, though those are good and cogent, but in what they stand for, namely, the united deliberation and fellowship of over a hundred missionary organizations in America and Great Britain respectively, represented by selected delegates. The American conference was held in January 1917,[1] the British one six months later. The report of the former contains nearly 350 pages—as against 40 in the British report—and gives detailed record of speeches and discussions together with statistical tables for 1916 and a directory of the American boards. The smaller report, produced in the limiting environment of protracted war, is condensed to the utmost, containing even in the reports from its special committees scarcely a sentence that does not embody a fact. It lacks the inspiring records of foreign work which abound in the larger volume, but it is no less suggestive of broad outlook and closely knit endeavour, and offers, for the first time this year, an ordered statement of all the co-operative missionary work undertaken at the British home base. It is interesting to note that while each conference reflects national characteristics, both, because of vital relationship to the issues of to-day, are largely at one in the subjects discussed, in the principles arrived at and in the methods employed. The work of the mission boards is being deepened and co-ordinated by these deliberative assemblies in which common problems are jointly faced, and united investigations are set on foot and carried to completion.

In the American report, the papers and discussions on woman's boards and their relation to general boards, on the missionary candidate and the candidate secretary, and on the functions and work of the treasurer of a foreign missions board merit special attention. In the British report the brief record of the concentration of the whole conference in intercessory prayer upon certain selected topics is perhaps the most impressive feature.

LONDON G. A. GOLLOCK

[1] Some of its conclusions were noted in IRM. 1917 (April), pp. 184, 186–7.

SHORTER NOTICES

Shantiniketan. By W. W. Pearson. Illustrated by Mukul Chandra Dey (London: Macmillan. 4s. 6d. net. 1917). Those who are on the watch for Indian ideas regarding the meaning and aim of education will welcome this account of Sir Rabindranath Tagore's school at Bolpur. The poet's aim as stated by himself was 'to bring to the surface, for our daily use and purification, the stream of ideals that originated in the summit of our past, flowing underground in the depth of India's soil—the ideals of simplicity of life, clarity of spiritual vision, purity of heart, harmony with the universe, and consciousness of the infinite personality in all creation.' How the attempt has been made to realize this aim at Bolpur is briefly but suggestively told by Mr Pearson who has joined the staff of the school. The volume includes the translation of a story by the first teacher in the school, a youth of extraordinary promise who died at the age of twenty. The illustrations are a notable feature. Four and sixpence is a good deal to pay for a volume of little more than a hundred pages, but receptive minds will find in it suggestion and stimulus that cannot be priced.

The Lure of Africa. By Cornelius H. Patton (New York, Missionary Education Movement. Cloth, 60 cents; paper, 40 cents. 1917). Dr Patton, who should know more than most people of what is calculated to stimulate response to the call of foreign missions, is of opinion that next to highly cultivated persons like poets and inventors the most interesting thing in the world is primitive man. His book goes far to justify this view. It has the defects inherent in a mission study text book when examined from the general reader's or student's standpoint, but the inevitable limitations do not hinder the book from combining with its popular and somewhat 'scrappy' form a wide range of knowledge, solid thought, and a proportionate and often adequate statement of problems. In the introductory chapter five African scenes, vividly depicted, lead up to some pages of general information; then follow studies of Islam in its strongholds and on the march, of several great missionary centres, of Africa's debit and credit account with civilization, of the heart of paganism, and finally, a strong closing chapter presents Africa as the laboratory of Christianity. This book will lay deeply in the minds of younger church members those great principles upon which alone worthy citizenship and Christian civilization can be built up.

Burma: A Short Study of the People and Religion. By F. E. Trotman (London: S.P.G. 1s. 6d. net. 1917). This is a useful book, written from first-hand knowledge and well calculated to answer questions likely to rise in the mind of an average person who wants to know 'all about Burma.' But though the little volume makes no pretension to learning and leaves the depths of Buddhist philosophy unplumbed, it is far more than a mere orderly record of events. The writer sees Burma, with its problems and possibilities, as a whole; he discusses with discernment the impact of western influences upon the land; and while he naturally deals most fully with the Anglican mission in which he worked himself, he refers with intimate knowledge and just emphasis to the work of Protestant and Roman Catholic missions also. The interest culminates in the closing pages of the book, where the future possibilities of the Anglican mission are considered, and the hope is expressed that its special function may prove to be not only in working among the 'despised hill peoples' who 'ring Burma round with a Christian army,' but in fostering the new and growing spiritual movements among the Burmese themselves.

NOTES ON CONTRIBUTORS

The Rev. W. Adams Brown, Ph.D., has been Professor of Systematic Theology in the Union Theological Seminary, New York, since 1898. His paper on pages 497–510 was read before the Religious Education Association at Boston in March 1917.

The Right Rev. R. S. Copleston, D.D., was Bishop of Colombo from 1875 to 1902, and Metropolitan of India until his retirement in 1912. He takes a large part in the work of the Central Board of Missions of the Anglican Church.

Professor A. G. Hogg, of the Madras Christian College, contributes the closing paper of his series on ' The God that must needs be Christ Jesus.'

President Robert S. McClenahan of Assiut College went to Egypt under the United Presbyterian Church of North America in 1897.

The Rev. J. Leighton Stuart, D.D., of the American Presbyterian Mission, South, has worked in China for twelve years, first as an evangelistic missionary and then in the Nanking School of Theology.

Miss Constance E. Padwick, until recently on the central staff of the Church Missionary Society, is now working in the Children's Department of the Nile Mission Press, Cairo. She has written several missionary books, of which *Mackay of the Great Lake* is just published in the ' Pathfinder ' series.

The Rev. H. Guye is a member of the Swiss Mission Romande in Portuguese East Africa. He has had twelve years of close contact

with the natives and has recently been appointed to the station of Lourenço Marques.

The Rev. A. C. MOULE was formerly a missionary in China under the Society for the Propagation of the Gospel.

The writers of book reviews are: The Rev. J. N. Farquhar, D.Litt., Literary Secretary of the Indian Y.M.C.A. and writer of several important works on Hinduism; Mr Kenneth J. Saunders, formerly of Trinity College, Kandy, then of the Indian Y.M.C.A. in Burma; Rev. H. U. Weitbrecht Stanton, Ph.D., D.D., formerly of the C.M.S. Panjab Mission and more recently Warden of the Mildmay Institutions, London; Rev. Nicol Macnicol, D.Litt., of the United Free Church of Scotland Mission at Poona; Rev. Enoch F. Bell, formerly a missionary in Japan and now Associate Secretary of the American Board; Rev. C. C. B. Bardsley, Honorary Secretary of the Church Missionary Society; Ven. Archdeacon Barnett, Hongkong, formerly Principal of St Stephen's College in that city; and Mr J. Dyer Ball, I.S.O., formerly of the Hongkong Civil Service and author of many works on China.

INTERNATIONAL MISSIONARY BIBLIOGRAPHY

In the preparation of the bibliography the Editor has the advantage of the co-operation of Professor Harlan P. Beach, D.D. (Yale), Professor Marc Boegner (Paris), Mr Marshall Broomhall (London), Rev. W. A. Crabtree (London), J. N. Farquhar, D.Litt. (Calcutta), Rev. E. C. Lobenstine (Shanghai), Mr Jakob E. Lundahl (Stockholm), Professor H. M. van Nes, D.D. (Leiden), Professor D. Julius Richter (Berlin), Mr Kenneth Saunders (Rangoon), Rev. Fr. Schepelern (Denmark), Eugene Stock, D.C.L. (London), Rev. S. H. Wainright, D.D. (Tokyo), Canon A. Lukyn Williams, D.D. (London).

While the bibliography is concerned primarily with missionary literature, published matter on other subjects closely related to the progress of Christianity is included when it is of exceptional value.

Entries of magazine articles are distinguished by †.

Abbreviations of magazine titles are explained on p. 633.

Annotations in the bibliography do not preclude a subsequent review.

MAIN HEADINGS OF THE BIBLIOGRAPHY

I. History
II. Missionary Biography
III. The Home Base
IV. The Mission Fields
V. Works of Reference
VI. Theory and Principles of Missions
VII. The Training and Qualifications of Missionaries
VIII. Missionary Methods
IX. The Church in the Mission Field
X. Comity, Co-operation and Unity
XI. Christianity and the Non-Christian Religions
XII. Social and Political Relations of Missions
XIII. Hortatory and Practical
XIV. New Missionary Magazines
XV. Missionary Education Publications

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LES PROVINCES CASPIENNES DE LA PERSE. Le Guîlân. H.-L. Rabino. *Revue du Monde Musulman*; publiée par la mission scientifique du Maroc. Tome XXXII. 1916–1917. Map. Diagrams. 499 pp. Paris: Leroux. 25 frs. 1917. *415.*

THE DEATH OF A NATION. Abraham Yohannan, Ph.D. Illus. Map. xx+170 pp. New York and London: Putnam. $2. 1916. *416.*

Deals with the persecutions of the Nestorian or Assyrian Christians, mainly by Moslem rulers.

See also *378* (Biography); *403* (India); *418* (West Africa); *481–4* (Islam).

Africa (General)

See *492* (Text-book).

West Africa

(*from the Senegal to the Cunene, including the West and Central Sudan*)

WEST AFRICAN FOLK TALES. Collected and Arranged by W. H. Barker and Cecilia Sinclair. Illus. 184 pp. London: Harrap. 7s. 6d. net. 1917. *417.*

†EINGEBORENENPOLITIK UND ISLAMITISCHE GESELLSCHAFTEN IN WESTAFRIKA. Dr H. Christ-Socin. EMM, 1917 (April), 166–71. *418.*

FURTHER CORRESPONDENCE RESPECTING CONTRACT LABOUR IN PORTUGUESE SOUTH-WEST AFRICA. Africa No. 1 (1917), Cd. 8479, in continuation of Africa No. 1 (1915), Cd. 7960. iv+70 pp. London: H.M. Stationery Office. Fisher Unwin. 9d. net. 1917. *419.*

For discussion of contents see *Anti-Slavery Reporter*, 1917 (July), 33–40.

†THE BANTUS OF THE CONGO. P. A. McDiarmid. *Southern Workman*, 1917 (June), 342–8. *420.*

DE NEGERPREDIKANT JACOBUS ELISA JOHANNES CAPITEIN 1717–1747. Dr A. Eekhof. 112 blz. 's-Gravenhage: M. Nijhoff. f 2.50. 1917. *421.*

Capitein was the first negro slave to be ordained. After studying at Leiden University he worked at St George D'Elmina (Gold Coast).

†DIE MISSION DER DEUTSCHEN BAPTISTEN IN KAMERUN. Alfred Scheve. AMZ, 1917 (Juli), 277–84; (Aug.), 323–44. *422.*

†EIN RÜCKBLICK AUF BALI (NORDKAMERUN). Missionar Ad. Vielhauer. EMM, 1917 (Aug.), 340–7. *423.*

A CONGO CHATTEL: the Story of an African Slave Girl. Henry D. Campbell. Illus. 213 pp. New York: Christian Alliance Publishing Co. $1.25. 1917. *424.*

A story, substantially true, showing woman's lot and suffering in the Belgian Congo.

†WOMAN'S BONDAGE AND THE WAY OUT. Mrs W. L. Forfeitt. WOMAN'S LIFE AND WAYS. Mrs J. Whitehead. *Congo Mission News*, 1917 (May), 8–11. *425.*

See also *374* (Biography).

East Africa

(*from the Zambezi to the Juba*)

†REALITIES OF MISSIONARY LIFE. IV. In Portuguese East Africa. H. Guye. IRM, 1917 (Oct.), 490–9. *426.*

†DIE SEMINARE DER BERLINER MISSION IN DEUTSCHOSTAFRIKA. Missionsinspektor Gründler. AMZ, 1917 (Mai), Beiblatt. *427.*

South Africa

(*south of the Cunene and Zambezi rivers*)

†THE NATIVE AFFAIRS ADMINISTRATION BIL James Dexter Taylor. C. B. Hamilto E. O. Barratt. *Christian Express*, 191 (June), 88–92. *428.*

See also *466* (Church).

Madagascar

†DIE AMERIKANISCH-NORWEGISCHE MISSIO IN SÜDMADAGASKAR. D. G. Kurze AM 1917 (Juni), 245–51. *429.*

America

FROM THE DEEP WOODS TO CIVILIZATIO Chapters in the Autobiography of an India Charles A. Eastman (Ohiyesa). Illus. x 206 pp. Boston: Little, Brown. $ 1916. *430.*

Records the development of the writer in an educated Christian Indian sharing in t racial struggles of his people.

THE LABRADOR ESKIMO. Canada Departme of Mines. Geological Survey. Memoir 9 No. 14. Anthropological Series. E. V Hawkes. Maps. Illus. Diagrams. x+2 +viii pp. Ottawa: Government Printi Bureau. 1917. *431.*

A METHODIST MISSIONARY IN LABRADO Arminius Young. Illus. Map. 180 p Toronto: S. & A. Young. $1. 191 *432.*

See also *469* (Religion); *494* (Boys and Girls).

Australia and Oceania

†NIEUW-GUINEA ALS ZENDINGSTERREIN. II De werkzaamheid der Utrechtsche Zendin Vereeniging. Joh. Rauws. MNZG, 19 (LXI²), 97–111. *433.*

HAWAII: SCENES AND IMPRESSIO Katherine F. Gerould. Illus. Map. xiv 181 pp. New York: Scribner. $1. 1916. *434.*

Contains a chapter on the leper settlement a Father Damien's work.

The Jews

†ERSTED EUTSCHE JUDENMISSIONSKONFERE IN HALLE A. SAALE (7. BIS 9. NOVEMB 1916). E. Schaeffer. AMZ, 1917 (Ja 16–23. *435.*

See also *485* (Judaism).

V. Works of Reference

See *390* (Map of China).

VI. Theory and Principles of Missions

†DEVELOPING THE MISSIONARY CONSCIOUSN IN THE MODERN MAN. W. Adams Bro IRM, 1917 (Oct.), 497–510. *436.*

††Survey in Missions: Its Functions and Methods. W. H. Findlay. IRM, 1917 (Oct.), 576–89. *437.*

See also *379–80* (Foreign Mission Boards).

VII. The Training and Qualifications of Missionaries

The Missionary Candidate and the Candidate Secretary. Fennell P. Turner. Report of Foreign Missions Conference of North America, 1917 (Jan.), 243–63. *438.*

†The Approach of the Young Missionary to Buddhists and Hindus. Bishop R. S. Copleston, D.D. IRM, 1917 (Oct.), 511–20. *439.*

†Language Study from the Point of View of the New Missionary. J. E. Graefe. *Gospel Witness*, 1917 (June), 201–11. *440.*

†The Efficient Missionary. *Omi Mustard Seed*, 1917 (June), 71–6. *441.*

See also *386* (R.C. Conference); *426* (Realities).

VIII. Missionary Methods

Evangelistic Work

†The Work and Methods of the Evangelistic Missionary. J. B. Hail, D.D. E. C. Hennigar. JE, 1917 (May), 163–7; (June), 205–7. *442.*

†Pyeng Yang Union Evangelistic Campaign January 1917. John Z. Moore. *Korea Mission Field*, 1917 (April), 104–7. *443.*

†The Special Week of Evangelism. A. L. Warnshuis. Newspaper Evangelism during the Special Week. D. MacGillivray. CR, 1917 (April), 245–54. *444.*

†How to Preach the Gospel to the Non-Christian Chinese. W. MacNaughtan. CR, 1917 (April), 215–24. *445.*

See also *412* (Moslem); *454* (Medical); *461* (Korea).

Christian Education

Japan

†Educational Institutions: a Symposium. Christian Girls' Schools. Esther Ludwig Martin. Boys' Schools. J. H. Pettee. JE, 1917 (May), 170–4. *446.*

China

†Methods of Increasing Religious Results in Educational Work. Arthur Rugh. *Educational Review* (China), 1917 (April), 73–8. *447.*

A paper read at the meeting of the East China Educational Association, Shanghai. Among other papers read and published in the same issue are those on teacher improvement, how to educate girls in higher primary schools, middle school problems and teachers' meetings.

†Some Suggestions on Education in China. Dr Y. T. Tsur. *Educational Review* (China), 1917 (April), 100–6. *448.*

A speech made at the Decennial Anniversary of Yale College at Changsha, November 1916, and reprinted from the *Tsing Hua* journal.

India

†A Conscience Clause in Indian Schools. W. E. S. Holland. EW, 1917 (July), 241–53. *449.*

†A Conscience Clause in Indian Schools. John Reid. HF, 1917 (June), 214–24. *450.*

†The Conscience Clause: a paper read at a Meeting of the Bihar and Orissa Missionary Union. J. Z. Hodge. *Conference*, 1917 (May), 23–9. *451.*

†Die Seminare der Leipziger Mission in Indien. Missionar Gehring. AMZ, 1917 (Feb.), Beiblatt. *452.*

Moslem World

See *414* (Turkey).

East Africa

See *427* (Berlin Mission).

Medical Missions

†An Example of Co-operation with the Chinese in Medical Education. F. C. Yen, M.D. *China Medical Journal*, 1917 (May), 218–24. *453.*

†Medical Evangelism. Mrs C. E. Patton, M.D. CR, 1917 (April), 237–43. *454.*

Een en ander uit den eersten tijd der Medische Zending te Moekden. A. J. Wartena. 28 blz. Rotterdam: Bredée. f 0.20. 1917. *455.*

See also *408* (India).

Christian Literature

†Christliche Literatur auf dem Missionsfelde. Julius Richter. AMZ, 1917 (April), 148–54. *456.*

†Christian Literature in English Needed in India. A. C. Clayton. HF, 1917 (May), 171–82. *457.*

Work among Women

See *385* (German Missions); *400* (Borneo); *424–5* (Congo); *446* (Japan).

IX. The Church in the Mission Field

†Missions and Churches. JE, 1917 (June), 231–4. *458.*

A summary of articles from the Japanese Christian press.

†Worship in the Tokyo Churches. D. C. Holtom. JE, 1916 (Dec.), 461–5; 1917 (Jan.), 30–4; (Mar.), 88. *459.*

How can the Korean and Japanese Churches help each other? *Korea Mission Field*, 1917 (June), 146–9. *460.*

†A Korean Church at Work: an Account of Andong Colportage and Its Results. John Y. Crothers. MRW, 1917 (May), 353–6. *461.*

†Student Enquirers and the Church. Arthur Rugh. CR, 1917 (April), 227–31. *462.*

†An Indian Church. G. Hibbert-Ware. EW, 1917 (July), 254–66. *463.*

†The Racial Episcopate. Stuart H. Clark. CMR, 1917 (Aug.–Sept.), 313–22. *464.*

†Nationaal Christendom op Java. M. Lindenborn. *Stemmen des Tijds*, 1917 (VI[7]), 267–84. *465.*

†The Church and Witchcraft. J. Ross. *Christian Express*, 1917 (May), 72–4. *466.*
See also issues for November 1916, March and April 1917.

See also *407.*

X. Comity, Co-operation and Unity

†Report of the Special Committee on Comity. D. E. Hoste. CR, 1917 (June), 349–58. *467.*

†The Progress of Federation among the Churches. Charles S. Macfarland. *American Journal of Theology*, 1917 (July), 392–410. *468.*

See also *388* (Japan); *391*, *444* (China); *437* (Survey); *443*, *460* (Korea).

XI. Christianity and the Non-Christian Religions

Religions of Primitive Peoples

Myths and Legends of the Sioux. Marie L. McLaughlin. Illus. 200 pp. Bismark, N.D.: Tribune Co. $1.25. 1916. *469.*

†Animismen og animistens forhold til Kristendommen. (Seet ut fra de gasiske forholde.) Missionær M. J. Horne. NMT, 1917 (Feb.), 27–47; (April), 78–93. *470.*

See also *401* (Philippines); *417* (West Africa); *466* (South Africa); *482* (Islam).

Religions of Japan

Is Christianity Practicable? William Adams Brown, Ph.D., D.D. xvi+246 pp. New York: Scribner. $1.25. 1916. *471.*
Lectures delivered in Japan in 1916 by the Professor of Theology in Union Theological Seminary, New York.

†A Korean's View of Christianity. An Chung-bok. *Korea Magazine*, 1917 (June) 262–8. *472.*
The writer was a Korean literate who died in 1785.

Religions of China

†Our Attitude towards Chinese Religions. Arthur Sowerby. CR, 1917 (May), 296–313. *473.*

†The Chinese Mind and the Gospel. J. Leighton Stuart, D.D. IRM, 1917 (Oct.) 546–60. *474.*

†Ein neues Ersatzmittel für das aufzugebende Christentum. Missionar Genähr. AMZ, 1917 (Jan.), 5–16; (Feb.), 58–70 *475.*

See also *484* (Islam).

Religions of India

Christian Thought and Hindu Philosophy. Arthur H. Bowman. Vol. I. xv+384 pp. Vol. II. v+351 pp. London: Religious Tract Society. 12s. net. 1917. *476.*
A review of these volumes is in preparation.

†The God that Must Needs be Christ Jesus. Four Studies by A. G. Hogg. IV. IRM, 1917 (Oct.), 521–33. *477.*

†Wie predigt man in Indien von der Sünde. Lic. theol. H. W. Schomerus. AMZ, 1917 (Aug.), 309–14. *478.*

†Christianity and Hindu Character. Gilbert Clive Binyon. *Constructive Quarterly*, 1917 (June), 359–69. *479.*

†Religiøse Nydannelser i Indien. C. Frimodt Møller. NMT, 1917 (Juni), 97–118. *480.*

See also *439* (Approach to Hinduism).

Buddhism

See *409* (Burma); *439* (Approach to).

Islam

†The Transmission of the Koran. Alphonse Mingana. MW, 1917 (July), 223–32. *481.*

†Animism in Islam. (Hair, Finger-Nails, and the Hand.) S. M. Zwemer. MW, 1917 (July), 245–55. *482.*

†Muhammedanske Forventninger om Mahdien og Mahdiriget. Agnes Clausen. NMT, 1917 (April), 58–77. *483.*

†A Chinese Moslem's Perplexity and his Way Out. E. W. Thwing. MW, 1917 (July), 283–93. *484.*

Judaism

Studies in Pharisaism and the Gospels. I. Abrahams. 1st series. x+178 pp.

London: Cambridge University Press. 6s. 6d. net. 1917. *485.*

Part of a supplement to take the place of the long-promised third volume of Montefiore's commentary on the Synoptic Gospels. Of the greatest value towards understanding the basis of modern Judaism.

General

COMPARATIVE RELIGION. A. S. Geden, D.D. 144 pp. London: S.P.C.K. 2s. net. 1917. *486.*

A review of this volume is in preparation.

POPULAR ASPECTS OF ORIENTAL RELIGIONS. L. O. Hartman, Ph.D. Illus. 255 pp. New York: Abingdon Press. $1.55. 1917. *487.*

An account by a scholarly traveller in Korea, China, India, and Moslem lands.

XII. Social and Political Relations of Missions

THE EVOLUTION OF GOVERNMENTS AND LAWS EXHIBITING THE GOVERNMENTAL STRUCTURES OF ANCIENT AND MODERN STATES, THEIR GROWTH AND DECAY, AND THE LEADING PRINCIPLES OF THEIR LAWS. Stephen Haley Allen. Illus. 1221 pp. Princeton: University Press. $4. 1916. *488.*

Contains chapters on several mission fields, including India, China, Japan and Turkey.

THE JAPANESE INVASION: A STUDY IN THE PSYCHOLOGY OF INTER-RACIAL CONTACTS. Jesse Frederick Steiner, Ph.D. xx+231 pp. Chicago: McClurg, $1.25. 1917. *489.*

†OUR ATTITUDE TOWARDS SUNDAY SPORTS. A Symposium arranged by H. F. Woodsworth. JE, 1917 (May), 179–81; (June), 208–10. *490.*

See also *396* (Opium); *408* (India); *419* (Africa).

XIV. New Missionary Magazine

THE KOREA MAGAZINE. Edited by S. A. Beck, J. S. Gale, W. G. Cram and W. A. Noble. Seoul: The Korea Magazine. Y. 4, or $2 per annum. *491.*

XV. Missionary Education Publications

Missionary Text-Books

THE LURE OF AFRICA. Cornelius H. Patton. Illus. Map. xiv+208 pp. New York: Miss. Ed. Movement. Cloth 60 cents, paper 40 cents. 1917. *492.*

See review, p. 623.

Literature for Boys and Girls

MISSIONARY PLAY HOURS. Vera E. Walker and Elsie H. Spriggs. 23 pp. London: L.M.S. 4d. net. 1917. *493.*

This pioneer booklet contains clear descriptions of children's games as played in China, the South Sea Islands, Africa, India, Japan and Madagascar, and explains how to conduct 'missionary play hours' in connexion with missionary lessons. A valuable asset to teachers who recognize the great educational value of play.

INDIAN HERO TALES. Gilbert L. Wilson, Ph.D. Illus. 203 pp. New York: American Book Co. 60 cents. 1916. *494.*

Vivid stories of Indians on the eastern borders of the United States based on a collection of legends and the writings of a missionary among the Micmacs. Only of missionary value inasmuch as the Indian is made interesting to boys.

ABBREVIATION OF MAGAZINE TITLES

AMZ = *Allgemeine Missions-Zeitschrift*
CMR = *Church Missionary Review*
CR = *Chinese Recorder*
EM = *Die evangelischen Missionen*
EMM = *Evangelisches Missions-Magazin*
EW = *The East and The West*
HF = *Harvest Field*
IRM = *International Review of Missions*
JE = *Japan Evangelist*
JRD = *Journal of Race Development*
MNZG = *Mededeelingen van wege het Nederlandsch Zendelinggenootschap*
MRW = *Missionary Review of the World*
MW = *Moslem World*
NMT = *Nordisk Missions-Tidsskrift*
SMT = *Svensk Missionstidskrift*
ZMR = *Zeitschrift für Missionskunde und Religionswissenschaft*
ZM = *Zeitschrift für Missionswissenschaft*

When other magazines are referred to, the full title is given.

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